Richd S. Elmer

THE Christians Magazine; OR GOSPEL REPOSITORY.

Revd T. PRIESTLY, Editor.

VOL. I.

1790.

As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted

LONDON:

PRINTED AND SOLD BY T. CHAPMAN, NEVIL

SOLD ALSO BY J. S. JORDAN

R.436.

THE

CHRISTIAN's MAGAZINE;

OR,

GOSPEL REPOSITORY.

BEING

A COMPENDIUM

OF

DOCTRINAL AND EXPERIMENTAL RELIGION.

VOL. I.

IF our goſpel be hid, it is hid to them that are loſt; in whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. 2 COR. iv. 3, 4.

LONDON:

PRINTED AND SOLD BY T. CHAPMAN, NEVIL's COURT.
SOLD ALSO BY ALL BOOKSELLERS.

1790.

BRITISH

TO THE

RIGHT HONOURABLE

THE

COUNTESS OF HUNTINGTON.

MADAM,

HE that deſigns to glorify his infinite wiſdom, in all his myſterious providential diſpenſations, has been pleaſed to ordain that your lot ſhould be in thoſe days, wherein the words of the Apoſtle were never more conſpicuouſly diſplayed—*For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble, are called*, 1 Cor. i. 26. The higheſt honour that an infinite Jehovah could confer on any of his creatures in this lower world, has been frequently evinced in calling them through great ſufferings for his name's ſake, and raiſing them up to hold the enſign in that cauſe in which his glory is ſo peculiarly concerned; an honour which Elijah experienced in the dark times in which he lived.

The ſingular method which the Lord has enabled your Ladyſhip to adopt, in ſpreading the Goſpel of Chriſt, has been crowned with remarkable ſucceſs. The conduct of many (who by thoſe means have been brought to the knowledge of the truth) has excited the attention of perſons who had the utmoſt averſion to the principles which produced the happy effect. This muſt afford real pleaſure to all who love Chriſt, except ſuch as

cannot bear to see any thing done but in their own way.

To have obtained permiſſion to dedicate this imperfect work to your Ladyſhip, I muſt conſider a peculiar pleaſure; eſpecially as I know the eagerneſs of your deſires to promote the glory of Chriſt far and near; and that, not only while you tabernacle in the fleſh, but to have all your extenſive connection in ſuch a ſituation, that its uſefulneſs may not be deminiſhed by your death. —That you, Madam, may have an increaſing pleaſure in hearing of the ſucceſs of the Goſpel from every part: that your life and natural ſpirits may be continued to forward what you have ſo ſtrenuouſly begun, and zealouſly ſupported; and that the meaſures you have taken, under the direction of the Holy Spirit, to diffuſe and propagate, for a ſeries of years after your departure hence, the doctrine of redemption by ſovereign grace, may be bleſſed in their effects; and that this may be more abundantly the caſe to your lateſt moment; that when heart and fleſh fail, your views of the glory to be revealed may not only ſupport, but make you long to be abſent from the body, and preſent with the Lord; and that an abundant entrance may be given you into the kingdom of our Lord and Saviour Jeſus Chriſt, is, and ſhall be, the prayer of,

MADAM,

Your's, in the beſt of bonds,

T. PRIESTLEY.

AN

ADDRESS

TO THE

READER.

THE nature and ſubject matter of this publication we preſume will ſuperſede the neceſſity of an apology. God alone is the judge of motives; upon his approbation we reſt our plan. That the nature of this undertaking is in itſelf not only arduous, but important, all muſt admit; and he who preaches the goſpel to effect, whether from the pulpit or the preſs, can hope only to do it by divine authority and divine power. Whatever is truly profitable to the Reader can alone proceed from that divine power, without which every effort of man, however laudable the deſign, will fall to the ground.

The neceſſity of a publication of this kind in the preſent day, muſt be ſufficiently obvious. That the bleſſed news of a Redeemer and of his Goſpel may be ſent into the remoteſt corners of the land, muſt be undoubtedly deſired by every one who has taſted that the Lord is gracious. While the works of many of God's moſt emi-

next

nent ſervants are hid from the eyes of the greateſt part of the chriſtian world, on account of the expence of a public communication, a Magazine (ſuited to the circumſtances of the pooreſt of the flock) may prove the means of ſupplying the experienced Chriſtian with ſuch occaſional and ſelect pieces on the moſt intereſting ſubjects in Divinity, as may at once enlighten the underſtanding, and enrich the mind with goſpel truths.

God is pleaſed to give ſome of his ſervants great concern in the propagation of his truth, and to raiſe up others in a particular manner to defend that truth. Such labourers in the vineyard may prove valuable friends to our plan; for while, through our channel, they diſſeminate their feelings and their fears, they may communicate the knowledge of true Divinity on the one hand, and raiſe a barrier againſt error, ſuperſtition, and enthuſiaſm on the other.

In human eloquence we wiſh not to veil the myſteries of the kingdom of God; in humble diction we ſhall endeavour to unfold the riches of the grace of Chriſt Jeſus, ſo as to lead the ſoul into a conception of his beauty and excellency. Should this publication be rendered uſeful to the church of God at large, ſo as to cauſe a *revival in the midſt of the years;*—if by it the doctrines of *Special Grace* and *Experimental Piety* ſhould be eſtabliſhed in the hearts of its readers, and the deſtroying doctrines of Arius and Socinus be

be trampled under foot; the purpoſe in view will be fully anſwered: And in a deſign thus feebly begun, we truſt that many miniſters and men of God will cheerfully contribute to enrich our REPOSITORY, and by ſo doing, *ſtrengthen the weak hands, &c.*

As a miniſter ought never to enter his cloſet or pulpit without a ſenſe of the Saviour's words—*Feed my ſheep;*—ſo we hope that every page of our WORK will ſhew, that the real advantage of God's people is the ruling motive of the Editors of the CHRISTIAN'S MAGAZINE.

That the Reader may become acquainted with the perfections, work, and offices of each perſon in the co-equal and co-eternal Trinity, we propoſe, among other truths of divine revelation, to give occaſional eſſays on thoſe important ſubjects.

While we mean to ſupport the cauſe of truth, we are reſolved to exclude controverſy from our collection, as it frequently tends to excite animoſities and diviſions among thoſe who experience the doctrines of Free Grace; firmly perſuaded, that controverſy among *friends*, will rather injure, than promote the cauſe of truth.

Though a large part of this work will be devoted to miſcellaneous writings, anecdotes, queſtions and anſwers in divinity, &c. whatever may render it pleaſing and profitable ſhall not eſcape notice. Thoſe who enjoy the ſpirit and power of the goſpel, we truſt, will encourage our plan, when they perceive it may afford them an opportunity

opportunity of being uſeful; and as it neither expoſes them to cold nor rain, ſhipwreck or coſt, they may caſt their mite into this REPOSITORY, hoping it may prove bread on the water, and turn out countleſs gain.

As men who are really ſent of God to preach the goſpel occaſionally ſee many things in the word, in grace, or providence, which they would wiſh to have handed down to poſterity; when ſuch ſtore is provided for our Magazine, the preference ſhall always be given to that which moſt enlivens, and appears moſt conducive to the increaſe of practical and experimental religion.

While publications of a dangerous tendency are perpetually iſſuing from the preſs, which being new are read, and the infection ſpreads, it is to be regretted that there is ſeldom any ſtandard erected for truth. As this muſt be evident to all God's people, ſuch as unite in the cauſe of truth ought to have the prayers of thoſe who are on the Lord's ſide. This is the help which God's people have mutually given and received in all ages, and this is the aid we expect.—We cannot better conclude, then by expreſſing an earneſt wiſh, that many may find the preſent feeble work of real uſe to the church of Chriſt; and in that hope, we commit ourſelves, and our GOSPEL REPOSITORY, to his bleſſing and protection.

LONDON, *Jan.* 1.
1790.

The EDITORS.

THE CHRISTIAN'S MAGAZINE.

FOR JANUARY, 1790.

EXPERIMENTAL DIVINITY.

REMARKS ON GEN. xxxii. 29, the laſt clauſe.

"AND HE BLESSED HIM THERE."

GOD, in infinite compaſſion to his people, has not only revealed to us in his word a ſyſtem of doctrines, but given us ſuch a view of himſelf in his kindneſs towards his own children, that whenever we take a view of his conduct, we find our faith encouraged. Until we come into difficulties, and take thoſe things into ſerious conſideration, we live inſenſible of the great advantage we have in a clear view of God's dealings with thoſe whom we are perſuaded are dear to him. And it is no ſmall encouragement that we have ſuch a faithful account of the failings and weakneſs of God's people. We ſee Jacob's fear and unbelief operating in a very evident manner. This is not left on record for our imitation, but to keep us from giving way to deſpair. When we are tried, and find our faith to fail us, we are more alarmed with the apprehenſions that our faith is falſe, than even with the trial itſelf. This account of Jacob has been an encouragement to thouſands.

Can we read this hiſtory, and not be convinced, that to be tried is no proof of being hated of God, but rather, that, whom he loves, he empties from veſſel to veſſel? As it is impoſſible to deſcribe the diſtreſs many have undergone by putting a wrong concluſion on the diſpenſations of God, ſo it is of the greateſt

advantage to underſtand the ways of the Lord. But where is the chriſtian that has not, like Jacob, cried out at times, *All things are againſt me?*

We ſee how infinite wiſdom can ſo order and over-rule, that even the very ſtrength and number of our enemies, ſhall but contribute to the increaſe of our faith, and to the enlargement of our minds in the knowlege of God. Here Eſau with his four hundred men, are of greater ſervice than a ſmaller number. Two or three men would not have thrown Jacob into ſuch a tremor, as ſo many hundreds. He ſaw it would be to no purpoſe to flee; and that he ſhould overcome by an arm of fleſh, there was not the leaſt probability. By the greatneſs of the difficulty God not only intended glory to himſelf, but to make the deliverance the more encouraging in the end to Jacob.

The heat of Nebuchadnezzer's fire was, in the iſſue, a means of increaſing the faith of the three worthies. In this point of view, the very lions Daniel might fear at firſt, would, in a little time, preach to him the ſpecial love and care of Jehovah. Thoſe difficulties, which are the moſt dreadful in their appearance, are ſo over-ruled, that they generally terminate in the moſt animated praiſes. Let thoſe who are ſeverely tried, and find they have not faith ſufficient to meet their difficulties, remember, that he is bleſſed who hath the God of Jacob for his help; and that this is the happy lot of all his tried Jacobs. Who ſaw his need of divine help more than Paul? but when he was informed that Chriſt's ſtrength was magnified by his weakneſs, he ſaid he would glory in his infirmity.

Jacob ſeems to have had a wonderful morning. The angel of God encompaſſed round about him. His late deliverance from Laban would greatly encourage him, eſpecially as he ſaw the hand of God ſo remarkably in it. But how ſoon a cloud covers the whole horizon! how often are we on the brink of ſome difficulty, when we are leaſt aware of it! Experience teaches us the propriety of Chriſt's advice, *to watch as well as pray*. Let us expect, as a night muſt follow the brighteſt morning, ſo difficulties will ſucceed our greateſt comforts. Let us behold with ſatisfaction the kindneſs of God, not in this ſingle act to Jacob only, but in recording this for the hope and comfort of his church in all ages. Let ſuch as are tried, learn of Jacob to fly to the only refuge, and ever conſider, that

we

we never glorify him more, than when we are enabled to caſt all our care on him.

It was a great teſtimony God gave Abimelech, *Jer.* xxxix. 18. *I will ſurely deliver thee, becauſe thou haſt put thy truſt in me, ſaith the Lord.*

Great advantage is gained by a particular attention to the experience of the moſt eminent ſaints; as we are too apt to form a wrong judgment of things, and imagine that they who are ſo infinitely loved, have nothing but the conſtant ſmiles of God's countenance. Wiſe obſervers will ſee that the manner in which God ſhews his loving kindneſs to his beloved ones, *is by making darkneſs light before them, and crooked things ſtraight.* And this appears to be that right, though often rough way to the city of habitation. None then ſhould flatter themſelves with an uninterrupted ſeries of comfort, nor think themſelves leſs favoured, when ſorely tried. What great kindneſs did God manifeſt in this terrible trial of Jacob? what more dreadful than to ſee, in his imagination, mother and children cut to pieces?

We learn divine leſſons very ſlowly, and, like dull ſcholars, have need of the ſame leſſon again and again. We are often unguarded, both in our comfortable as well as trying ſeaſons; either *our mountain ſtands ſtrong, and we ſhall never be moved;* or, *his mercy is clean gone, and his promiſe fails for evermore.* This has been the old complaint of Zion's travellers. But the toſſing of the veſſel ſhall teach the young ſailor in the end: if he enters on board ignorant, he ſhall be wiſer before he reaches the deſired haven. How much more did Jacob know of God when he could ſay, *The angel that redeemed me from all evil!*

We are convinced by this hiſtory, that God loves importunity. He not only condeſcends to let Jacob take hold of him, but gives him ſtrength and boldneſs to wreſtle with him. What hold could we have of God, if he had not encouraged us? What heart ſhould we have to pray, if he did not draw us by his Spirit? Would he give a ſpirit of ſupplication, and give ſuch teſtimony of his approbation, if it was not pleaſing to himſelf? How does Chriſt confirm the doctrine, *Luke* xviii. 1. Men ought *always to pray and not to faint.* The contraſt between the *unjuſt judge and our heavenly Father*, proves what great encouragement we have to pray.

Mercies obtained in a way of prayer are doubly ſweet, becauſe we have them ſo particularly from the fountain above. They are not only given; but with evidence of divine love.

From what has been advanced, let not thoſe who are walking in the light of God's countenance, deprive themſelves of what they are enjoying, under diſagreeable apprehenſions that they will ſoon be in the dark again; but learn from this kindneſs ſhewn to Jacob, that their difficulties are all meaſured. He that permits the trial, is always preſent with his kind help. And if theſe words had not been made good to all God's tried ones, which of them would arrive ſafe in the heavenly world—*they ſhall not be tempted above what they are able to bear*; and, *a way ſhall be made, with the temptation, for their eſcape. If our ſtrength be equal to our day*, we ſhall ſtill ſet up our *Ebenezar*, *Hitherto the Lord has helped us. The angel of the covenant*, fetched by prayer to Jacob's help, will not leave him in the hand of an enemy. Fear not, believer, the ſame guardian has ſaid to one and all, *I will never leave thee, nor forſake thee.* Water ſhall not drown, nor fire burn, thoſe whom he engages to protect.

God knows well how to make his mercies to be valued by us, and how to make us enjoy them with a peculiar ſweetneſs. He indulges us with his promiſed help, when none elſe can render us the leaſt aſſiſtance: this affords a pleaſure which only the experienced chriſtian can know. What a pleaſant path through the Red-ſea after ſuch a fright with Pharaoh's army! He that makes our way ſo comfortable, no doubt will make our heaven an ocean of pleaſure. If he be ſo kind in the journey to us, what will he be to us when we arrive at home!

To have a friend when all forſake us, or when *none* can help—this is, indeed, *making darkneſs light, and crooked things ſtraight.* Not only is the enemy changed, and the danger over, but Jacob is taken into the arms of infinite love. God is not content with delivering us—love will do more. It would not do merely to pardon the prodigal, but *He falls upon his neck:* he has not only a welcome, but all heaven is called upon to join in the acclamations of joy.

Even to have a better underſtanding of our weakneſs is a mercy:—we live in a more ſenſible dependence, and walk more humbly,

humbly, and alſo know more feelingly how much we are indebted for ſtanding ſo long.

How ſatisfactory to find, that he on whom we rely, *can help in all times of need*, and in all kinds of difficulties. Being with us, or near to us, would be little comfort, were he not almighty, and were it not fully and clearly revealed, *Iſaiah* xliii. 2. *Bleſſed are all they that put their truſt in him.* It would be very improper to make our truſt a duty, had he not that power to which nothing can be hard. But have ever any truſted in him and been aſhamed? Moſes might well make his boaſt, *Their rock is not as our rock, the enemies themſelves being judges.*

How often is it the experience of God's people, that time ſpent in company is not ſo ſweet and ſatisfactory as hours ſpent in retirement? All that are taught of God find this. He that loves us, loves our company. It is then we are moſt at liberty to converſe with him. That which is an intolerable burden to a carnal man, is refreſhment to a child of God. As the weary man longs for his reſt, ſo many have, with the greateſt eagerneſs, embraced opportunities of being where no eye but God's ſaw them. And how often has God given ſuch reaſon to ſay, Never leſs alone, than when alone. Many, like Jacob, will remember to their dying moments thoſe ſweet ſeaſons. Men muſt at times leave wives and children, and wives muſt leave all and ſteal from the world. One individual would have ſpoiled Jacob in his wreſtling. We ſhall not want to be alone above: the warfare will then be over. That ſoul is in a thriving condition that enjoys much private communion with God. Neglect of privacy will expoſe the ſoul to the enemy. Spend leſs time with friends, and more with God. Beware of grudging him your company, if you wiſh him to bleſs you.

When we make very much of being happy in the enjoyment of life, and are concerned to make our neſt eaſy below, it is preferring the comforts of nature to thoſe that are infinitely higher. James underſtood what he ſaid, *Count it all joy when ye fall into divers temptations.* How ſuperior to all the joys of earth was this ſeaſon to Jacob! Would profeſſors be as much concerned to be rich in grace as in worldly riches, they would go a nearer way to comfort in this life. Few that have great

things

things in this world die rich towards God. And how many are wholly choaked with the cares or pleaſures of it?

Some who feel not ſo much concern about the world, yet fear ſome unſeen trial will ſoon overtake them. Why ſo anxious about future difficulties? They will enrich us with the moſt durable of all riches: the wind from every quarter brings them in, and there is no poſſibility of a ſhipwreck. In general, the greateſt ſtorms enrich the moſt. Religion is the only certain gain in the world, for in life and death it infallibly ſecures it. Had we better eyes, like the prophet, we ſhould not fear theſe armies of difficulties, while ſuch a guard is around us.

We do not ſtand in difficulties according to our grace or ſtrength: ſometimes a young chriſtian will ſtand his ground in a ſurpriſing difficulty, and after many years faint at a much ſmaller. Abraham exceeded all, in leaving his country and his father's houſe, yet, after that, denied his Sarah. But if our experience be like Paul's, the Lord's ſtrength *ſhall be made perfect in our weakneſs*, and we ſhall at laſt *be more than conquerors*. Our grace is but like ſome little reſervoir that would be dried even with a winter's ſun; but, as it is in a connection with the ocean above, it is impoſſible for it to be wholly dried up.

Whatever thoughts we may have of God, and his providence, while we are in a trial, he knows he ſhall have our eternal approbation in the end. No doubt Jacob had many ſtrange thoughts when all things ſeemed againſt him, but at the concluſion of life he declares to a riſing generation, the angel had bleſſed him all his life long, and he knew he was going to be bleſſed for evermore. What thouſands have arrived at home, who, in their way thither, had many hard thoughts of God? but now they know he did all things well, and can join in the ſong of Moſes and the Lamb, and find *that their afflictions wrought for them a far more exceeding and eternal weight of glory.*

The ſeaſons of our grief and trials are but momentary, though they appear long and tedious. *How long?* has been the motto of all: yet God afflicts not willingly; but all the while we are tried, ſits as a refiner. *He ſtayeth the rough wind in the day of the eaſt wind.* The barks may be toſſed, and ſeem to let in much water, but to ſink is impoſſible: the honour of the pilot, as well as the ſafety of the cargo, is at ſtake. The diſciples cried,

cried, *Lord ſave us, we periſh.* Their ignorance of their Maſter was the cauſe of their fear, not the waves.

Generally the darker the diſpenſation, the more comfort is intended. I do not think Jacob was ever half ſo much alarmed before. Individuals may be thrown into great conſternation; but when a man has got ſo many in family as Jacob had, his fear would be increaſed beyond deſcription. Every child would add to the difficulty: and had all been loved as much above Rachel, as ſhe was above the reſt, the greater the conſternation ſtill. But all theſe heaps of difficulties ſhall but make the deliverance the more welcome. Jacob ſees all ſafe; and what is more, commits them to God's care with more pleaſure than ever.

But theſe trials would not accompliſh that for which God permits them, if we could ſee their end. David might have fled before Saul, but at the ſame time he would only have laughed at his folly. Had he ſeen himſelf always ſafe in his high tower, neither would his fears have been rouſed, nor his faith tried. Every way God abounds towards us in wiſdom and prudence; and what he doeth, he knoweth right well. There was as great a need of Jacob's being ignorant where Joſeph was, as for Joſeph to be kept in the dungeon. We ſee little—the way is all new. But we ſee that God can overrule our ignorance for good, and turn it into a bleſſing.

Thoſe that are tried, need patience, as well as faith. We muſt *wait on the Lord,* as well as *truſt in him. Bleſſed are all they that wait for him.* It was *in his haſte* that David cried out, *All* men *are liars.*

How many millions have in different periods wreſtled and prevailed too! We pray to a God who has been hearing prayer from the beginning. It muſt yield a particular pleaſure to apply to one who *loves* to give, and who in every age has afforded ſuch aſtoniſhing proof of it. Who but one who loves to give would have an inſcription written over his door, *Whoſoever will let him come,* &c. What gifts have been fetched from heaven in every age! How different are prayers that are put up in difficulty and adverſity, from thoſe put up in eaſe and proſperity! An old Divine ſaid, Afflictions carried men toward heaven as on horſeback. The beſt metal needs whetting. All need changes, and thoſe who have

them

them not, are baſtards and not ſons. The comfort enjoyed in ſuch prayers out-balances all our ſorrows, and makes us ſay, with David, *It is good to be afflicted.*

Deliverance ſometimes comes ſlowly: at other times our troubles fly away as ſwift as a ſhadow; ſo that we ſing the language of the 126th Pſalm, *We were like them that dream.*

Thoſe who have not any thing outward, have often ſomething more terrifying within. As a foe within the wall is more dangerous than one without, ſo ſome terrifying luſt may fill the ſoul with an awful jealouſy. Jacob could not have had ſuch boldneſs, had not his eyes been opened to ſee that love which is in God. This was manifeſted to him, not only by ſeeing God in a human form, but the Holy Ghoſt gave him ſpecial help in diſcerning the glory of that ſalvation that ſhould be accompliſhed by God in our nature. This helped him to plead the promiſe. A child who knows the love of a parent, goes more to the love of the parent than the promiſe. More of our comfort depends on our ideas of God than we are aware. Indifference may be often prevailed on, but where any one loves us, it is great encouragement indeed. As none could have thought ſuch grace would ever have been ſhewn to man, ſo there is that condeſcenſion in God, which is beyond all our thoughts. Bleſſing is not meerly granting a thing, but loving the perſon upon whom the favor is beſtowed in the ſtrongeſt manner poſſible, that is, *with the whole heart.* It is the love we ſee in mercy, which gives it its ſweetneſs. *Thy loving kindneſs is better than life. Pſalm* lxiii. 3. If we ſo much admire love in this inſtance, how ſhould we gaze at it on the croſs, and follow it with our eyes into heaven! He is now really incarnate; and as ſurely as ever he bleſſed Jacob, or his diſciples, when he aſcended, as ſurely will he bleſs us. Can we wiſh for a warmer heart, or a ſtronger arm, than his? or can we deſire a better home, than that which is as good as the Son of God wiſhes? May my reader live by faith in him, and at the end of life triumph, like Job, in the proſpect of ſeeing him in all his glory!

BISHOP

BISHOP HALL's REMARK ON HEARING THE WORD OF GOD.

A MAN that comes hungry to his meals, feeds heartily on the meat ſet before him, not regarding the metal or form of the platter whereon it is ſerved; who afterwards when his ſtomach is ſatisfied, begins to play with the diſh, or to read ſentences on his trencher. Thoſe auditors who can find nothing to do but note elegant words and phraſes, or rhetorical colours, or perhaps an ill grace of geſture in a pathetic and material ſpeech, argue themſelves full ere they come to the feaſt, and therefore go away with little pleaſure, and no profit. In hearing others, my only intention ſhall be to feed my mind with ſolid matter; if my ear can get ought by the way, I will not grudge it, but I will not intend it.

[IF the certainty of eternal judgment were impreſſed on the heart, with what anxiety would hearers come under the word. Perhaps of all things in the conduct of rational creatures, no part ſo is irrational as this. If a merchant be going to buy any thing of importance, he goes about it with thought and concern; and ſhall a rational creature feel no anxiety what market he makes for eternity! let ſuch read the parable of the ſower. *Matt.* xiii. 18.]

LEGAL AND EVANGELICAL REPENTANCE CONSIDERED.

AS it is our wiſh, at all times, to confirm our obſervations by the ſtandard of Truth—the word of God; ſo alſo, on certain occaſions, we conceive ourſelves juſtifiable in uniting with our own the opinion of thoſe who are taught by the ſame Spirit. And by every means ſo to endeavour to lead the mind of the Reader into the beauty or importance of the ſubject, as ultimately may tend to benefit his Soul.

Though Repentance is a matter on which it has pleaſed God to treat ſo largely in his Word, there is no one particular in which the unregenerate world are more deceived—For which reaſon we will firſt ſhew negatively wherein the diſtinction be-

tween Legal and Evangelical Repentance does not conſiſt—and then proceed to illuſtrate the ſubject particularly.

A deep diſtreſs of mind on account of ſinning againſt God, is common both to a legal and evangelical repentance. Even Judas could cry out with agony of ſoul, *I have ſinned in betraying innocent blood;* as well as the Pſalmiſt groans out his complaint, that there was *no reſt in his bones becauſe of his ſins.* A diſtreſſing ſenſe of ſin, in itſelf conſidered, is therefore no evidence for, nor againſt, the truth and ſincerity of repentance.

A fearful apprehenſion of the divine diſpleaſure, may be common to both ſorts of penitents. Mere legal convictions may make *ſinners in Zion afraid, and fearfulneſs ſurprize the hypocrite;* and *deſtruction from God may be a terror* to a holy Job, in as great reality, though not with ſuch deſpairing infidelity, as to a Cain or Judas; but this can be no diſtinguiſhing mark of a true or falſe repentance.

A dread of, and a temporary reformation from, outward and known courſes of ſinning, may likewiſe be the conſequence of both a legal and evangelical repentance. Ahab humbled himſelf, lay in ſackcloth, and went ſoftly; and Herod reformed many things, as well as *David refrained his feet from every evil way.* It is impoſſible for a ſinner to give the reins to his luſts, while under the ſevere laſhes of an awakened conſcience: that a mere legal conviction muſt, while it laſts procure an external reformation. Such a reformation, of itſelf, can therefore be no evidence of a ſincere repentance, how great ſoever it may appear, and be ſure it can be no evidence againſt it.

Men may be put upon diligence and activity in duty, by both a legal and evangelical repentance. An unſincere repentance may bring men with the hypocritical Jews, to *ſeek the Lord daily; and delight to know his ways, as a nation that did righteouſneſs. In their afflictions they may ſeek him early.* They *may ſeek him and return; and enquire early after God.* This may be the fruit of a legal repentance: as well as that a true repentance may and always does bring men to *lift up their hearts and their hands to God in the heavens.* This can therefore be no diſtinguiſhing criterion in the caſe before us.

A comforting perſuaſion of having obtained pardoning mercy, is common to both kinds of penitents. God's ancient people, when moſt incorrigible in their impiety, would *truſt in lying words,*

come

come and ſtand before him in the houſe that was called by his name, and ſay, We are delivered to do all theſe abominations. The Iſraelites in the wilderneſs concluded, that *God was their rock, and the moſt high God their redeemer, when they flattered him with their lips and lyed to him with their tongues;* and their hearts were not right with him. And on the other hand, the true penitent may ſay with David, I ſaid I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt me the iniquity of my ſin. A mere perſuaſion of forgiveneſs therefore, how comfortable or joyful ſoever, does not diſtinguiſh the nature of that repentance on which ſuch a perſuaſion is founded.

In ſhort, it is not the deepeſt ſenſe of ſin or guilt, nor the moſt diſtreſſing ſorrow on that account; it is not the fear of God's wrath, nor the greateſt external reformation of life; it is not the moſt diligent external attendance upon all known duty; nor the moſt quieting perſuaſion of having made our peace with God; nor all theſe together that will denominate a man ſincerely penitent. For all theſe may be, and have been, attained to by mere hypocrites; and often are found with the falſe as well as the true profeſſor.

Having ſpoken by way of precaution, we ſhall now proceed to conſider the important caſe before us. And,

1. A legal repentance flows only from a ſenſe of danger, and fear of wrath! But an evangelical repentance is a true mourning for ſin; and an earneſt deſire of deliverance from it. When the conſcience of a ſinner is alarmed with a ſenſe of his dreadful guilt, it muſt neceſſarily remonſtrate againſt thoſe impieties, which threaten him with deſtruction and ruin. Thence thoſe frights and terrors, which we ſo commonly ſee in awakened ſinners. Their ſins (eſpecially ſome groſſer enormities of their lives) ſtare them in the face, with their peculiar aggravations. Conſcience draws up the indictment; and ſets home the charge againſt them. The law paſſes the ſentence; and condemns them without mercy. And what have they now in proſpect, but a fearful looking for of fiery indignation to conſume them! Now with what diſtreſs will they cry out, of the greatneſs and aggravations of their ſins? With what amazement will they expect the dreadful iſſue of a ſinful courſe? How ready are they now to take up reſolutions of a more watchful and holy life? Now they are brought upon their knees before God, to acknowledge their ſins

and to cry for mercy; and now conſcience, like a flaming ſword, keeps them from their former gratifications. And what is all their repentance, but meer terror and fear of hell? Let but conſcience be pacified, and their fear blown over, and the dog will quickly return to his vomit again, till ſome new alarm revive the conviction of their ſin and danger, and their former proceſs of repentance. Thus ſome will ſin and repent, and repent and ſin, all their lives; and yet lie open to eternal repentance after all. Or if the diſtreſs of conſcience make ſo deep an impreſſion, and fix ſuch an abiding awe of particular ſins upon the mind, that there remains a viſible and continuing reformation: yet their luſts are but dammed up by their fears, and were but the dam broken down, they would run again in their former channel with renewed force.

If, on the other hand, we conſider the character of a ſincere goſpel repentance, though ſuch legal terrors may lead to its exerciſe, they do not belong to its nature: nor are they any part of its deſcription. Sin itſelf becomes the greateſt burden and averſion to a truly penitent ſoul. *I hate*, ſays the Pſalmiſt, *every falſe way. O wretched man that I am*, ſays the Apoſtle, *who ſhall deliver me from the body of this death.* Thus the penitent groans being burdened; not from fear of hell, ſuch fear being no part of a true repentance, though it may ſometimes accompany a ſincere and godly ſorrow for ſin. But this ſorrow ariſes from an affecting, humbling, mourning ſenſe of ſin, from a view of the ſin of nature, with the hardneſs of the heart, and univerſal depravity of the affections which flow from it; and from a view of the numerous ſins of practice, with their ſpecial aggravations. This is the grief, this the diſtreſs of a repenting ſinner. It is neceſſary, from the nature of a true repentance, that it muſt have reſpect both to the ſin of nature and practice; though both of theſe are not at all times actually in the mind; and particularly thought of, and mourned for by the repenting ſinner. The language of a true repentance is ſuch as this! *I acknowledge my tranſgreſſions, and my ſin is ever before me. Mine iniquities are gone over mine head, as an heavy burthen, they are too heavy for me. Deliver me from all my tranſgreſſions. Let not my ſins have dominion over me. Innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of mine head: therefore my heart*

heart faileth me. Be pleaſed, O Lord, to deliver: O Lord make haſte to help me. As the true penitent longs for more and more victory over his corruptions, ſo is he moſt watchful, prayerful, and in earneſt to mortify his luſts, and to cut off all ſupplies of ſin. He mourns for all, he hates all his luſts; and is willing to ſpare none, no not ſo much as a right hand, or a right eye. As there is nothing ſo grievous to him as ſin, ſo there is nothing which he ſo earneſtly deſires and purſues, as a nearer approach to that bleſſed ſtate, where *nothing can enter which defileth or worketh abomination.* There is an apparent difference, between being ſtruck with fear, reſtrained by terror, and driven from a courſe of ſinning by the laſhes of an awakened conſcience, between this and loathing ourſelves in our own ſight for all our iniquities and abominations, with a groaning after grace and ſtrength to conquer and mortify our corruptions, and be free from the empire of ſin. That is merely the fruit of ſelf-love, which prompts the ſoul to fly from danger. This is the exerciſe of a vital principle, which ſeparates the ſoul from ſin; and engages the whole man in a continual oppoſition againſt it.

2. A legal repentance flows from unbelief; but an evangelical repentance is always the fruit and conſequence of a ſaving faith. As was before obſerved, a legal repentance is effected by fearful apprehenſions of hell and damnation. And whence is this amazing and diſtracting fear and terror? Has not the goſpel provided a glorious relief for ſuch diſtreſſes; and opened a bleſſed door of hope for the greateſt ſinners? Is not pardon and ſalvation freely offered to all, that will accept a bleſſed Saviour and his ſaving benefits? Is not the blood of Chriſt ſufficient to cleanſe from all ſins, however circumſtanced, and however aggravated they may be? Why then do not they chearfully fly for refuge to this hope ſet before them? Alas, they can ſee no ſafety in it! The law of God challenges their obedience; Conſcience joins in, both with the precept and ſentence of the law: and thence their only refuge is reſolutions, reformations, duties, penance, or ſome ſuch ſelf-righteous methods to pacify God's juſtice, to quiet their conſciences; and to lay a foundation of future hope. The defect of their endeavours and attainments creates new terrors. Their terrors excite new endeavours. And thus they go on without *attaining the law of righteouſneſs; becauſe they ſeek it not of faith: but as it were by the works*

of the law. They may, its true, have ſome reſpect to Chriſt, in this their legal progreſs. They may hope, that God will accept them for Chriſt's ſake. They may uſe his name in their prayers for pardon, while they dare not depend upon the merits of his blood for the remiſſion of their ſins, and a freedom from condemnation. And what is all this, but a ſecret hope, that the redemption of Chriſt will add ſuch merit to frights and fears reformations and duties, as to make them effectual to atone for their ſins; and purchaſe the favour of God? ſo that all their penitential ſhews and appearances are nothing but the workings of unbelief.

[*To be continued.*]

REMARKS ON CHRIST's PRIESTHOOD.

PSALM CX. ver. 4.

The Lord hath ſworn, and will not repent. Thou ART *a prieſt for ever after the order of Melchizedek.*

THE prieſtly office of Chriſt ought to be conſidered as a ſubject of the greateſt importance; and more attention ſhould be paid to it in this day, than was paid to the typical prieſthood by the Iſraelites of old.

The ſame arguments which prevailed with the people of God in former times, will now prevail with thoſe who deſire to obey God in all things. That which engaged their attention, and excited them to obedience, was God's appointment; all the parts of that ſervice originated in the ſovereign will of God. His authority ſtamped a dignity on every part, and filled thoſe who feared him, with deſires to do his will. This prieſtly office now treated on, is peculiarly ſanctioned by divine authority. Chriſt was ſet apart in a manner ſuperior to other high prieſts: he was conſecrated by an oath. *Heb.* vii. 19, 20. *And inaſmuch as not without an oath he was made prieſt; but thoſe prieſts were made without an oath, but this with an oath by him that ſaid unto him, the Lord ſware, and will not repent. Thou art a prieſt for ever after the order of Melchizedeck.* Here we have the cleareſt teſtimony, that this office is ſanctioned by the moſt ſolemn authority of God himſelf, and that the perſon of Chriſt

is

is now actually employed in the diſcharge of it, and ſhall be to the end of time. And ſhould an office, in which Chriſt himſelf is every moment engaged, be overlooked? Let it be remembered, that to treat any part of inſtituted worſhip with neglect, was always conſidered as daring contempt. And how much more criminal muſt our conduct appear, if we neglect the chief of thoſe things which God ever appointed?

We may ſee great propriety in the appointment of ſuch a typical worſhip, as would not only lead the minds of the people who ſaw it to the great ſalvation to come, but which would be of ſervice to the church in every ſucceeding age. For now by the help of thoſe very types, we ſee how real and true that office is, which Chriſt is now fulfilling in the world above. They of old did not ſee any thing that was done within the veil, but Moſes made known to them both what was done, and the deſign and nature of the types themſelves.

We in thoſe days do not ſee with our eyes what is now in heaven, but how clearly hath the Holy Ghoſt given us an account of this in divine revelation: *Heb.* ix. 12. *for Chriſt is not entered into the holy places made with hands, which are the figures of the true, but into heaven itſelf, there to appear in the preſence of God for us.* We are, therefore, as fully enabled to conclude that our High Prieſt is now within the veil, as thoſe were of old who ſaw with their eyes the high prieſt enter within the veil of the temple. From ſuch conſiderations as theſe, ought not we, who profeſs to be living by faith in him, particularly to attend unto this ſubject, in which we have before our eyes, not only Chriſt as crucified and ſlain, but as entered into heaven, and officiating according to the eternal agreement, until the whole church be brought home.

We may eaſily conceive how attentive they were, who underſtood the nature of that typical worſhip. When the high prieſt entered the holy of holies on their account, their thoughts were drawn, as rays of light, into one point; and were no doubt enlarged by the Holy Ghoſt to take in ſome ſolemn ideas of the great atonement to be made in a future day, and to believe in it as firmly as if they had ſeen it with their eyes. And if theſe ſaw ſuch a glory in thoſe types and ſhadows, as not only engaged their thoughts, but fired their hearts

with

with zeal; how would it encourage and ſtimulate us, if we had more enlarged views of the great antitype going into heaven, and tranſacting affairs of eternal conſequence for us? Is it not amazing, that our thoughts are not more employed upon this glorious ſubject, when it is evident that all Chriſt does in heaven is *for us*, and not for himſelf? He can no more be in office for himſelf there, than he could be on the croſs for himſelf upon the earth. Nor can he be an high prieſt for thoſe above: they are arrived where there is no need of ſuch an office for them, as nothing ſinful can enter there, and this office has a particular reſpect to ſin. *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.* So that the whole influence of that is particularly deſigned *for us here below.* The more the chriſtian takes this into ſerious conſideration, the more will his heart be impreſſed with a ſenſe of that kindneſs which Chriſt has been ſhewing every moment ſince he entered upon this office. And how proper is it, that we ſhould keep in ſight thoſe important concerns in which *he* is engaged, who never looſes ſight of us. Overlooking ſuch a ſubject, eſpecially after it has been ſo clearly revealed, and inſiſted on in divine writ, is overlooking that love of the Father which ſhines ſo conſpicuouſly in the appointment of his Son to be an High Prieſt for us.

This prieſthood we are to conſider as unchangeable, and therefore of invariable efficacy. As his blood has ſtill the ſame virtue as it had when he ſhed it on the croſs, ſo his ever living for us above muſt have the ſame influence in our ſalvation, as his firſt appearance for us in the preſence of his Father. It is evident from the nature of this office, that he only can fulfil it who is God in our nature; as he muſt poſſeſs omniſcience perfectly to underſtand the caſe not only of one, but of all the people of God, in every part of the world.

A proper attention to this ſubject, will have a tendency to impreſs the mind with a ſenſe of the truth of the divinity of Chriſt, and of what infinite importance it is in the buſineſs of our ſalvation; and that only he who was God and man in one perſon, could either undertake or fulfil ſuch an important engagement.

[*To be continued.*]

To

To the EDITOR of the CHRISTIAN'S MAGAZINE.

Rev. Sir,

AT the repeated requeſt and intreaty of two or three valuable friends, I am prevailed upon to write my Experience; or, in other words, to acknowledge what the Lord has done for my ſoul. If you think it worth a place in your *Repoſitory*, if convenient, I have no objection to its appearing in the firſt number.

I confeſs I ſet about it with reluctance, yet when I conſider the infinite mercy and goodneſs of God to me, I bluſh at my own diffidence. But as I am encouraged to hope that what I have experienced may be of uſe, I deſire to be enabled to overcome my objections, and to lay aſide every conſideration, but that of giving God the glory of my ſalvation, and of being of benefit to believers, who labour under deſertion, deſpondency, and deep diſtreſs of ſoul, ſimilar to what I have endured.

I am under a neceſſity of beginning my narrative at an early period, as one occurrence is connected with another. At about three years of age I was taken by my parents to viſit ſome relatives in the country, where I was to ſtay a few weeks; my mother was in a bad ſtate of health, which terminated in her death, and I continued with them ſeven years; my uncle and aunt, with whom I reſided, had no child, and they indulged me to a fault: my aunt was a pleaſing woman, but too irreſolute to manage a child properly; my uncle, from every part of his conduct which I recollect, was one that feared God, and was naturally of a humane tender diſpoſition; his behaviour was ſo judicious, that I reſpected him, and at the ſame time felt no reſtraint in his company. I frequently read the bible to him; and when any paſſage ſtruck me, I aſked him the meaning. One day I was reading the 6th chapter to the Hebrews, where it is expreſſed, that there were perſons that crucified to themſelves the Son of God afreſh. Uncle, ſaid I, how can they crucify our Saviour again? He made a pauſe, and then replied, If you tell untruths, if you take God's name in vain, or are undutiful to your parents, or to thoſe who have the care of you, that is crucifying our Lord afreſh.

It was not long after this I committed ſome fault, which my aunt reproved me for. I was exceedingly impertinent to her:

at which ſhe was greatly affected, and ſhed tears: this cut me to the heart; yet my abominable pride was ſuch, I could not aſk pardon, although I was more wretched than I am able to deſcribe, both from my natural feelings, and the ſenſe I had of the ſin I had committed. Then came to my mind the crucifying our Lord afreſh; and my convictions were ſo ſtrong, that I thought there was but a ſtep between me and hell. I wiſhed from my inmoſt ſoul, that I had never been born. How long theſe convictions laſted, or how they wore off, I cannot remember.

At the age of ten years my friends ſent for me to London; from this time till twenty I experienced many convictions; often determining to become religious; and ſenſibly feeling, that if I were to die, I was loſt; however, theſe impreſſions, like the former, ſoon wore off.

From this time, till I arrived at the age of twenty-one, nothing material occurred—when I married, which was a time that I had fixed in my own mind for having done with vanity and becoming ſerious; but alas! I was juſt the ſame; and to outward appearance worſe; for when I was ſingle, I went to church regularly twice on Sunday, but now I went to no place of worſhip: I either loitered my time away, or ſpent it in vanity. I cannot ſay that I went on in this way without checks of conſcience, for it was almoſt conſtantly in my mind that I was living without God in the world. I wiſhed to talk with my huſband upon the ſubject; but it was but ſeldom that I had courage to ſpeak about religion, and when I did, we always claſhed in our opinion, for he was an Antinomian, and my ideas were altogether legal. If I talked of going to church, he would ſay he would rather go to a play, for that our miniſter knew nothing about religion I could not agree with him, and I was thoroughly diſſatisfied with our way of living; it was a burden to me; I had a deſire after religion, but had not courage to be ſingular; I wiſhed my huſband to be ſerious—he ſeemed to be the bar;—but this hindrance was ſoon removed.

When we had been married ſomething more than four years, my huſband died; and the day following my child; a boy three years old; ſo that in a few days I was deprived of all outward comforts, and every earthly tie. As I was left without excuſe, ſo I did indeed ſit looſe to the world; every thing on earth appeared

peared tranſitory and uncertain; and I felt the force of a line or two of Dr. Young's, where he ſays, " All, all on earth is " ſhadow, all beyond is ſubſtance."

I began now to read the bible, with a ſincere deſire to know what I muſt do to be ſaved. But how ſhall I expreſs the goodneſs of the Lord to me? he choſe me in the furnace of affliction, and drew me with the cords of love. The ſcriptures were made ſo ſweet and comfortable to me, that I read them day and night —they were all my delight, and all my conſolation. While I was reading the bible, I forgot my trouble, and in ſome meaſure anticipated future happineſs. The Lord was ſo gracious to me, that my eyes were open to ſee that grace was free, all was to be had without money, &c. and that none that came to him ſhould in any wiſe be caſt out. I may truly ſay, that I was taught of God, for I had no ſerious perſon to ſpeak to, and ſat under legal preaching; it was twelve months before I heard a goſpel ſermon; when I was providentially aſked by an acquaintance to go to Jewin-Street meeting; Mr. Woodgate preached from the ſixty-third of Iſaiah, firſt verſe. I never heard ſo ſweet a ſermon before: every thing he ſaid about the Saviour agreed exactly with what the Lord had taught me: every ſentiment that he delivered was my own. As I came out of the meeting I expreſſed my ſatisfaction, and ſaid I ſhould be glad to go there again, which I accordingly did, and I don't know that I ever went to my old church any more, for I had a ſeat taken for me at the meeting, and I continued to go there for near three years. I ſometimes went to the Tabernacle, and other places of worſhip where the goſpel was preached; in ſhort, I took every opportunity of hearing; for I found the oftener I attended the means, and the cloſer I kept to God in prayer, the more peace, comfort and communion I had with him. The ſecret of the Lord is with them that fear him. No one can tell what the preſence of the Lord imports, but thoſe who have enjoyed it.

From what I have ſaid, perhaps it may be ſuppoſed that I had ſun-ſhine all the way; but the ſequel will prove the contrary: indeed, thus far the road was tolerably ſmooth, yet I was not without my conflicts: the old and the new nature ſtruggled, and I often groaned, being burthened; ſometimes I found ſin a load

intolerable, but ſtill the promiſes of God were brought to my mind, and applied with power: and I experienced great nearneſs to God. One evening, when in prayer, I was ſo carried out of myſelf, that whether in the body or out of the body I could hardly tell; when I came to myſelf, I was aſtoniſhed. At another time, when I awoke in the morning, it was rather early, and in the ſummer, the Lord manifeſted himſelf to me in ſuch a manner, and gave me ſuch a foretaſte of heaven, that the joy and happineſs I felt was ſo great I could hardly ſuſtain it. It was really an exceeding weight of bliſs. It is now about twelve years ſince I was favoured in this manner, but it is quite freſh upon my memory, and I truſt it will never be eraſed: From this time I enjoyed great conſolations for near four years.

Some little time after this I had the following remarkable dream. I thought I was alone in a very wide handſome ſtreet; the pavement was exceeding good, the path-way broad, and the ſun ſhone delightfully pleaſant; but of a ſudden the ſun drew in, and by degrees it clouded over, till at laſt it was quite dark. I thought at firſt that it was an eclipſe, and expected it would be light again; but I was diſappointed in my expectation; for inſtead of growing light, it grew darker and darker, till it appeared to be night. I knew not what to make of it, for I had an idea that it was morning. I was rather frightened, and hurried on, but went a very little way before my head turned giddy, and I fell with great force againſt ſome bulk, which gave me violent pain. Several perſons came to my aſſiſtance; ſome had lanthorns, ſome had candles, and others had torches; by the light of theſe I examined myſelf to ſee whether I was hurt, but could not ſee that I was in the leaſt; I alſo expected that theſe people would light me home, but in a few minutes the light all diſappeared, and I was inſtantaneouſly out of the ſtreet before mentioned, into a high-road, and was in the greateſt terror of mind; for I was alone, and did not know what might happen to me: while I was reflecting on my unhappy ſituation, it grew ſtill darker, till the darkneſs was ſo weighty it cruſhed me to the ground. I cannot deſcribe the ſenſations that I then felt, but was as miſerable as can be conceived; I thought to myſelf, This is like the Egyptian darkneſs—a darkneſs that may be felt; I tried to ſtep with my feet and to feel with my hands, but could not ſtir hand nor foot.

I ſtood

I ſtood ſighing and groaning under this weight, my mind being in the deepeſt diſtreſs and embarraſment. I continued there ſo long that I thought I ſhould never ſee light again; but after having given up all hopes, I felt the darkneſs not quite ſo heavy, and it gradually grew lighter, till the weight was removed. Soon after this I experienced an unaccountable change. I thought there was light, and I felt the ſun ſhine upon me, and could even ſee the ſun through my eye-lids, yet my eyes were faſt cloſed, I could not open them. While I was meditating on the ſtrangeneſs of my condition, of a ſudden a clear light burſt upon me, and I ſaw every thing plainly. I then ſurveyed the road, which was the moſt rugged that I ever ſaw. There was no foot-way; it was ſomething like a country lane, only broader, after heavy ſhowers, and the ruts were beat up in great clods, which when a froſt ſucceeds becomes very hard and ſhaggy, ſo that it was almoſt impoſſible to walk without falling. I ſaw at a diſtance ſome poor people creeping on very ſlowly. Then I turned to my right hand, but, how ſhall I ſpeak my ſurprize! I was ſcarce a hands breadth from a deep ditch! it was ſo deep that I could ſee no bottom. At the ſide of the ditch there was part of a rotten rail; it appeared ſo very rotten, that if any one attempted to lean upon it they would inevitably fall in. At the part where I ſtood it was entirely broken down. I walked ſlowly till I got out of ſight of the ditch; after that I went from one ſtreet to another, and then awoke, and was glad to find it was a dream! But my joy upon the occaſion was ſoon done away; for in the morning I was ſo deeply affected, that I ſet for ſome hours in a penſive melancholy frame, but could not from its obvious incoherency get any ſatisfactory interpretation of it.

From this time my conſolations began ſenſibly to decline, and by degrees I felt myſelf ſinking into a ſtate of deſpondency. I was alarmed, and endeavoured to find out the cauſe. I examined myſelf by the word of God, and was convinced that it was ſin which had ſeparated me from God, and iniquity hid his face from me. The cloſer I examined myſelf the more unhappy I was; I even loathed, hated, and abhorred myſelf. Now the commandment came, the law did its office, and a very ſevere ſchool-maſter I found it. Sin became exceeding ſinful, it appeared in its true colours, black as its author. Yet ſtill I continued to attend ordinances, but

found

found no freedom in prayer. At laſt God ſeemed to have quite forſaken me, and I began to conclude that his mercy was clean gone for ever. All I read and heard gave me no comfort; ſo far from it that it condemned me. I heard Mr. Woodgate preach at length from theſe words. *And will gather the wheat into his garner;* but the *chaff he will burn with unquenchable fire.* I was all attention; and from what was ſaid I drew this inference, that I certainly was the chaff. I got out of the meeting as faſt as I could, for I was ſo drowned with tears I was aſhamed any one ſhould ſee my face. I hurried home as faſt as I could. Now indeed I ſuffered the terrors of the Lord, and was really diſtracted: Like Job, I looked this way and that way, to find the Lord, but all in vain; and like him I ſeemed to be left in the power of Satan, to do what he would with me, only to ſpare my life: I was ſo harraſſed, tempted, and embarraſed in mind, that I believe I did not cloſe my eyes to ſleep for near a week; and when nature was quite exhauſted my reſt was ſo unſound it did me but little good; what I ſuffered during one whole year is not in language to deſcribe; I ſearched every page in the bible, to find a glimpſe of hope, but my eyes were holden, I could not ſee one ray; every condemning paſſage of ſcripture was applied to me: I threw away the bible, and thought I would read it no more. I was like the troubled ſea, I could have no reſt. Then I read the bible again, threw it away, and then read it over again.

In reading the 54th of Iſaiah, the 11th verſe afforded me a little comfort, which was the only ſupport I had for the time which I have before mentioned, and Satan wanted to rob me of this. He perſuaded me that I endeavoured to pervert the ſcriptures, for that I had no right to any promiſe. Then I read the 107th Pſalm over and over again a number of times, and endeavoured to take comfort, but Satan beat me off, and perſuaded me that I was not a child of God, and that he had me as ſafe as if I were in hell already; for that I was twice dead, plucked up by the roots; and that with reſpect to me there remained *no more ſacrifice for ſin.*

What I felt is eaſier to be conceived than expreſſed. I thought there was not any perſon like myſelf; for the diſtreſs and perplexity of my mind was ſuch, that I could do no kind of buſineſs; and I thought, if my father ſhould die, my relations would

put me in a mad-houſe, for I was company for nobody; and as I was certain I muſt go to hell, I was determined to put an end to my exiſtance. With this intention I went to three or four apothecaries' ſhops, and procured from each a ſeparate portion of opium; on my return home I made them into three pills, (each of which I am informed was ſufficient to kill any one perſon)—And here, how ſhall I deſcribe the anguiſh of my ſoul, when, in the bitterneſs of my ſpirit, I ſwallowed two of the pills, faſtening the other above my pillow, determining, in caſe the two were ineffectual, to ſwallow the third. But, oh! the goodneſs and mercy of my God, whoſe love is unſpeakable, he ſaved me out of the hands of my enemy, by preventing the poiſon taking the effect I expected. After a few minutes it threw my body into violent agitations, during which I brought a great quantity of clear water off my ſtomach. I never cloſed my eyes, but was as one intoxicated, and pale as death; and it rendered my body ſo very weak, I was unable to walk.

However, in a ſhort time I recovered, but kept the cauſe of my diſorder an entire ſecret from every perſon: But my diſtreſs and dependency of ſoul continuing, I was ſtill determined not to live; and thought I would try if I could drown myſelf; and with that intention I ſet out one evening at nine o'clock, and ſauntered about *Iſlington* till eleven, and then I went to the New River ſide. The watch-man was crying the hour. When I ſaw him ſafe in his box, I began to ſummons up all my reſolution, for I was rather a coward; then I imagined I heard rats in the water, and thought they would begin upon me as ſoon as I threw myſelf in. While I was muſing about the rats, and trying to get courage, a young man came from the road, and was with me before I was aware of him. He ſaid he had been watching me a long while, and was certain that I was going to deſtroy myſelf. He aſked me what was my trouble, and whether I wanted money, for that he had ſome by him. I told him my wants were not of that kind. He then talked ſeriouſly to me of the conſequence of ſelf-murder, but I ſtopt him by ſaying that I knew as much as he could tell me. He offered to ſee me home, but I begged he would not, and told him I would go home. After he left me I returned home, thinking to take another opportunity; but this I believe was Satan's laſt effort; for after

that

that night, my mind became more compoſed, and I never was tempted again in the ſame manner.

I thought I would read the bible again, and ſee if I could find any thing ſuitable to my caſe; and I read it many times to no purpoſe; however I did not give it up. As I was reading in the eleventh chapter of St. John, at the twenty-fifth and twenty-ſixth verſes, our Lord, ſpeaking to Martha, ſays, *I am the reſurrection and the life; he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth and believeth in me ſhall never die.* I did not attempt to read any more of the chapter, but kept meditating on theſe verſes. I thought this could not be ſaid to thoſe who were literally dead; and then the word *whoſoever* was ſo encouraging, I found it like a reviving cordial, and as an anchor to my ſoul. I would not have parted from theſe verſes for all the world. I thought I would venture the next ſabbath day to go to a little chapel in Baker's Court, Holborn, where I ſhould not be known, leaſt I ſhould not be able to ſtay the ſervice out. Oh, I thought, if I ſhould have one ſentence applied with power I ſhould be ſatisfied. I have often thought, I was like the woman who ſaid, *If I may but touch the hem of his garment, I ſhall be whole.* Agreeable to my intention I went to the chapel on the Lord's-day morning, but did not hear a word that was of ſervice to me; as I was coming home I found myſelf unuſually quiet and ſerene, and I thought, notwithſtanding I was inſenſible under the word, I would go again in the afternoon. I did ſo; and a perſon was prayed for in deſpondency, and her caſe was deſcribed as if it had been my own. The ſermon probably was preached for her; the text was in the 13th chapter of *Zechariah* and laſt verſe, *And I will bring the third part through the fire, &c.*

The perſon who preached was not the ſtated miniſter, but a ſtranger. He was an able preacher, and ſaid every thing that could be ſaid from the text. He ſhewed the proceſs of refining ſilver, and of trying gold, and illuſtrated the whole verſe moſt delightfully. From that hour I was ſet at full liberty; I was like *Chriſtian* in the *Pilgrim's Progreſs*, when the burthen fell from his back; and knew by ſweet experience that Jeſus had ſuffered for *me;* I knew him for *myſelf*, as *my* Saviour and *my* God; and ſweetly felt what is indicated in the 126th Pſalm,

and

and read with peculiar pleaſure the 107th; and could with real heartfelt gratitude ſay, as is expreſſed in the two firſt verſes, *O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the hand of the enemy.*

It is eleven years ſince I had this deliverance, and I deſire to bleſs and praiſe the Lord, that to this day I have been kept by his mighty power; and at this moment have no doubt of his everlaſting and unchangeable love to my ſoul.

Dec. 11, 1789.

[The great Dr. Owen, after three years gloom and darkneſs, was ſet at liberty in the following manner:—One Sabbath day he requeſted a friend to go with him to hear the miniſter he uſually attended; when they were ſeated, they perceived that a ſtrange miniſter appeared in the pulpit; the Doctor's friend intreated him to go with him to ſome other place of worſhip, but he refuſed, ſaying, "As we are here, let us hear what the Lord has to ſay by this ſervant." The miniſter took his text as follows: *O thou of little faith, wherefore doſt thou doubt.* It pleaſed God to lead the miniſter ſo clearly into the ſubject, as to remove the Doctor's fears and diſtreſſes, and in ſo effectual a manner, that few enjoyed more comfort, even to the end of life.]

MR. LOVE'S SPEECH,

MADE ON THE SCAFFOLD ON TOWER-HILL.

Auguſt 22, 1651.

BELOVED Chriſtians, I am this day made a ſpectacle unto God, angels, and men; and among them I am made a grief to the godly, a laughing ſtock to the wicked, and a gazing ſtock to all; yet, bleſſed be my God, not a terror to myſelf; although there be but a little between me and death, yet this bears up my heart, there is but a little between me and heaven. It comforted Dr. Taylor, the martyr, when he was going to execution, that there were but two ſtiles between him and his Father's houſe; there is a leſſer way between me and my Fa-

ther's houſe, but two ſteps between me and glory; it is but lying down upon the block, and I ſhall aſcend upon a throne. I am this day ſailing towards the ocean of eternity, through a rough paſſage to my haven of reſt, through a red ſea to the promiſed land. Methinks I hear God ſaying to me, as he did to Moſes, Go up to Mount Nebo, and die there; ſo go thou up to Tower-Hill, and die there. Iſaac ſaid of himſelf, that he was old, and yet he knew not the day of his death; but I cannot ſay thus. I am young, and yet I know the day, the kind, and the place of my death alſo. It is ſuch a kind of death as two famous preachers of the goſpel were put to before me, John the Baptiſt and Paul the apoſtle; we have mention of the one in ſcripture ſtory, of the other in eccleſiaſtical hiſtory; and *Rev.* xx. 1. *The ſaints were beheaded for the word of God, and for the teſtimony of Jeſus.* But herein is the diſadvantage which I am in in the thoughts of many; who judge that I ſuffer not for the word or conſcience, but for meddling with ſtate matters. To this I ſhall briefly ſay, that it is an old guiſe of the devil, to compute the cauſe of God's peoples' ſufferings to be contrivements againſt the ſtate. The rulers of Iſrael would put Jeremiah to death upon a civil account, though it was the truth of his prophecy made them angry, becauſe he fell away to the Chaldeans. So Paul muſt die as a mover of ſedition. The ſame thing is laid to my charge, whereas indeed it is becauſe I purſued my covenant, and will not proſtitute my principles to the luſts of men. Beloved, I am this day to make a double exchange; I am exchanging a pulpit for a ſcaffold, and a ſcaffold for a throne; and I might add a third, I am changing this numerous multitude upon Tower-Hill, for the innumerable company of angels in the holy hill of Zion; and I am changing a guard of ſoldiers, for a guard of angels, which will receive me and carry me into Abraham's boſom. This ſcaffold is the beſt pulpit I ever preached in; for in the church pulpit, God through his grace made me an inſtrument to bring others to heaven, but in this he will bring me to heaven; and it may be this ſpeech upon a ſcaffold may bring God more glory than many ſermons in a pulpit.

Before I lay down my neck upon the block, I ſhall lay open my caſe, and that without animoſity or revenge; God is my record,

record, whom I ſerve in the ſpirit, I ſpeak the truth, and lie not; I do not bring a revengeful heart unto the ſcaffold this day. Before I came here, upon my bended knees I have begged mercy for them that denied mercy to me, and I have prayed God to forgive them who would not forgive me. I have forgiven from my heart the worſt enemy I have in all the world. And this is the worſt that I wiſh to my accuſers and proſecutors, who have purſued my blood, That I may meet their ſouls in heaven.

I have no more to ſay, but to deſire the help of all your prayers, that God would give me the continuance and ſupply of divine grace, to carry me through this great work I am now to do; that I, who am to do a work I never did, may have a ſtrength that I never had; that I may put off this body with as much quietneſs and comfort of mind as ever I put off my cloaths to go to bed. And now I am to commend my ſoul to God, and to receive my fatal blow; I am comforted in this, though men kill me, they cannot damn me; and though they thruſt me out of the world, yet they cannot ſhut me out of heaven. I am now going to my long home, to heaven, my Father's houſe, to the heavenly Jeruſalem, to the innumerable company of angels, to Jeſus Chriſt the mediator of the new covenant, to the ſpirits of juſt men made perfect, to God, the judge of all, in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore.

Then he kneeled down, and made a ſhort prayer privately.

Then after riſing up he ſaid, "Bleſſed be God, I am full of joy and peace in believing; I lie down with a world of comfort." And then ſaying, "The Lord bleſs you," he lay down with his head over the block, and when he ſtretched out his hands, the executioner did his office.

REMARKS ON JOHN iv. 16.

For God ſo loved the world, that he gave his only begotten Son, &c.

CHRIST, with his back plowed, his head crowned with thorns, his hands and his feet nailed to the croſs, his bones ſtaring, and his viſage marred more than any man's, preached

the love of God in language the moſt ſolemn and ſublime that God himſelf could poſſibly expreſs. But for any one to make a greater ſhow of regard than he really has, can only be conſidered, by intelligent beings, as the height of hypocriſy. What higher profeſſion of love could God make, than he did by the tranſaction on Mount Calvary? He commands us to view it in this light, and aſſures us, that the cruciſixion of Chriſt is the only meaſure of his love, and the higheſt diſplay of his glory. *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.* Rom. v. 8. The minds of all the redeemed had for four thouſand years been led to this alone for ſalvation. In the faith of this, Abel offered up his ſacrifice, and Abraham his ſon. They by faith, foreſeeing that Chriſt would die, believed in the love of God, which ſhould be manifeſted through him. The greateſt thing God had in view in the creation of the world, was the manifeſting his aſtoniſhing love in this very manner. Had Abraham any thing greater in his thoughts, or that concerned him more in thoſe hours in which he was travelling towards Mount Moriah, than the offering up of his only ſon? What were all his cattle, or what were all his ſervants to him? What place had they in his mind, when compared with that which he was now about to perform? Though we cannot comprehend Jehovah, we may learn what was in his heart by his conduct; and demonſtrate to every intelligent being, that the bruiſing his only begotten Son, and making his ſoul an offering for ſin, was the higheſt evidence of his love, and the chief of all his deſigns.

A ſubject ſo great as this, calls for the utmoſt caution in thoſe who either ſpeak or write on it; what can poſſibly be of equal importance; the higheſt glory of God being ſo peculiarly connected with it? Thoſe who lived long by faith in it here below, and had aſtoniſhing views of it by the ſpirit of prophecy, ſuch as Iſaiah and others, are now beholding it above. They find it as real as the exiſtence of God, and the greateſt ſubject matter of their contemplation in heaven; they are now beholding that love which was manifeſted on Calvary, and know it was no mere profeſſion of love, but ſee its reality and glory, not through a glaſs darkly, but face to face.

As

John, in his firſt epiſtle, mentions falſe ſpirits having gone out into the world; and what can be a greater proof of it than the attempts many have made to caſt a cloud over the brighteſt beams of this love? (a labour as fruitleſs as that of attempting to caſt a veil on the ſun's diſk, or to invent ſome method to ſtop its riſing;) This cannot be that ſpirit that glorifies Chriſt, *John*, xvi. 14. *He ſhall glorify me, for he ſhall recieve of mine and ſhew it unto you.* On the other hand, God has had in all ages of the world a remnant, and by ſome of theſe he has lifted up a ſtandard, when the enemy has come in as a flood. And this is no wonder: He that has ſuch love for his people, will make it known; and it is as impoſſible for vain mortals to hide it from thoſe on whom it is ſet, as it was for Pharaoh by his power to keep Iſrael in the land of Egypt.

It muſt be either ignorance, or unpardonable neglect, that we think ſo little of this love. It fills the minds of thoſe that are in the heavenly world. As thoſe who ſhew us great affection look for gratitude, let us be jealous over ourſelves.

Can God think himſelf regarded by thoſe who make not this their favourite ſtudy? thoſe who would enjoy much of his preſence, ſhould beware how they neglect this ſubject; and ſhould conſider, that we have the advantage of thoſe who lived in the age when Chriſt was on the earth; he did not then appear ſo like the Lord of Glory as he now does in the middle of the throne: Now he is altogether lovely indeed.

Thoſe that treat on it, either in public or in private, ought to do it as in the preſence of him that watches over the ſpirits of men; and to be concerned leſt they ſhould feel more about their own honour in the manner of doing it, to gain the applauſe of men, than that honour which comes from God alone.

The HYPOCRITE.

THE Hypocrite is the worſt kind of player, by ſo much as he acts the better part; which hath always two faces, oftimes two hearts: that can compoſe his forehead to ſadneſs and gravity (while he bids his heart be wanton and careleſs within),

within), and (in the mean time) laughs within himſelf, to think how ſmoothly he hath cozened the beholder. In whoſe ſilent face are written the characters of religion, which his tongue and geſtures pronounce, but his hands recant; that hath a clean face and garment, with a foul ſoul; whoſe mouth belies his heart, and his fingers belie his mouth. Walking early up into the city, he turns into the great Church, and ſalutes one of the pillars on one knee, worſhipping that God which at home he cares not for; while his eye is fixed on ſome window or on ſome paſſenger, and his heart knows not whither his lips go. He riſes, and, looking about with admiration, complains on our frozen charity, commends the antient. At church he will ſit where he may be ſeen beſt; and in the midſt of the ſermon, pulls out his tables in haſte, as if he feared to loſe that note, when he writes either his forgotten errand, or nothing: then he turns his Bible with a noiſe, to ſeek an omitted quotation; and folds his leaf, as if he had found it; and aſkes aloud the name of the preacher, and repeats it, whom he publickly ſalutes, thanks, invites, entertains with tedious good counſel, with good diſcourſe, if it had come from an honeſter mouth. He can command tears when he ſpeaks of his youth; indeed becauſe it is paſt, not becauſe it was ſinful: himſelf is now better, but the times are now worſe. All other ſins he reckons up with deteſtation, while he loves and hides his darling in his boſom. All his ſpeech returns to himſelf, and every occurrence draws in a ſtory to his own praiſe. When he ſhould give, he looks about him, and ſays, Who ſees me? No alms, no prayers fall from him without a witneſs; leſt God ſhould deny that he hath received them: and when he hath done (leſt the world ſhould) his own mouth is the trumpet to proclaim it.

With the ſuperfluity of his uſury he builds an hoſpital, and harbours them whom his extortion hath ſpoiled; ſo while he makes many beggars, he keeps ſome. He turneth all gnats into camels, and cares not to undoe the world for a circumſtance. Fleſh on a Friday is more an abomination to him than his neighbour's bed: He abhors more not to uncover at the name of Jeſus, than to ſwear by the name of God. When a Rhymer reads his Poem to him, he begs a copy, and perſuades the preſs, there is nothing that he diſlikes in preſence, that in abſence

abſence he cenſures not. He comes to the ſick bed of his ſtep-mother, and weeps, when he ſecretly fears her recovery. He greets his friend in the ſtreet with ſo clear a countenance, ſo faſt a cloſure, that the other thinks he reads his heart in his face; and ſhakes hands with an indefinite invitation of, When will you come? and when his back is turned, joys that he is ſo well rid of a gueſt: yet if that gueſt viſit him unfeared, he counterfeits a ſmiling welcome, and excuſes his cheer, when, cloſely, he frowns on his wife for too much. He ſhews well, and ſays well; and himſelf is the worſt thing he hath. In brief, he is the ſtranger's ſaint, the neighbour's diſeaſe, the blot of religion; a rotten ſtick in a dark night, a poppie in a corn-field, an ill tempered candle with a great ſnuff, that in going out ſmells ill; an Angel abroad, a Devil at home; and worſe when an Angel than when a Devil.

ANECDOTE.

DANIEL Burgeſs, preaching a funeral ſermon for a Lady, that had in her life time been greatly depreſſed with doubts and fears, on Iſaiah 42, 3. *A bruiſed reed ſhall he not break, and the ſmoaking flax ſhall he not quench.* In the application of the diſcourſe he repeated theſe verſes:

I thirſt for thirſtineſs,
I weep for tears;
Well pleas'd I am to be diſpleaſed thus;
The only thing I fear, is want of fear;
Suſpecting I am not ſuſpicious.
I cannot chuſe, but live, becauſe I die;
And when I am not dead, how glad am I:
Yet when I am thus glad, for ſenſe of pain,
And careful leſt that I ſhould careleſs be,
Then do I grieve for being glad again,
And fear, leſt carefulneſs take care from me:
Amid'ſt thoſe reſtleſs thoughts, this reſt I find;
For thoſe that reſt not here there's reſt behind.

Though the Poetry be antient, there is ſomething more peculiarly ſuited to the Chriſtian than what is met in general from modern Poets.

HYMN FOR THE NEW YEAR.

Job, xxxvi. 2.

O Come let us join,
Our Jeſus to praiſe;
In work ſo divine,
Our voices we'll raiſe:
If Chriſt be our treaſure,
What have we to fear?
Then let us with pleaſure
Begin the *New Year*.

May we him obey,
And faithfully ſerve;
Be found in his way,
His precepts obſerve:
Rejoice in his favour,
And ever appear
The friends of the Saviour,
Throughout the *New Year*.

Poor ſinner, attend,
Our Maſter invites;
Come, make him your friend,
And taſte our delights:
None elſe can relieve you,
To Jeſus repair;
He wants to receive you,
To ſpend the *New Year*.

And thus you and I,
On Jeſus's breaſt,
Shall happily lie,
Securely ſhall reſt.
His favour poſſeſſing,
We'll ſpend without fear;
Adoring and bleſſing,
A happy *New Year*.

Dec. 19, 1789. J. E.

HYMN TO THE REDEEMER.

HAIL, Prince of light, for ever hail,
Whoſe condeſcending love
Moved thee to leave thoſe worlds of light,
And royalty above.

When thou didſt condeſcend on earth
To ſuffer and diſdain,
They caſt their honours at thy feet;
They waited on thy train.

In all thy travels here below,
They did thy ſteps attend;
Oft gaz'd, oft wonder'd, where at length
This ſcene of love would end.

They ſaw thy ſides transfix'd with wounds,
Thy bloody ſweat and gore;
They ſaw thee break the bars of death,
Which none e'er broke before.

They brought thy chariot from above,
To bear thee to thy throne;
Clapp'd their triumphant wings, and cry'd,
The glorious work is done.

Lines written upon the following obſervation found in Mr. S. Rutherford's Letters:——

"Sinners can do nothing but make wounds, that Chriſt may heal them; make debts, that Chriſt may pay them; make falls, that Chriſt may raiſe them; make deaths, that Chriſt may quicken them; and ſpin out, and dig hells for themſelves, that Chriſt may ranſom them."

MAY Jeſus be your only confidence,
But, as for ſelf, be nought expected thence;
All you yourſelves can do, is wounds to make,
That Chriſt may heal them, or your bones to break:
That Chriſt may ſet them; or to make a debt,
That Chriſt may ſhew his love by paying it;
Or falls to make, that Chriſt you up may lift;
Or deaths to make, that life may be his gift;
Souls to defile, that Chriſt may waſh them clean;
Or ſouls to loſe, which Chriſt muſt find again;
Or hells to dig, immortal ſouls to damn,
Thence to be ranſom'd by the bleeding Lamb.
This is the mighty all, that ſelf can do.
May ſelf be loathed and renounc'd by you.
Self is a broken reed: Chriſt's ſtaff is ſure.
Self is your death: Chriſt Jeſus is your cure.
Not in the leaſt may ye on ſelf depend,
But truſt in Chriſt, the ſinner's only friend.

MONTHLY CHRONOLOGY.

*** *It is the intention of the Conductor of this Work to devote a few Pages of every Number to the purpose of giving a brief Sketch of the most material Occurrences of the Month, both as they respect foreign nations and our own.—On the present important transactions of neighbouring States, it is impossible for the serious mind to reflect without some degree of anxiety; but as our Readers may entertain various opinions on the subject, it will be our endeavour simply to state well authenticated Facts as they occur, leaving them to operate as they may on the Reader, unaccompanied by any comments; and such invariably shall be the features of our* FOREIGN INTELLIGENCE.—*With respect to the Article of* DOMESTIC OCCURRENCES, *we shall be as careful as possible in the selection of such Facts as may be supposed most extensively interesting; but as brevity will be our object in this part of a Work appropriated chiefly to subjects of an higher and eternal importance, we shall studiously avoid the insertion of all such articles as can at best but afford amusement to the idle.*

FOREIGN INTELLIGENCE.

Nevi, October 24.

A MOST dreadful earthquake happened in Citta di Castello, about sixty miles from Rome, towards Tuscany. This town was one of the richest in the Pope's territories, and contained 15,000 inhabitants. The first shock was felt at 11 o'clock on the 30th of September A. M.; it was preceded by no signs attendant on earthquakes; it lasted two minutes, when the whole town was involved in a whirlwind of smoke and dust from the falling of houses, churches, and palaces. On the first alarm, great numbers of the inhabitants fled towards Rome and saved themselves. The first dreadful shock was followed by many more, and in the intervals nothing was heard but the crushing of buildings: the few remaining are so shattered as to be unknown. Many people were dragged from the ruins half alive, and in a short time a thousand were found dead, but the number of wounded is supposed to exceed that considerably. This town was not the only sufferer; five villages in the country were so totally destroyed, that not one stone was left upon another; besides four convents, in one of which the greatest part of the Monks were killed. This account is taken from an authentic one, printed at Rome a few days ago.

Rome, Nov. 11. The heavy rains having continued with little intermission, the Tyber on the 8th inst. began to overflow its banks. The inundation continued to increase till yesterday afternoon, by which time the water had risen to a height, of which there has not been an example since the year 1698. A number of the streets are under water, particularly Il Corso, La Ripetta, the Strada Lungara, and the Ghetto, or quarter inhabited by the Jews, and the communication is kept up by means of boats. Bread is conveyed by the Pope's order to the persons who are confined to their houses by the water. But the mischief the inundation does in the town is trifling, in comparison of what it occasions in the environs. The water having diffused itself over much of the circumjacent country, seven dead bodies have already been taken out of the stream, together with about 300 sheep, eleven horses, four oxen, a coach and a chaise: the fate of the travellers, to whom the carriages belonged, is not known. A bridge and a mill a few miles north-east of Rome have been also washed away:

away: conſequently all communication with the country in that quarter is ſtopped, as it is on the other ſide by the overflowing of the Garigliano, a river about 100 miles from hence, that croſſes the road to Naples.

Rome, Nov. 21. Yeſterday a courier arrived from Bologna, with news of the death of the Ducheſs of Albany, natural daughter of the late pretender, who ſent for her from France ſome time before his death, and had her legitimated. Her complaint was an abſceſs in the ſide; and is attributed to a fall from her horſe ſome time before ſhe left France. She was the laſt direct deſcendant (if a natural child can be ſo called) of the Stuarts, except the Cardinal of York; who ſince his brother's death has aſſumed the title of Henry IX. The Ducheſs has left her mother only 3000 crowns per annum. Cardinal York is her heir, excepting a few ſmall legacies to domeſtics.

Vienna, Nov. 10. A Courier has this moment arrived with the news, that General Fabry has taken Cladova, and conſequently the whole diſtrict of Kraſnia, compriſing 150 towns and villages. What renders this conqueſt of more importance is, that it will haſten the fall of Orſova, which receives moſt of its proviſions from that quarter.

Vienna, Nov. 18. A detachment of Marſhal Laudohn's army has taken poſſeſſion of Czernitx, in Wallachia; and General Fabry has made himſelf maſter of Cladovia in Servia.

Vienna, Nov. 21. A courier arrived this evening from the Prince of Saxe Cobourg, with the news of his having taken poſſeſſion of Bucharеſt.

Vienna, Nov. 30. An officer from Prince Potemkin's army has brought intelligence of the ſurrender of Bender the 15th inſtant; the garriſon of which fortreſs, with as many of the inhabitants as were diſpoſed to follow, were to be eſcorted to Iſmail.

Copenhagen, Nov. 25. The Commiſſion Court appointed to try Benzenſtierna and Obrien, for attempting to burn the Ruſſian fleet laſt ſummer, have ſentenced them to have their right hands cut off, and afterwards to be beheaded, drawn, and quartered.

Paris, Nov. 20. A regiment of dragoons belonging to the Duke of Orleans, and bearing for name his Highneſs's former title, Chartres, had been ſo ready to aſſiſt the magiſtrates of Mans, where they were in garriſon, in preſerving the public peace, and protecting the tranſit of corn, as to make the magiſtrates think it neceſſary publicly to acknowledge their ſervices. They accordingly voted them, in the firſt inſtance, the thanks of the city, and afterwards a gratuity of 600 livres to be diſtributed among the privates. The money was given to the Colonel, who gave it to his men, leaving it to themſelves to divide it. The dragoons received it with many acknowledgements, but inſtead of dividing it among themſelves, they reſolved to beſtow it upon the poor of the pariſh. In conſequence of this reſolution, a deputation from the regiment waited, on Friday the 13th inſtant, upon the Rector of the pariſh of St. Nicholas in the city of Mans; and one of the dragoons, delivering the money into his hands, addreſſed him as follows:

"Sir, we want not this money; his Majeſty's pay ſecures us a livelihood; but the poor are not ſo bleſſed; we beg therefore, that you will accept of it for their uſe, and put it into the common ſtock deſtined for the relief of the poor."

Madame la Preſidente Bouhier, widow of the celebrated Preſident Bouhier, now 90 years of age complete, has made an offering of all her plate, divided into two lots; the firſt was given as the value of one quarter of her annual income; and the other, conſiſting of 216 ounces, as a voluntary contribution in this moment of exigency.

The little hamlet of Manile, one of the ſmalleſt in Burgundy, made an offering of 300 livres, which the poor villagers begged the Aſſembly would accept as the widow's mite.

The Permanent Committee of the town of St. Menchould made an offering of 7044 livres.

The Lodge of Free Maſons at Rheims, called the Lodge of the Triple Union, preſented the ſilver buckles of the Members, weighing 112 ounces, together with a ſum of 1200 livres in money.

The ſix Surgeon Majors of the Paris Militia ſubſcribed a whole year's pay, amounting to 3600 livres.

A merchant, originally of Rouen, but now reſident at Amſterdam, has given 20,000 livres, as the fourth part of his annual income.

The patriotic donations already amount to three millions of livres.

We think it neceſſary to ſay, (and our limits forbid us to enlarge) that, Bruſſels, Namur, Louvaine, Malines (and by report, Antwerp), have fallen into the hands of the Low-Country Burghers, who ſtyle themſelves the Patriotic troops, in the courſe of this month. The emperor now poſſeſſes ſcarcely a ſingle town in the Netherlands. For the particulars, which are copious and intereſting, we muſt refer our Readers to the newſpapers of beſt authority.

EAST INDIES.

Calcutta, July 29. The celebration of his Majeſty's recovery took place here yeſterday, and no means within the power of the inhabitants of this ſettlement were withheld to demonſtrate the joy on the occaſion.

During the rejoicings, one Armenian merchant nobly liberated 200 debtors from the gaol of Calcutta, and ſent them to join with their families in the general felicity.

Earl Cornwallis has totally aboliſhed the ſlave trade in Bengal, and has iſſued a proclamation, declaring, That all perſons who may hereafter be found tranſgreſſing therein, ſhall be proſecuted in the Supreme Court; and if a Britiſh ſubject, ſhall, on conviction, be ſent to Europe; and that no perſon may plead ignorance, the ſaid proclamation is to be publiſhed every where in his juriſdiction on the 1ſt of January every year. A reward of 100 ſicca rupees is offered for diſcovering any offender againſt the proclamation, and 50 rupees more for every perſon, of either ſex, who is delivered from ſlavery or illegal confinement in conſequence of ſuch diſcovery. It is publiſhed in the different languages of the country, and has been ſent to all the merchants, traders, and public offices, for their notice.

European goods of all deſcriptions continue to be a perfect drug in the Eaſt Indies. The Eliza, from Oſtend, under Imperial colours, arrived at Calcutta on the 17th of Auguſt, with a large and valuable cargo; and ſo much was the market overſtocked, that in all probability the goods would be diſpoſed of conſiderably under prime coſt in Europe.

WEST INDIES.

Dominica, Sept. 6. This day week the moſt diabolical deſign that ever was formed, was diſcovered in Martinico: It was an inſurrection of the negroes, who were that night to have ſet fire to the town of St. Pierre; while the white people were all in confuſion, and ſtriving to eſcape the flames, they were to be butchered indiſcriminately, man, woman, and child.—The combuſtibles were laid in upwards of 100 houſes, conſiſting of hemp dipped in turpentine. The plot was not diſcovered till five o'clock in the evening, when a negro belonging to an old lady, ſtung with remorſe on thinking that he muſt murder the woman who brought him up from a child, diſcloſed it to her. The troops being thereupon aſſembled, 40 of the negroes were taken, armed---each with a hanger and a long knife, the inſtruments which were in a few hours to have put a period to the exiſtence of upwards of 5000 people.

St. Jago de la Vega, Oct. 8. Tueſday laſt, a few minutes after three o'clock, P. M. this town was viſited by a whirlwind or tornado. Its ſtream, or direction on earth, was from a little to the ſouthward of weſt. A back up-ſtair houſe, behind Mr. Ogborne's, was the inſtrument and the victim of its vengeance; for the whole

of the roof of the balcony and ſhingling of this building, having a weſterly aſpect, were borne upwards on the wind to a conſiderable height, in a circular ſweep, with three long rafters attached to it, to the utter aſtoniſhment of all who ſaw it: that part of the roof not directly attached to thoſe rafters was ſeparated from them in the air, and diſperſed itſelf far and high in a flight of ſhingles; while the other, attached to the rafters, with their thick ends downwards, precipitated ſlantingly upon the front roof of a houſe 40 yards diſtant, in another ſtreet, with ſuch force, that the ends of the rafters not only pierced through it, but even penetrated the cieling of the rooms below; while the clumpy wreck of ſhingles that accompanied them, lay flat on the battered object above. The weſtern end of Mr. Townſhend's balcony, juſt by Mr. Ogborne's, was wrenched from the houſe wall, and left in a ſituation highly dangerous.

Tueſday was likewiſe memorable by a ſhower of rain that fell about noon, which deluged the Parade, and a few ſtreets in the centre of this town; but not a drop was ſhed at the river ſide, the workhouſe, or the poorhouſe, which form two-thirds of a circle not a mile in diameter.

IRELAND.

Carlow, Nov. 25. The following melancholy event took place upon the lands of Rathruſh, on the night of the 10th inſtant:

Between eight and nine o'clock at night, Edward Burke, a labourer, and James Euſtace, a cooper, came to the houſe of John Neil, a ſtone-cutter, and requeſted a night's lodging, to which being admitted, they partook with the family of their ſupper, which conſiſted of potatoes and herrings, and at a ſeaſonable time, they (both appearing to be in perfect health and ſober) retired and ſhared his bed.

About break of day, Patrick (the brother of John) Neil, hearing an unuſual ſhoring noiſe in the apartment, went to examine the cauſe, and found his brother lying, with his head hanging outſide the bed, ſpeechleſs, and to all appearance expiring; upon further examination, he found Euſtace and Burke, without ſigns of life, except that the latter, who lay in the middle, retained ſome little heat. The neighbourhood was immediately alarmed, and a meſſenger diſpatched in a ſhort time to Carlow for medical aſſiſtance; and by the immediate attendance, accurate examination of the cauſe and appearances, and judicious exertions of the phyſicians who came, the life of Neil will, we hope, be ſpared to his family.

The room was ſmall, with a window ſcarce ſufficient to light it, the bed-head againſt the back of the kitchen chimney; and when Patrick Neil entered the room, the air was in ſuch a ſtate as to affect his breathing, which was the caſe for ſome time after. His brother lay ſnoring violently for ſeveral hours, notwithſtanding every endeavour of the by-ſtanders to rouſe him, and remained ſpeechleſs until the following day.

On the night of Saturday laſt, a ſimilar accident happened at the Potatoe-market in this town, to a ſhoemaker of the name of Edward Howes, and his ſon and daughter, who all three were found on Sunday morning in a ſtate of ſuffocation, and deprived, apparently, of life and motion, occaſioned by their ſleeping in a cloſe narrow apartment, wherein there was a large fire of Kilkenny coals, without any vacancy to convey off the ſulphurous ſtench that iſſues from them. However, by the timely application of medical aſſiſtance, the poor people are now in a fair way of recovery.

SCOTLAND.

Edinburgh, Nov. 29. The following melancholy accident happened on Thurſday laſt, at a mill about ten miles Eaſt from this city. While the miller was adjuſting ſomething about the machinery, the mill, from without, was obſerved ſuddenly to ſtop. Upon examining into the cauſe, it was found that one of the wheels had caught hold of the miller, who was thereby cruſhed to death in a moſt ſhocking manner.

Inverneſs, Dec. 3. On the 19th ult. there were found on he ſea ſhore, to

the

the extent of about eight miles, a ſurpriſing number of fiſh, named Gabbocks. Many people yoked their horſes and carts, and took a great quantity home. It is ſaid, they have not been ſeen here ſince the time of King William. They are about half a yard long, and very fat to eat, and have no fins on them.

Falkirk, Dec. 9. Thurſday laſt an experiment of the greateſt conſequence to commerce was exhibited on the Grand Canal, by Patrick Miller, Eſq; of Dalſwinton; the application of the ſteam engine to ſailing. This gentleman, who formerly made experiments on the ſame ſubject, on a ſmall ſcale, has, in the preſent inſtance, applied it to a veſſel of conſiderable burthen, with a degree of ſucceſs which muſt be very grateful to the public.

Edinburgh, Dec. 10. The ſubſcriptions for building the new College of Edinburgh amounted in one day to 8700l. It is ſuppoſed the whole ſum wanted will be advanced voluntarily. Near 13,000l. have been already given.

The donations, moſt remarkable for their magnitude, are as follow:

	£.
Royal Society of Edinburgh, 100 gs. a year, to be paid five following years -	525
Lord Hopetoun, 100 guineas per annum, for five years, -	525
Earl of Wemyſs, ditto, for three years - - -	315
Dr. Alex. Monro - -	105
The Faculty of Advocates, ditto, for five years, - -	525
The Lord Provoſt, 400l. for five years - - -	2000
The Speculative Society - -	210
The Writers of the Signet -	630

Dr. Black was the Gentleman who ſubſcribed, as a Profeſſor, 40l.—as a Phyſician, 10l.

Duke of Buccleugh and Lord Dalkeith, each gave 100 guineas.

COUNTRY NEWS.

Liverpool, Dec. 3. On Monday morning, between one and two o'clock, ſix ruffians, with their faces blacked, broke into the houſe of Mr. Davenport. Immediately on having gained an entrance, they proceeded up ſtairs to Mr. Davenport's room, when one of them ſtruck him a ſevere blow on the head, which made a dreadful wound, and rendered him ſenſeleſs. They then bound his hands and legs ſo tight with a cord, as to bruiſe them exceedingly. After ſome time he came ſo far to himſelf as to hear one of them propoſe to return and cut his throat; but another obſerved, that they had already done for him. They went from his room to a woman ſervant's, whom they obliged to conduct them through every room in the houſe; they afterwards bound her, Mr. Davenport's ſiſter, three children who were in bed, and a ſervant boy. Having thus ſecured all the family, they proceeded to plunder the houſe, which they did moſt effectually, emptying the drawers, and taking away every article of plate, linen, &c. that they could lay hands on, with about 56l. in caſh. When they had compleated this part of their buſineſs, they went down ſtairs, waſhed the black from their faces, and, ſearching the pantry and cellar, ſtopped regaling themſelves till near four o'clock in the morning, and then deliberately went off, leaving, as they ſuppoſed, Mr. Davenport dead in the houſe.

Lewes, Dec. 21. Laſt St. Andrew's day, as a man and his ſon were hunting ſquirrels in the woods near Heathfield, the father, in aſſiſting the boy to climb a tree, with a loaded gun in his hand, by ſome accident diſcharged it, and lodged the whole of its contents in the back part of his ſon's body; he languiſhed till laſt Thurſday, and then expired.

It is aſtoniſhing, that the dreadful accidents which ſo frequently happen from guns being carried home and left loaded, do not deter thoughtleſs perſons from that idle and dangerous practice.

LONDON.

Dec. 1. Aſtronomical obſervers were gratified by a circumſtance that ſeldom occurs; viz. all the planets were above the horizon, and perfectly viſible, the atmoſphere being remarkably clear, in the ſpace of twelve hours—Mercury, Mars,

Mars, and Jupiter, in the morning; and Venus, Saturn, and the Moon, in the evening.

5. A gentleman, who had dined at the Buſh, at Staines, and had drank too freely, borrowed a piſtol of the waiter, to defend himſelf againſt robbers. On his arrival in town, he went to a houſe of ill-fame in Long Acre, where he ſent for one of theſe poor creatures who are ſo unfortunate as to be at the call of any man who has the appearance of having a guinea in his pocket. Being determined to try if the piſtol he had borrowed would have anſwered the purpoſe, had he been attacked by an highwayman, he pulled the trigger frequently, but it would not go off: at laſt, he was ſo convinced that nothing could make it fire, that he put the muzzle two or three times within his mouth; this circumſtance ſo alarmed the poor woman who was with him, that ſhe entreated him not to attempt it again; upon which he ſaid, if ſhe would not permit him to ſhoot himſelf, he would ſhoot her, and immediately preſented the piſtol at her, when it went off, lodging the contents, which were of large ſhot, in her head; ſhe is not yet dead, but has loſt one eye and part of her ſkull.

9. Of nine criminals who were caſt for death at the Old Bailey this day, two were only 20, two of them 18, one of 14, and the youngeſt only 12 years of age.

11. The following are the particulars of the melancholy death of one of Commodore Paſley's ſervants, who died raving mad, this day at Chatham, occaſioned by the bite of a dog. About a fortnight ſince, Commodore Paſley, perceiving one of his pointers running looſe about the yard in apparent diſorder, went out with a whip in his hand, followed by the boy above-mentioned, with an intention of ſecuring him: the dog, on paſſing near the Commodore, received a cut of the whip; on which he ſtopped, and jumped on his maſter, in a fond manner, as was his cuſtom, but inſtantly made an effort to leap the yard wall: it being too high, he fell back; and the boy, who was near him, fell at the ſame inſtant, when the dog ran at him, and bit him on the cheek. The dog immediately eſcaped, and two days after was deſtroyed; but, being frequently ſeen to eat and drink after his eſcape, the idea of his being mad was given up. The boy's wound healed; he did his duty, and continued well until yeſterday, when he complained of a violent head-ach. The ſurgeon, who was conſulted, thought it proceeded from fatigue, as there was a great deal of company the day before, on whom he waited. This morning ſymptoms of madneſs were perceived, and he died at night raving mad.

12. Mr. Reynolds, coroner for the ſouthern diſtrict of the county of Devon, was called to take an inquiſition on the body of Caleb Elliot, who was found in a hay-loft near Medbury, in the agonies of death, and ſpeechleſs. With great diſficulty he was carried to Medbury, when he immediately expired. The jury brought in their verdict, "Died for want of the neceſſaries of life."

14. William Saville, who has been ſome time advertiſed for the murder of Thomas Bray, who was found murdered on Sunday the 25th Oct. in a field at Manuden in Eſſex, was brought before Sir S. Wright at the Public Office, Bow Street, by the ſerjeant-major belonging to the new-raiſed regiment of foreſt rangers going out to Botany Bay, who depoſed, That on Sunday laſt, reading an advertiſement of the ſaid murder, he recollected that a young man of that name and deſcription, had entered as a volunteer on the 6th Nov. laſt; in conſequence of which he went to the barracks at Chatham, where he found the priſoner, and challenged him with the murder, when the priſoner confeſſed that he knew the deceaſed; that he, in company with one King and the deceaſed, had been ſpending the evening at the White Hart at Stanſted the 24th Oct. that they all came out of the houſe together, and were much in liquor; that he remembers their croſſing the ſame field, but denied committing the ſaid murder. A pair of breeches was found on him, which had ſeveral marks of blood on them, and had been rubbed over with tobacco;

tobacco-pipe clay. He was committed to Tothil-fields Bridewell for further examination.

17. William Saville, was again brought up, and underwent a ſhort examination; the intent of which was to prove his having been at Graveſend on the 27th Oct. on the evening of which day his brother had affirmed he ſlept in his houſe at Manuden; this fact was clearly aſcertained by the evidence of Nathaniel Bellchamber, of Mount Pleaſant, near Graveſend; who ſwore, that on Tueſday the 27th Oct. he hired the priſoner, in order to look after ſome horſes, &c. Saville was remanded to Clerkenwell priſon.

Application was made at the Public Office in Bow Street to the Magiſtrates, for the removal of William Saville from New Priſon, Clerkenwell, to Manuden; which was granted, and he was accordingly ſent in cuſtody of an officer. The object of Saville's removal is, that he may undergo an examination on the ſpot, and be confronted with the perſons he was in company with the night of the murder.

18. Information was received at the Public Office, Bow-ſtreet, from Manuden in Eſſex, that William Saville had been examined before —— Rainsforth, Eſq. ſeveral other Magiſtrates, the Coroner, &c. when on ſome very ſtrong circumſtances, he was fully committed to Chelmsford gaol, to take his trial at the next aſſizes.

Information was received from Chelmsford, that William Saville, on Sunday afternoon, after the ſermon preached to him and the reſt of the priſoners, confeſſed to the Rev. Mr. Morgan, that he committed the ſaid murder; that he knocked the deceaſed down with a hedge-ſtake, and repeated his blows until he found he had killed him; that he then ſearched his pockets, but found nothing in them; that he did not think of murdering him the moment before, and that no other perſon was concerned in the ſaid murder.

19. The New Market in St. George's Fields was opened this day; the novelty, of courſe, drew a multitude, not only of ſpectators, but purchaſers, whoſe expectations were amply gratified by a very fine ſhow of proviſionsof every ſort, and all excellent in their kind. To the neighbourhood of St. George's Fields, and the many adjacent villages, this eſtabliſhment will be of the moſt beneficial tendency.

22. This day died Mr. Ledbury, butcher, in Coldbath Fields: his death was occaſioned by a hurt he received about three weeks ſince by an over-drove ox. It is is remarkable, that within three years he has had two brothers who died of wounds received by two animals of the ſame ſpecies.

Extract of a Letter from Oxford, Dec. 26.

"The baſon for the termination of the Oxford canal is ſo near completion, that on New Year's day next the water will be let in, and coals brought up by the contractors to the wharf at this place. Many unforeſeen difficulties have impeded this great undertaking, which it is hoped will now prove highly beneficial to the public in general, and that great extent of country through which it paſſes in particular."

On the 13th inſt. a ſhocking accident happened near Mudwroiln, in the county of Cardigan, to a child about nine months old, who, being left aſleep in a cradle, in the abſence of the family, and the door of the houſe not being properly ſecured, was dreadfully mangled by a pig, which entered the room, and would probably have proceeded to farther violence, had not a ſervant fortunately returned. The left hand of the child is ſaid to be entirely gone. This is by no means the firſt accident of this dreadful nature, and ſhould be particularly attended to by thoſe who have children under their care.

29. On Wedneſday the 10th inſt. an inqueſt was taken by Mr. Johnſon, of Petworth, at the houſe of Mrs. Bookham, the Half Moon, at North-chapel in Suſſex, on the body of Noah Mann, the famous cricketer, who, on the Monday before, was burnt to death: being very much intoxicated, he could not be prevailed on either to leave the houſe or go to bed: in conſequence he laid down in the middle of the kitchen, and as there was very little fire,

fire, he was thought quite ſafe; however, in the night Mrs. Bookham's ſon, hearing a noiſe, went to ſee the cauſe, and found this unfortunate man all in a flame. The young man, in endeavouring to extinguiſh the flames, was ſo terribly burnt, that he now lies dangerouſly ill. The Juror's verdict, "Accidental Death."

Yeſterday forenoon the body of a man was taken out of the Serpentine River in Hyde-park; he had evidently been in the water ſome days.

A number of public-ſpirited gentlemen, obſerving the ſhameful combinations between the pitholders, agents, &c. concerned in the different collieries, by which the poor and middling ranks are almoſt deprived of one of the moſt eſſential articles of life, have entered into a ſubſcription for the purpoſe of giving premiums for the importation of Welch coals.

A Captain in the navy, of a very ingenious turn, has invented an apparatus, by which he will undertake to convey a veſſel from Dover to Calais, and back again, in three hours. He has conſtructed a ſmall model, which he purpoſes to lay, in a few days, before the Royal Society. This curious apparatus is calculated for any weather, and will act againſt a very heavy ſea.

Two ingenious mechanics of Salford have conſtructed a wheel two feet in diameter, that goes regularly round, without the aſſiſtance of ſprings, and will work a clock, ſo as never to require winding up. The motion is perpetual, and, it is preſumed, will work any machine by proportioning the ſcale.

A diſcovery has been made of a new method of extracting the ſalt particles from ſea water; and at the ſame time that it is rendered freſh, all the vivifying quality is preſerved: the Admiralty have countenanced the invention.

Mr. Bolton has delivered in a propoſal to the Treaſury to prevent the felonious counterfeiting of halfpence. He has already got a die very elegantly executed. He propoſes, that each halfpenny ſhould be ſtamped of a ſize the full value of the copper, which in that caſe would hold out no proſpect of emolument in a counterfeit coinage.

MARRIAGES.

The Rev. Mr. Davis, Rector of Sutton, Wilts, to Miſs Drought, of Oxford.

The Rev. Edward Hunt, of Cound, to Miſs Hawkins.

In Germany, the reigning Prince of Gottingen-Wallerſtein, to the Princeſs Wildelmina of Wirtemburgh.

The Rev. John Williams, of Dounton, to Miſs Watkins.

The Rev. Mr. Brown, of Carliſle cathedral, to Miſs Penelope Liddel.

Lieut. John Vincent, of the Marines, to Miſs Charlottee Farneſs, with 20,000l.

The Rev. Mr. Smith, Miniſter of the Octagon Meeting, Nottingham, to Miſs Robinſon of Melbourne.

John Lind, Eſq. M. D. Phyſician to the Royal Hoſpital, Plymouth, to Miſs Player.

John Chipchaſe, Eſq. of Chipchaſe-Caſtle, and Colonel of the Northumberland Militia. to Miſs Neville, of Kingſton upon Hull.

DEATHS.

Abroad. Paul Egede, Biſhop of Greenland. In his very early youth he was a uſeful aſſiſtans to his father, the great Hans Edge, to whom Denmark owes its colony of Greenland, having attended him on his voyage to that place. His zeal for the converſion of the Greenlanders to Chriſtianity is ſtrikingly diſplayed in an account of Greenland, which he publiſhed a ſhort time before his death, which happened on the 3d day of June 1789.

Nov. 19. At *Edinburgh.* Major General Ralph Dundas.

27. Joſeph Eyre, Eſq. Clerk of Chriſt's Hoſpital.

Dec. 2. Mr. Thomas Baxter of Bingham, Nottinghamſhire, aged 74; and the ſame day, his brother Mr. Samuel Baxter, aged 72.

THE

CHRISTIAN's MAGAZINE.

For FEBRUARY, 1790.

LIFE of JOHN CALVIN.

THIS eminently diſtinguiſhed ſervant of the Lord Jeſus, was born in the year 1509, at Noviodune, a city of France. His parents were perſons of ſome repute,—who ſent him early to a grammar ſchool, from whence he was removed to Paris,—where he made ſuch a quick progreſs, that he ſoon proceeded to the ſtudy of Logic. His father at firſt deſigned him to ſtudy Divinity, as he ſaw he had been ſeriouſly diſpoſed from a child; for he had frequently reproved his ſchool-fellows when he thought they did wrong.

But though his father had procured two places for him in the church, he afterwards altered his mind, as he ſaw the Law was a more ſure way to riches and honor.

After this he was ſent to another part of France, where Peter Stella, the famous lawyer, read his lectures, and where he ſoon attained ſuch knowledge in the law, that he often ſupplied the place of his maſter;—but all this while he neglected not the ſtudy of the ſacred ſcriptures, ſo that many came to him to be ſatisfied of their doubts.

But his diligence was ſuch that he impaired his health: his manner was to continue his ſtudies until midnight.

At the earneſt requeſt of the godly people in Paris, he laid aſide all other ſtudies, and wholly applied himſelf to

Divinity. But a perſecution ariſing in France, he was obliged to flee. After travelling into ſeveral countries, he went to Italy to ſee the Ducheſs of Ferara, a woman famed for her piety; and on his return, all other ways being ſtopped in France by reaſon of the wars, he was obliged to return by Geneva; there meeting with William Farel and Peter Viret, whoſe labours God had wonderfully owned in that place, they endeavoured to perſuade him to continue with them. But when Mr. Farel ſaw all their entreaties were likely to be in vain, he ſpoke to him in the following manner:

I proteſt unto thee, in the name of the omnipotent God, that if thou thus proceedeſt to frame excuſes, and will not join us in this work of the Lord, that the Lord will curſe thee, as ſeeking thine own, rather than the things of Jeſus Chriſt. He was then prevailed on, and choſen not only teacher, but alſo profeſſor of Divinity. At that time he was only twenty-ſeven years of age.

After ſome time a difference aroſe about the bread uſed at the ſacrament. But the chief magiſtrates choſen for that year, were enemies to Calvin, and would not ſo much as grant Calvin or his cotemporaries a hearing, but baniſhed them. When this decree was brought to Calvin, he ſaid, "Truly if I had ſerved men, I ſhould have had but an ill "reward; but it is well that I have ſerved him, who doth "always perform to his ſervants what he once promiſed." After this he was made profeſſor of Divinity at Straſbourg, but after ſome years the judgment of God ſeemed to overtake thoſe magiſtrates: one of them being found guilty of ſedition, attempting to eſcape out at a window, fell down, and was ſo bruiſed that he died in a few days. Another of them had his head cut off for murder. The other two were obliged to fly their country, for ſome injury they did to the commonwealth.

The people of Geneva then not only ſent a preſſing invitation, but got other miniſters to join them; after ſome time Calvin returned to them again, but his cotemporaries could not be got back.—Here he was made extenſively uſeful. The people of God ſent to him for advice from all countries; he

encouraged

encouraged many who died martyrs in France, and treated the Engliſh exiles with the greateſt tenderneſs.

At the time of the death of King Edward VI. Mr. Calvin wrote his learned commentaries upon the goſpel of St. *John*. The courage God gave this man, and the uncommon abilities he was endowed with, eminently prove the truth of theſe words:—*When the enemy comes in as a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him.*

It is impoſſible for us here to enter into a particular detail of this great man's life, or of the wonderful providences that attended it.—We ſhall therefore give ſome account of the happy ſeaſons he enjoyed at the cloſe of his pilgrimage.

On the 19th of December, 1562, (being the Lord's day) Calvin being in bed, ſaid to ſeveral perſons about him,—"I know not what the matter is; but I thought, laſt night, "I heard drums beating very loud, and I could not per-"ſuade myſelf but it was ſo. Let us therefore go to prayer; "for ſurely ſome great buſineſs is in hand."

And, on that very day, a great battle was fought between the Guiſians and the Proteſtants, not far from Paris; news whereof was brought to Geneva a few days after.

In 1564 he had a complication of diſeaſes upon him; yet no one heard him utter a word unbecoming a chriſtian. All he uſed to ſay was, lifting up his eyes to heaven, "How long, Lord?" And theſe words he often uttered in his health, when he ſpake of the calamities of his brethren; which always more afflicted him than his own.

When his friends would have diſſuaded him, in his ſickneſs, from dictating, but eſpecially from writing himſelf, he anſwered,—"What, would you have me idle when my "Lord comes?"

March 10. When all the miniſters of Geneva came to ſee him, they found him ſitting at his little table, where he uſed to write and meditate. As ſoon as he ſaw them, rubbing his forehead with his hand, as he uſed to do when he meditated, with a chearful countenance, he ſaid,—"I give "you hearty thanks, my dear brethren, for the great concern "you have ſhewn for me; and I hope, within theſe fifteen "days (when they were to meet about church-cenſures) I

" ſhall be preſent at your Conſiſtory: for then, I believe,
" God will declare what he hath determined concerning me,
" and will receive me to himſelf."

March 27. He was carried in his chair to the gate of the ſenate-houſe; from whence, being ſupported by two perſons, he walked into the aſſembly, preſented to the ſenators a new rector for the ſchool; and, with his head uncovered, returned them thanks for all their former favours; and, particularly, for the great concern they had ſhewn for him in his ſickneſs:—" For I perceive," ſaid he, " this is the laſt time
" that I ſhall appear in this place." Which words he could ſcarcely utter, his voice failing him: and then, while many tears were ſhed on both ſides, he took his leave.

April 2. Though he was very weak, yet he would be carried to the church in his chair; where, after ſermon, he received the ſacrament of the Lord's ſupper from Beza's hands; and, with a chearful countenance, though weak voice, ſung the pſalm with the congregation; ſhewing, even in a dying countenance, ſigns of much inward joy.

April 25. He made his will, a part of which we ſhall here inſert, as it farther evidences the power of religion in him. Being now ſo weak that he could not write, he dictated to Peter Shenalot, notary of Geneva, in the following manner:—" I,
" John Calvin, miniſter of the word of God in the church of
" Geneva, being ſo oppreſſed and afflicted with divers diſeaſes,
" that I conclude the Lord God hath appointed ſhortly to
" take me out of this world; therefore have determined to
" make my laſt will and teſtament in this form following:

" Firſt, I give thanks to God, that, taking pity on me,
" whom he created and placed in this world, he hath deli-
" vered me out of the deep darkneſs of idolatry, into which
" I was plunged; and hath brought me into the light of his
" goſpel, and made me a partaker of the doctrine of ſalva-
" tion, whereof I was moſt unworthy. And he hath not only
" gently and graciouſly borne with my faults and ſins, for
" which I deſerved to be rejected of him, and caſt out, but
" hath treated me with ſuch meekneſs and mildneſs, that he
" hath vouchſafed to uſe my labours in preaching and pub-
" liſhing the truth of his goſpel. And I witneſs and declare,

" that

" that I intend to paſs the remainder of my life in the ſame " faith and religion which he hath delivered to me by his " goſpel; and not to ſeek any other aid, or refuge for ſalva- " tion, than his free adoption; in which alone ſalvation " reſteth. And, with my whole heart, I embrace the mercy " which he hath uſed towards me for Jeſus Chriſt's ſake; " recompenſing my faults with the merit of his death and " paſſion, that ſatisfaction might be made, by this means, " for all my ſins and crimes, and the remembrance of them " be blotted out. I witneſs alſo and declare, that I humbly " beg of him, that being waſhed and cleanſed in the blood " of that higheſt Redeemer, ſhed for the ſins of mankind, " I may ſtand at his judgment-ſeat, under the image of my " Redeemer.

" Alſo I declare, that I have diligently endeavoured, ac- " cording to the meaſure of grace received, and the bounty " which God hath uſed towards me, that I might preach his " word holily and purely, as well in ſermons as in commen- " taries, and other writings; and interpret his holy ſcrip- " ture faithfully.

" But, alas! that ſtudy and zeal of mine (if worthily ſo " to be called) have been ſo remiſs and languiſhing, that, I " confeſs, innumerable things have been wanting in me to " the well performing of my duty. And, unleſs the im- " meaſurable bounty of God had been preſent, my ſtudies " had been vain and vaniſhing. For which cauſes, I witneſs " and declare, that I hope for no other help for ſalvation " than this only; that ſeeing God is the Father of mercy, I " truſt he hath ſhewed himſelf a Father to me, who acknow- " ledge myſelf a miſerable ſinner.

" As for other things, after my departure out of this life, " I would have my body committed to the earth, in that or- " der and manner which is uſual in this church and city, till " the bleſſed day of reſurrection cometh, &c."

To the four Syndics, and all the magiſtrates, who in a body honoured him with a viſit before his death, he ſpoke to the following effect:

" Honoured Sirs, I give you great thanks that you have " done me this honour, having not deſerved it from you;

" and

" and that you have ſo often borne with my infirmities!
" Which, to me, hath always been an argument of your ſin-
" gular goodneſs for me.

" Touching the doctrine you have heard from me, I take
" God to witneſs, that I have not raſhly and ungroundedly,
" but carefully and purely taught the word of God entruſted
" to me; whoſe wrath I ſhould otherwiſe now perceive
" hanging over me. But I am certainly aſſured, that my
" labours in teaching it, have not been diſpleaſing to him.

" And I teſtify this the more willingly, both before God
" and yourſelves; becauſe I doubt not but the devil, accord-
" ing to his cuſtom, will raiſe up wicked, light, and giddy-
" headed people, to corrupt the ſincere doctrine which you
" have heard from me."

Then, conſidering the immeaſurable benefits which God had conferred on that city, he ſaid;—" I am a very good wit-
" neſs, out of how many great dangers the hand of God hath
" delivered you: Moreover, you ſee in what eſtate you now
" are. Therefore, whether your affairs be proſperous or
" adverſe, let this thing be always before your eyes, that
" God is he alone that eſtabliſheth kingdoms and cities; and
" therefore will be worſhipped by mortal men."

And, continuing his diſcourſe, he ſhewed them at large, the danger of pride and ſecurity; the great dangers they were alſo in from errors in judgment, and corruptions in practice.

Then he prayed to God for the increaſe of his gifts and bleſſings upon them, and for the ſafety and welfare of the commonwealth. After which, giving his hand to each of them, they took their leave; departing full of ſorrow, and with many tears, as from their common father.

April 28. The miniſters of Geneva being with him, he ſpake thus to them:—" Brethren, after my deceaſe, ſtand
" faſt in this work of the Lord, and be not diſcouraged; for
" the Lord will preſerve this church and commonwealth
" againſt the threatnings of the enemies. When I came firſt
" to this city, the goſpel indeed was preached, but the ma-
" nagement of things, with reſpect to it, was very trouble-
" ſome: Many conceiving, that chriſtianity was nothing

" more

" more than the demoliſhing of images. And there were " not a few wicked perſons, from whom I ſuffered many " things. But the Lord our God ſo confirmed and ſtrengthened me, who am not naturally bold, that I gave not " place to any of their attemps. I profeſs, brethren, that I " have lived with you in true love and ſincere charity; and " thus I now depart from you. If you have found me any " way pettiſh under my diſeaſe, I crave your pardon; and " give you very great thanks, that you have ſo borne, on " your part, the burden impoſed on me in the time of my " ſickneſs."

Having thus ſpoken, he gave his hand to each of them, who then took their leave, ſorrowing and weeping.

A while after, Calvin hearing that Viret, who was eighty years of age, and ſickly, was on his journey to viſit him, writ thus to ſtay him:

" Farewell, my beſt and ſincereſt brother: And ſeeing " God will have you to out-live me in this world, live mindful of our friendſhip; for as it has been profitable to the " church of God here, ſo the fruit of it tarrieth for us in " heaven. I would not have you weary yourſelf for my ſake. " I hardly draw my breath: And I expect daily when it " will wholly fail me. It is enough that I live and die to " Chriſt, who is gain to his both in life and death. Again " farewell." May 11, 1564.

Yet notwithſtanding this letter, the good old man came to Geneva; and, having fully conferred with Calvin, he returned to Newcome. After which, Calvin paſſed his remaining time almoſt wholly in prayer, with his eyes towards heaven; while his voice often failed him, by reaſon of the ſhortneſs of his breath.

He died, May 27, 1564, aged 54 years, 10 months, and 17 days. Beza had but juſt left him, when Calvin ſuddenly altered for death. On which, a meſſenger was diſpatched after Beza, to bring him back; but though he returned preſently, Calvin, without a ſigh or groan, was fallen aſleep in Jeſus, before Beza could reach him.

EXPERIMENTAL DIVINITY.

Oh, that I were as in months paſt, as in the days when God preſerved me. Job xxix. 2.

THIS complaint of Job's was not wholly on account of temporal trouble, but was occaſioned by the withdrawing of the Divine preſence which he had been ſo often indulged with.

If Job had experienced in this trial any of thoſe remarkable comforts which many of the martyrs enjoyed, we ſhould not have heard this complaint from his lips.—But it is often the caſe, when the great Refiner is purifying his people, to try and exerciſe the ſoul, at the ſame time that they are oppreſſed with outward afflictions.

No doubt Jacob had ſomething of this frame, when he cried out, *All things are againſt me.* How unlike the frame of ſoul he was in at Bethel, or Penuel?

Something of the ſame may be learned from David; though ſome of his moſt animated ſongs were in thoſe ſeaſons when his outward trials were moſt grievous; yet at other times he cries out, *I ſhall one day periſh by the hand of Saul.*

Only thoſe who are quickened by the Spirit of God, have any knowledge of what Job here complains.

Among phyſicians, to underſtand the cauſe of the diſorder is of no ſmall advantage.

The diſtreſs many have felt in this frame, has been greatly increaſed by a miſtake that it indicates their ſtate is bad, and that they never had any real change of heart; this is ſhot as a fiery dart by the enemy, and is not eaſily extracted. So that thoſe very feelings, which are evident proofs of ſpiritual life, partly through miſtake, and alſo by the cunning devices of ſatan, diſtreſs and almoſt ſink the chriſtian in deſpair, which ought to have the contrary effect.

This is peculiarly the caſe of ſuch as have never had any great terrors or comforts. What gloomy hours do many ſpend in a kind of ſecret deſpair! A little more knowledge of what is nature and what is grace in the heart, would in a great meaſure remedy this.

But

But it is evident we learn ſpiritual things ſlowly.

We ſee what fruitleſs ways moſt take, when under their firſt concern of ſoul; they have not then to complain of want of heart to go about religion; they then follow after it night and day.

Pardon is the thing the ſoul is ſeeking; but before the Holy Ghoſt leads us to ſee the glorious proviſion which God has made, and that with Him there is plenteous redemption, what gloomy fears perplex and harraſs the mind;—but, through ignorance, we frequently take the wrong way to find relief.

There is an abſolute neceſſity for our being led to ſee a ſufficiency in the merits of Chriſt for pardon; alſo, that we ſhould ſee and underſtand the ability of the Holy Ghoſt to quicken and comfort us—and that this is peculiarly his office. This would enable us when tried to look where help is to be had.

We are ſooner led to the perſon of Chriſt, and the atonement made by him, than to the perſon and work of the Holy Ghoſt.

But it is by ſuch an experience as Job felt in this complaint, that chriſtians learn the neceſſity of being helped by the Holy Spirit.

And as we cannot have joy in the atonement until we are enabled to ſee and appropriate it, ſo it is impoſſible for us to have that ſatisfaction in ſeeing ſuch aſtoniſhing proviſion made for our quickening and comfort, until we experience that the Holy Ghoſt is as fully able to quicken and help us, as Chriſt to redeem us.

Why do we ſo frequently complain? becauſe we are ignorant of the help that is provided; we either ſee it not at all, or in a very imperfect manner; for in other caſes, that which gives us great comfort, and from which we have great expectations, we can ſcarce help thinking of, eſpecially in time of need.

By repeated difficulties we are taught how weak and helpleſs we are, and from whence our help comes;—without this experience, we ſhould not look out of ourſelves.

The chriſtian, when in Job's trial, finds no inclination to make uſe of the appointed means. If he attempts to pray, it is all force; conſcience obliges him. To have told him once he ſhould have found his heart in this frame, he would have ſaid, as Hadad to the prophet, *Is thy ſervant a dog?* But now it is more than theory with him; he can ſay from the heart, *Oh wretched man that I am!*

His affections, that were ſet on things above, are ſurprizingly altered; much as Mr. Bunyan mentions: "At one "time," ſays he, "I could ſcarce get my affections from "heaven to any thing on earth, but now I find it difficult to "get them towards heaven at all." Public ordinances are like dry breaſts. The bible, which was opened with ſuch pleaſure, is now as a dead letter.

Corruptions, that were loſt ſight of, now ſtrike double terror, and ſeem to preach to the ſoul, *All is wrong.*

Family difficulties were once borne as Sampſon did the gates of Gaza; but now a ſmall thing ſeems intolerable.

He who could read his pardon without a cloud, ſuſpects all; and is ready to call all his experience falſe.

Is it then any wonder, to hear ſuch a one cry with Job, *Oh, that I were as in months paſt?*

But if ſuch could ſee their true caſe, how differently would it operate. Are theſe the complaints of carnal men?

If a man was travelling to a city he had never ſeen, and ſhould find in the road the rivers and difficult places he had frequently heard of before, ought they to make him ſuſpect he was not in the right way; eſpecially when he had been informed theſe were way-marks he muſt meet with.

Suſpicion hinders the traveller; he ſteps forward with indifference. If any one could fully ſatisfy him that he was in the right way, he would exert himſelf to reach the end of his journey.

Chriſtian, is Job's complaint thine? Canſt thou believe the men of the world experience this? Would not thy

thy complaint be unintelligible to them? Who made thee to differ from them? If thou couldeſt believe God by his grace had done it, what relief would it give thee!

The phariſee and formaliſt are wholly ignorant of this complaint, and have an enmity againſt thoſe that run well; but thy heart cleaves to ſuch.

Why ſhould the very frame that diſtinguiſhes thee from the world, be the cauſe of thy ſuſpicions?

Who but the children of Zion ever ſaid, (*Iſaiah* xlix. 14.) *The Lord hath forſaken me, and my God hath forgotten me.* The very complaints of thy unbelief, are marks of thy faith being found; and that nothing but real communion with God can content thee.

This frame is generally brought on by neglect of a throne of grace, and follows it as the ſhadow does the ſubſtance; and many go a great part of the way to the heavenly world in this frame.

But there is no general rule. Sometimes God intending ſome for both ſingular attainments and difficulties, exerciſes them with uncommon withdrawings; juſt as a wiſe general calls from the garriſon ſuch ſoldiers to difficult poſts, who are both ſkilful and courageous: thus many of the martyrs were ſingled out for great ſufferings and great exerciſes of ſoul; not becauſe they were more negligent, but God intended peculiar glory to himſelf by them, as well as to crown them with glory in the end. Thus Job appears to be ſingled out.

Let thoſe who are exerciſed, conſider, that there is as real a proviſion made for our quickening and ſupport in this way, as for our pardon; and that peculiar honor ought to be continually given to the Holy Ghoſt, by looking to him.

When this is conſidered, and when we are as fully convinced we can no more quicken and help ourſelves, than we can atone for our ſins by any merits of our own, we are then in the way to find comfort.—As it is not common with God to give a ſenſe of his pardoning love, until we feel our inability to ſave ourſelves, ſo neither to give much comfort, without making us feel how helpleſs we are.

What millions now in the heavenly world, who in their travel there wet their couch with their tears, and ſpent many hours and days in unbelief and mourning, who would have been filled with joy and thankfulneſs, if they had ſeen their ſtate to have been ſafe, and that they ſhould as ſure arrive where they now are, as Chriſt himſelf.

T. P.

To the EDITOR of the CHRISTIAN's MAGAZINE.

Hanley, Jan. 7, 1790.

Rev. and dear Sir,

IT gives me a real pleaſure to hear you have undertaken the publication of a new Magazine. I have had for ſome time paſt an intention of publiſhing ſomething containing ſhort addreſſes to YOUTH, with a ſcripture prefixed, after the manner of the GOLDEN TREASURY. I have already employed ſome ſpare hours on the deſign. I here ſubjoin one addreſs as a ſpecimen; if it ſuits your plan, I have no objection to contribute my mite.

Wherewith ſhall a young man cleanſe his way? By taking heed thereto, according to thy word. Pſalm cxix. 9.

"How ſhall the young ſecure their hearts,
And guard their lives from ſin?
Thy word the choiceſt rules impart,
To keep the conſcience clean."

What an important queſtion! What a comprehenſive anſwer!—The oracle of God ſolemnly avers, "*without holineſs no man ſhall ſee the Lord;*" upon this aphoriſm the queſtion is founded, and the whole revelation of heaven furniſhes the anſwer.—Oh! what foul ſtains, in general, mark the progreſs of riſing life! What ſcenes of pollution crowd the imagination! What brutal luſts engroſs and inflame the affections! What contagion pours from the tongue! What atchievements of darkneſs occupy the hours of youth!—And how

how ſhall theſe ways be cleanſed? The bible exhibits the recipe of heaven: Behold the Lamb of God, whoſe blood obliterates the crimſon ſtains of ſin.—Embrace and plead the precious promiſe, which inſures the gift of the Holy Spirit, to renovate the carnal mind.—Realize thoſe powerful incentives to purity, which the love of God, the crucifixion of Jeſus, and the final poſſeſſion of heaven, can furniſh.—Let the jealous eye of holy diligence inſpect the movements of the treacherous heart.—And let the unſpotted obedience of Immanuel be the ſhining rule of your converſation.—Is a caſe dubious? Decide it by the ſtandard of heaven: nor heſitate a moment in preferring the approbation of conſcience and ſcripture to all the flattering advantages of ſin. Thus ſhall the law be a light, and the commandment a lamp, to guide your footſteps, through the darkneſs of the wilderneſs, to the pure meridian of heaven.

J—— B——n.

WALKING BY FAITH.

2 COR. v. 7. *We walk by Faith.*

IT is an obſervation made by ſome, and doubtleſs confirmed in the experience of believers, that we never live comfortably, until we live by faith. While we are guided and governed by ſenſe, we are toſſed to and fro amidſt a variety of accidents and changes in the world, and held in continued doubt, perplexity, and ſuſpenſe; and it is needleſs to ſay to thoſe who know any thing of the life of faith, that it is a very hard and difficult life. It is very eaſy to talk of walking by faith, but not ſo ſoon done. Our Lord tells us expreſsly, that without him we can do nothing, *John* xv. 5. much leſs this great thing, it may be added, this greateſt of things, *Eph.* i. 19.

The Apoſtle in the preceding verſe ſhews us what is the preſent ſtate and condition of the chriſtian in this world, as it is a ſtate of diſtance from the immediate preſence of Chriſt; and to be at home in the body is to tabernacle here below, to dwell

dwell in this mortal flesh, to sojourn in our earthly home; and so long as this is our case, we are absent from the Lord, like persons in a state of pilgrimage and warfare; in a strange country, afar off from our father's house, and our father's home.

Christ is with us indeed more or less always, by his grace and spirit quickening us in duty, conversing with us in ordinances, and strengthening us for those difficulties and trials we are to undergo. We have more of Christ with us many times than we are aware of; his gracious supporting, quickening presence, when we have not his cheering, reviving, comforting presence, giving us fresh assurances of his love, and sealing us up; often preventing us in a way of grace, when absent in a way of peace. If Christ were to leave his people one moment, that moment they were undone.

But though Christ is with us, we are not with him as we hope to be, as we would be when in a right frame, and shortly shall be. The vision is not yet immediate, we enjoy him only at second or third hand, through the lattice of ordinances, or dark veil of providences; nor is it full; were Christ to let out himself full here on earth, the vessel would be too narrow, and overset. Our tabernacle, and our present communion with him, is frequently interrupted; it is a short but sweet moment, soon gone, and the Sun of Righteousness darkened in a cloud; he hides himself, so that we cannot behold him. Faith is for this world, sight is reserved for the other; and it is our duty, and will be ever our interest, to walk by faith amidst all our sorrows and afflictions, until we come home to that world of vision, where we hope to see Christ face to face, without any veil between, and enjoy his favour to all eternity. Let us enquire,

I. What Faith is? and, What is it to walk by faith? The first work of faith is, to believe there is a God, *Heb.* xi. 6. not barely to believe his existence, but that he is such an one as he has revealed himself, a Being of infinite glory and perfections, subsisting in three persons, Father, Son, and Holy Ghost; and a great work it is to have a deep and lively sense of the Deity; we need charge this fundamental truth upon our hearts, to check those secret whispers of atheism that are apt to spring up in the mind. Faith also includes

cludes a belief of the ſcriptures, and all things contained in them, as the word of God, *Acts*, xxiv. 14. All our religion is to be grounded upon, and governed by, the ſacred writings; the bible only is the true touch-ſtone to try all doctrines and opinions by, *Iſa.* viii. 20. But the grand principal work of faith is that, wherein lies the true nature of it, to receive the Lord Jeſus Chriſt, reſting entirely upon him as our Redeemer, for life and ſalvation. This ſuppoſes Chriſt has been revealed to the ſoul in his glory, fulneſs and ſuitableneſs as a Saviour; that the ſoul ſees his need of him, his loſt and undone condition for ever without him, and is brought under a ſenſe of guilt, and has been led by the Spirit to caſt itſelf upon him for pardon, peace, and righteouſneſs, holineſs, comfort, grace, glory, and every thing it wants. *John*, i. 12.

This is faith; and to walk by it, is to live by it, *Gal.* ii. 20. and not upon it. The real believer does not live upon any of his graces; not upon faith, but by that faith which has Chriſt for its author and object, looking to him, and receiving from him, every needed ſupply. To walk by faith, is alſo to have our temper and conduct influenced by it; to have faith govern the heart, and direct the life. There are ſeveral metaphors by which faith is repreſented, as it anſwers many uſeful ends and purpoſes; it is the eye of the ſoul by which it looks to Chriſt for pardon and acceptance, righteouſneſs and ſalvation. It is the arm and hand of the ſoul by which it receives and embraces him, holds him faſt, and will not let him go; it is the mouth of the ſoul by which it feeds on him; it is the feet of the ſoul by which it goes to him, and walks in him, as it has received him. *Col.* ii. 6. This laſt is the metaphor here made uſe of, and it implies that the life of the believer is an active life; we have no time to idle. A proud heart, a buſy devil, and an enſnaring world, will furniſh freſh matter every day. It intimates alſo that it is, or ought to be, a progreſſive life; it is the believer's duty and deſire to go forward, and not reſt in paſt experience, foretaſtes, and attainments; he will go from ſtrength to ſtrength, until his journey is ended; and it is expreſſive not of a weak but a ſtrong and ſtedfaſt faith, following Chriſt through

through all duties and difficulties, and dangers too, that are in the way to a better world.

II. Let us conſider the great need a chriſtian has of the vigorous exerciſe of this grace in his way to a better world.— What the Apoſtle obſerves concerning patience, *Heb.* x. 36. may be ſaid concerning faith— there is great neceſſity for it in our journey to heaven.

It is neceſſary to believe there is another and much better world, when this is ended. *Heb.* xi. 3. The celeſtial as well as terreſtrial world, the heaven of heavens, the dwelling place of God, angels, and the ſpirits of juſt men made perfect. We need faith to believe there is ſuch a place as the New Jeruſalem; for our atheiſtical heads are apt ſometimes to call all in queſtion, whether there is a heaven or hell, though the ſcriptures ſpeak ſo plainly of both. 2. If we don't want faith to believe there is ſuch a place as heaven, yet to be perſuaded we are travelling to it, and that it is reſerved for us, requires the aid of faith; and while the hypocrite catches at it by a falſe hope and a fond preſumption, the ſincere believer is ready to let go all hope, and ſink into deſpair. The truth is, we find too little meetneſs for it, and deſire after it; ſo much love to this world, and ſo few longings after a better, that we are apt to be diſcouraged, and conclude we ſhall come ſhort of that reſt that remains for the people of God.

3. If ſome do not doubt of happineſs in the end, who does not want faith to ſupport him under thoſe many afflictions and trials he meets with by the way. God's choſen, however diſtinguiſhed in other reſpects, are not exempted from the croſs. The Lord dearly loveth the righteous, yet he will lay his rod upon them; their afflictions are always many, and ſometimes heavy and long; he often follows them with ſtroke upon ſtroke, to exerciſe their grace, try their ſubmiſſion, and diſplay his ſovereignty. And thoſe who walk through great and ſore troubles, need walk by faith, that they may not entertain hard thoughts of God, or diſtruſt and deſpair of his ſupport and deliverance. It is only faith will enable us to bear the croſs in a right manner.

4. If we neither queſtion everlaſting happineſs in the end, nor meet with remarkable difficulties by the way, we all want more of that *earneſt expectation and hope* of glory, of which the Apoſtle

Apoſtle ſpeaks, looking and longing for that bleſſed ſtate, 2 *Cor.* v. 2. It ſpeaks thoſe vehement deſires found in the primitive chriſtians after their heavenly home; they had a deſire to depart, and this not only from the miſeries and preſſures of the preſent life, but from thoſe taſtes they had of better things, the firſt fruits made them long after the harveſt.

III. Let us conſider the relief faith affords us in the many difficulties and dangers we meet with by the way. It gives us a ſight of the heavenly glory, and diſcovers to the eye of the mind the realities of thoſe things which cannot be diſcerned by the eye of the body; it repreſents the glory of the inviſible world, gives a kind of Piſgah ſight of the promiſed land, and lifts up the eye of the ſoul to view thoſe everlaſting manſions; it gives a taſte of joys to come, ſuch as raviſhes the heart, and fills it with joy unſpeakable and full of glory; while to others they are as dry chips and withered flowers. Faith makes us mind the things of heaven, it breathes a heavenly ſpirit; ſo that a man is heavenly in his thoughts, in his converſation, in his walk and expectations, ſo that a believer that has a view of happineſs cannot help preſſing after it; it makes us lively and vigorous under the difficulties we meet with by the way. While we look not at the things which are ſeen, but at the things which are not ſeen, it fills us with joyful hopes and expectations of another world, and whiſpers, All ſhall be well when we arrive there; that all our troubles come from a Father; that afflictions are included in the covenant; that they will ſoon have an end; that the iſſue of them will be ſweet, as they ſhall all work together for good.

We ſee then what an invaluable grace the grace of faith is; the apoſtle Peter calls it precious, and ſo it is in its own nature a ſoul enriching grace of more worth than thouſands of ſilver and gold. How great alſo is the advantage of God's people above other men? all have not faith; comparatively but few, if we may judge by their lives; they live by ſenſe and fancy, and mind the pleaſures of ſin. Where faith is law, as to the things of another world, no wonder we are ready to faint under the burdens laid upon us in this. Let us pray for the

increaſe of the grace of faith, ſtudying the grounds and foundation of it; and then at laſt what a glorious proſpect ſhall be preſented to the believer, when he mounts above where faith will be turned into viſion, and hope into laſting enjoyments!

MINOR.

To the EDITOR of the CHRISTIAN's MAGAZINE.

SIR,

HAVING met with the following Anecdotes reſpecting Field-Preaching, I thought them too curious to be loſt; and doubt not you will afford them a place in the Goſpel Repoſitory. I hope they will not only ſhew the antiquity of that kind of preaching, but alſo induce others of your correſpondents to preſerve what they may meet with in the courſe of their readings on the ſame ſubject.

Your's affectionately,

Coventry, Dec. 16, 1789. G. B.

ANECDOTES OF FIELD-PREACHING.

"IT hath been an ancient cuſtom in the city of London, to have three ſolemn ſermons preached on Monday, Tueſday and Wedneſday in the Eaſter-week, at the place commonly called the Spittle, not far from Biſhop's-gate; at which the Lord Mayor and Aldermen uſed to be preſent in their robes, beſides a great concourſe of divines, gentlemen and other citizens. For the performance of which work, a decent pulpit was erected in an open place, which had been part of the church yard: the ordinary hearers ſitting upon forms before the pulpit; the Lord Mayor, Aldermen and their wives, with other perſons of quality, in two handſome galleries."

DR. HEYLIN's AERIUS REDIVIVUS.

"IN the yard on the ſouth ſide of St. Andrew's Hall, Norwich, a pulpit was placed, and ſermons were preached on thoſe Sundays and holidays on which there were none at the Cathedral-

Cathedral-croſs. This yard was called the Preaching Place, or Green Yard at the Hall."

HISTORY OF NORWICH.

"IN the north aile of the Nave, between the ſixth and ſeventh pillars from the weſt end, was formerly the entrance into the preaching place called the Green Yard, now a part of the palace yard. Before the grand rebellion, the combination ſermons were always preached at the croſs erected here, before the Mayor and Aldermen, who, with their wives and officers, were ſeated in a gallery raiſed againſt the wall of the Biſhop's palace, covered with lead. Other galleries of the ſame kind were erected againſt the north ſide of the church, in which ſat the Dean, Prebends, Gentlemen, &c. The reſt of the audience either ſtood, or ſat upon long forms, paying for their ſeats a penny or half-penny each; as they did at St. Paul's Croſs in London. The Biſhop and Chancellor heard the ſermon from the windows of the Biſhop's palace. The pulpit had a capacious covering of lead, with a croſs fixed upon it, and was aſcended to by eight or ten ſtone ſteps."

IBID.

"IN the year 1610, or thereabouts, the Chancellor having refuſed to have the ſermon preached in the Green Yard as uſual on Eaſter-day, being the King's coronation, the Mayor and Aldermen ſat there while the ſermon was preaching in the church, and as ſoon as it was finiſhed departed home."

IBID.

"1635. March 23. A letter ſigned by the King was directed to the Mayor, Sheriffs and Aldermen, requiring their conſtant attendance at the ſermon preached every Sunday morning, either in the Cathedral or Green Yard; and that they would be there at the beginning of the ſervice, after the manner obſerved in the city of London; and that none abſent himſelf, unleſs allowed to do ſo by the Biſhop."

" 1650. The pulpit was brought from the Green Yard adjoining to the Cathedral, and placed in that belonging to the New Hall, in St. Andrew's."

IBID.

FIELD-PREACHING IN SCOTLAND.

" WISHART (the famous preacher and martyr) would have preached in the church at *Air*, but was reſiſted by the Archbiſhop of *Glaſgow*, who would have the church to preach in himſelf. Some oppoſed it; but *Wiſhart* ſaid, " Let him " alone: his ſermon will not do much hurt. Let us go, to " the Market Croſs." And ſo they did; where he made ſo excellent a ſermon, that his enemies themſelves were confounded."

" At *Macklene*, he was by force kept out of the church; ſome would have broken it open, which *Wiſhart* would not ſuffer; ſaying to one of his friends, " Brother, Jeſus Chriſt " is as mighty in the fields as in the church; and himſelf " often preached in the deſart, at the ſea ſide, and other places. " The like word of peace God ſends by me; the blood of " none ſhall be ſhed this day for preaching it." Then going into the fields, he ſtood upon a bank, where he ſtayed in preaching to the people three hours; and God ſo wrought by that ſermon, that one of the moſt wicked men in all that country, the Laird of *Shield*, was converted by it; his eyes flowing with ſuch abundance of tears, that all men wondered at it.

After this when the plague raged in *Dundee*, he went thither, and preached from Pſalm cvii. 30, at the Eaſt-gate, where the ſick were without, and the healthy within."

He was burnt at Edinburgh, in the year 1546.

Life of Wiſhart, in Middleton's Biographia Evangelica, vol. i. folio 237, &c.

LEGAL

LEGAL AND EVANGELICAL REPENTANCE CONSIDERED.

[*Continued from our laſt*, p. 22.]

HAVING ſhewn in what the diſtinction does not conſiſt, and treated of a legal, we ſhall now ſpeak of an evangelical repentance: and we ſhall find the characters of it directly repugnant to what has been conſidered. This muſt always be the conſequence of a ſaving faith; and can never go before it. The ſinner muſt have a realizing apprehenſion of the purity and holineſs of the divine nature, before he can loathe and hate his ſins, on the account of their contrariety to God. He muſt have a feeling ſenſe, that there is pardoning mercy with God for ſinners, before he can with courage and ſincerity apply for forgiveneſs to a juſt and holy God. He muſt have a believing diſcovery of the way in which God is acceſſible by ſinners, before he can have *acceſs with boldneſs to the throne of grace*. He muſt ſee and feel, that there is ſafety in venturing a guilty ſoul in the hands of Chriſt, and no where elſe, before he can look to his blood for cleanſing from guilt; and to his grace and ſtrength for victory over his corruptions. He muſt be united to Chriſt, *as a branch to the vine*, before he can bring forth fruit meet for repentance. Without this he may be driven into deſponding fears, and to legal attempts for ſafety: but he cannot *fly for refuge, to lay hold on the hope ſet before him*.

The true penitent therefore approaches God's preſence with a deep impreſſion of his guilt, and unworthineſs; and of his juſt deſert of an eternal rejection from God. But then he comes before a mercy-ſeat. Though he is forced to acknowledge that if God ſhould mark iniquity, he could not ſtand before him; he yet remembers, that *with God there is forgiveneſs, that he may be feared*; and that *with him there is plenteous redemption*. The true penitent looks to the blood of Chriſt, as that alone can cleanſe away his numerous and aggravated ſins; and from thence he takes encouragement to mourn out the Pſalmiſt's language, *Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin. Purge me with hyſſop,*

ſop, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow.

This is the proſpect which both encourages and invigorates his cries for mercy; and embitters his ſins to him, and which makes him loathe them all, and long for deliverance from them all. "Is God infinitely merciful and ready to "forgive," ſays the penitent ſoul, "and have I been ſo "baſely ungrateful, as to ſin againſt ſuch aſtoniſhing good-"neſs, to affront and abuſe ſuch mercy and love! Is ſin ſo "hateful to God, that he has ſo ſeverely puniſhed it in the "perſon of his own dear Son? how vile, how polluted and "abominable muſt I then appear in the eyes of his holineſs "and juſtice, that am nothing but defilement and guilt; "from the crown of my head to the ſoles of my feet, no-"thing but wounds, and bruiſes, and putrifying ſores! Has "the bleſſed Saviour ſuffered his Father's wrath for my ſins? "Have they nailed him to the croſs, and brought him under "the agonies of an accurſed death, and ſhall I be ever recon-"ciled to my luſts any more, and go on to crucify the Son "of God afreſh? Is there pardoning mercy to be had, and "ſhall I ſlight the blood of Chriſt, ſet light by the gracious "offer, and periſh in ſight of a Saviour? May I obtain "ſtrength from the Lord Jeſus Chriſt, for victory and do-"minion over my corruptions; and ſhall I not both reſolve "in his ſtrength againſt them, and lie at his feet, that *the "law of the Spirit of life in Chriſt Jeſus, may make me free "from the law of ſin and death?* Have I diſhonoured God ſo "much already, loaded my precious Saviour with ſo many "horrible indignities, and brought ſuch a weight of guilt "upon myſelf; and is it not now high time to bid an utter "defiance to my moſt darling luſts, the greateſt enemies to "God and my own ſoul?" Such as this is the language of a goſpel repentance. And though there may be a ſincere repentance without full evidence of an intereſt in Chriſt, there can be none without a believing view of the infinite merit of his blood; and the ſafety of bringing a guilty ſoul to that fountain for pardon and cleanſing.

The diſtinction and contrariety is evident, between a guilty flight of the ſoul from God, like Adam after his fall, and an humbling

humbling, ſelf-condemning flight to God's pardoning mercy, like the Prodigal when returning to his father's houſe: between legal, ſlaviſh, ſelf-righteous endeavours to atone for our ſins, and make our peace with God; and repairing only to the blood of Chriſt for cleanſing from all our ſins: between mourning for our guilt and danger, and mourning for our ſins, as they are againſt God, againſt a precious Saviour, againſt infinite mercy and love; and, in a word, between attempting a new life by the ſtrength of our own reſolutions and endeavours, and looking only to the mercy of our Lord Jeſus Chriſt for grace and ſtrength, as well as pardon and freedom from condemnation.

A legal repentance flows from an averſion to God, and to his holy law: but an evangelical repentance from love to both. The diſtreſs, the terror, and amazement, that awakened ſinners are under, ariſe from their dreadful apprehenſions of God, and his terrible juſtice. They know that they have greatly provoked him, are afraid of his wrath; and therefore want ſome covert, where they may hide themſelves from his preſence. They might before, perhaps, have ſome pleaſing apprehenſions of God, while they conſidered him as being all mercy without juſtice; and while they could hope for pardon, and yet live in their ſins. But now, they have ſome ſenſe of his holineſs and juſtice, he appears an infinite enemy; and therefore moſt terrible to their ſouls. They are conſulting indeed ſome way to be at peace with him; becauſe they are afraid the controverſy will iſſue in their deſtruction. They reſolve new obedience, from the ſame motives that ſlaves obey their ſevere tyrannical maſters: while the rule of their obedience is directly contrary to the bent, bias, and diſpoſition of their ſouls. Were the penalty of the law taken away, their averſion to it would quickly appear, and they would ſoon embrace their beloved luſts, with the ſame pleaſure and delight as formerly. This is frequently exemplified in thoſe, who wear off their convictions and reformations together, notwithſtanding all their former religious appearances, diſcover the alienation of their hearts to God and his laws, by their ſinful and ſenſual lives; and (as the Apoſtle expreſſes it)

it) ſhew themſelves enemies in their minds, by their wicked works.

But, on the contrary, the ſincere goſpel penitent, ſees an admirable beauty and excellency in a life of holineſs; and therefore groans after higher attainments in it. He is ſenſible how much he has tranſgreſſed the law of God, how very far he is departed from the purity and holineſs of the divine nature. This is the burthen of his ſoul. Hence it is, that he walks in heavineſs, and waters his couch with his tears; he mourns, not becauſe the law is ſo ſtrict, or the penalty ſo ſevere, for he eſteems *the law to be holy, and the commandment holy, juſt, and good:* but he mourns, that though *the law be ſpiritual*, he is *carnal, ſold under ſin.* He mourns, that his nature is ſo contrary to God, that his practice is ſo contrary to his will; and that he can make no better progreſs in mortifying the deeds of the fleſh, in regulating his affections, appetites, and paſſions, and in living to God. So that *with the mind he himſelf ſerves the law of God*, though in much imperfection, and though by reaſon of his remaining carnality, he is forced to acknowledge and lament, that *with the fleſh he ſerves the law of ſin.* The true penitent is breathing with the ſame earneſtneſs after ſanctification, as after freedom from wrath. He does not want to have the law bent to his corruptions, but to have his heart and life fully ſubjected to the law and will of God. There is nothing he ſo much deſires, beſides an intereſt in Chriſt and the favour of God, as a freedom from ſin, a proficiency in faith and holineſs, and a life of communion and fellowſhip with God. "Oh!" ſays the penitent believer, "what a wicked heart have I, that is ſo "eſtranged from the holy nature of God, and from his righ-"teous law! what a guilty wretch have I been, who have "walked ſo contrary to the glorious God, have trampled "upon his excellent perfection, violated his holy law, and "made ſo near an approach even to the nature of the devil! "Oh! for the cleanſing efficacy of the blood of Chriſt, "and the renewing influences of his Holy Spirit, to purify "this ſink of pollution, and to ſanctify theſe depraved af-"fections of my ſoul! *Create in me a clean heart, O God,*

"*and*

" *and renew a right ſpirit within me!* Let this ſeparating wall " between God and my ſoul be broken down! let me be par- " taker of the divine nature, and be brought near to God, " whatever elſe be denied me! *O that my ways were directed,* " *that I might keep thy ſtatutes! O let me not wander from thy com-* " *mandments;* but *deal bountifully with thy ſervant, that I may* " *live, and keep thy word.*" Such as theſe are the aſpirations of a ſincere repentance. A language which flows from a true love to God and his law, and an earneſt deſire of conforming to both.

[*To be concluded in our next.*]

REMARKS ON CHRIST'S PRIESTHOOD.

The Lord hath ſworn, and will not repent. Thou ART *a prieſt for ever after the order of Melchizedek.* Pſalm cx. 4.

[CONCLUDED FROM PAGE 24.]

IT could never be conſiſtent with the glory of Chriſt to be in an office, or even to have the name of an office, which ſhould be of no ſervice to his people; therefore the efficacy of it, muſt in a peculiar manner be connected with his glory, even in the heavenly world. We ſhould therefore not only on our own account pay peculiar reſpect to the office, but for the honour of him that ſo glorioufly fulfils it.

An office of ſuch importance to the church, and the fulfilling of it ſo particularly interwoven with the glory of Chriſt, can it be for the honour of Chriſt for us to live ignorant of him in this ſtation? Will not ignorance render us incapable of giving him glory in ſuch an office?

The conduct of moſt profeſſors evidently prove, that though they aſſent unto the truth of the doctrine of Chriſt's Prieſthood, and know it muſt be as real as the exiſtence of his perſon in heaven, yet ruſh into the Divine Preſence without any conſideration that this office is peculiarly appointed by God for the encouragement of all that approach a throne of grace. This is preſumptuouſly neglecting to look at that which in love God hath appointed for our comfort; our encouragement being evidently the deſign of God. If we

would pleaſe God in our approach to a throne of grace, we ſhould act with the utmoſt caution, that we may not provoke him by neglect and wilful ignorance, in thoſe very moments that we are applying for mercies.

Chriſt could not have any pleaſure in this office, if not fully qualified for it. But it is evident he looked towards it with expectation of great delight. Pſalm xl. 6, 7. *Sacrifice and offering thou didſt not deſire; mine ears haſt thou opened: Burnt-offering and ſin-offering haſt thou not required. Then ſaid I, Lo, I come; in the volume of the book it is written of me: I delight to do thy will.* This was not only that will which he did on earth, but alſo the office he is now in. That love which carried him through all his ſufferings here below, will continue invariable to the end; if this was more conſidered, we could not overlook ſuch love, nor loſe ſight of ſuch an office.

The high prieſthood was the glory and center of all the typical worſhip; when that office was performed by a proper perſon, it was a great encouragement to true worſhippers. What a help would it be to us in our worſhip, if we ſaw more clearly the greatneſs and glory of our High Prieſt? If they of old ſaw ſuch a glory in the faint ſhadows and types, ſhould not ſuch infinite realities as we have to look at, fill us with admiration, and help us in all our approaches unto God? We ſee in what light the Apoſtle viewed this: Heb. iv. 14. *Seeing then that we have a great High Prieſt that is paſſed into the heavens, Jeſus the Son of God,* &c. If we find not ourſelves encourged by this appointment of God, we make no proper uſe of that which is the greateſt matter of encouragement.

The prieſtly office raiſed Aaron to great honour, an honour no one had but himſelf in the whole world in his time, as not any other was then authoriſed by God to enter the holy of holies but himſelf. But we do not ſo much conſider Chriſt made honourable by the office, as that, being ſo infintely glorious a perſon, and from everlaſting ſworn into it, he makes the office itſelf honourable, and at the ſame time demonſtrates the infinite importance of the office itſelf. If the work he did here below had been ſomething of little importance, would it have been honourable

ble for ſuch a glorious perſon to have engaged in it? So that ſtation the Son of God is now in, is infinitely glorious in the eyes of all the ſaved ones above.

If Chriſt had been more frequently held forth in this ſcriptural light, and his qualifications for ſuch an office more enlarged on, it would have been one of the moſt effectual means to prove the doctrine of his divinity: as it is moſt evident, no finite being could poſſibly be qualified for ſuch an important ſtation:—ſo far from it, that the higheſt creature that God ever brought into exiſtence is as incapable of fulfilling that office, as he would be of raiſing the dead, or judging the world. What creature can ſympathize with every individual member of the church? or make continual interceſſion for them? And how inconſiſtent would it be, in the eyes of thoſe in heaven, to ſee a perſon that was wholly incapable of being of any real ſervice in it? And to make a mere ſhow of that which had not any real value in it, would not anſwer the purpoſe for the glory of God in heaven. Could any thing be ordained by God, that would in ſuch a manner evidence this immutable love to this church? We, in theſe latter days, have as glorious a proof of that love that is in God, as if we had lived in thoſe very moments when Chriſt was on the croſs. He that laid our ſins on him there, holds him up continually to our view; though not as dying on the croſs, yet as living in an office on purpoſe for us, with our very names on his breaſt plate. What greater encouragement can mortals have in this lower world? If we have no comfort in ſuch aſtoniſhing things, we may ſay, *we are not ſtraitened in God, but in ourſelves.*

Suppoſe an antient worſhipper, in the time of Aaron's prieſthood, to have gone through the uſual ceremonies on the day of atonement, but wholly ignorant of the great deſign and end of that worſhip; how differently would his mind have been engaged, from one that diſtinctly ſaw the nature of the whole? So the more clearly the underſtanding is enlightned to diſcern the nature of evangelical worſhip, the more the perſon is capable of being delighted with, and of enjoying the great ſatisfaction that ſuch a worſhip affords. It is by this knowledge that we are helped to ſet our affections on

things above. Without ſome underſtanding of what is above, how is it poſſible to have our affections ſet on things above?

If this office was more diſtinctly ſeen, the church on earth would bear a nearer reſemblance to the heavenly world; above, their eyes all center on his perſon, and with admiration behold him in this ſtation for his church; ſo would the eyes of all believers from every quarter of the globe meet in his perſon; Chriſt would be more in their thoughts; this love would more conſtrain to all manner of obedience. But who can be ignorant of the neceſſity there is for this knowledge in the church of Chriſt? Can any one take a more direct or better method to lead the ſoul into thoſe things which may enable it to love and honour Chriſt, than what St. Paul made uſe of in the Heb. x. 19, 20, 21. *Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh; and having an high prieſt over the houſe of God; let us draw near with a true heart,* &c. No wonder that Paul, who ſaw ſo clearly into the typical worſhip, ſhould ſo diſtinctly lead the believer to that which is the greateſt ground of encouragement in the whole chriſtian ſyſtem. We who hope ſoon to ſee our glorious Jeſus as he is, in the glory of his perſon and office, ought ſo to accuſtom ourſelves to look within the vail, not only for our own comfort, but to teſtify to him, whoſe eyes are ever on us, how much we regard him in every office, as not to ſlight him in this his glorious ſtation.

T. P.

To the EDITOR of the CHRISTIAN's MAGAZINE.

Reverend Sir,

HAVING read the Chriſtian's Magazine, now publiſhing under your patronage, I am induced to requeſt a favour, which you may depend upon is not a matter of mere ſpeculation with me. I am a member of a church near Jewin Street, and have a family. Having taſted the Lord is gracious, I have been exerciſed with many thoughts about the ſafety of my own and other people's children dying in their infancy. I have made ſome enquiry on this matter, but have not

not met with any ſatisfactory anſwer: one ſaying this is my opinion, and another this is mine; and as no man's bare aſſertion is a proof of any matter, it remains with me undecided, which has induced me to ſolicit your opinion, agreeable to ſcripture, through that valuable Repoſitory before mentioned. This favour will be thankfully received by many of your readers, and by none more than, Sir,

Your humble ſervant,

January 4th, 1790. D—— B——.

As this is a matter reſpecting which the minds of many parents are much diſtreſſed, the Editor hopes to be able to give his ſentiments at large on this ſubject, in the Third or Fourth Number of this Repoſitory.

MISCELLANEOUS PIECES.

A HINT TO COVETOUS PERSONS.

COVETOUSNESS (ſaid Luther) is a ſign of death. I hear that the prince Elector begins to be covetous, which is a ſign of his death very ſhortly. When I ſaw Doctor Goad begin to count his puddings hanging in the chimney, I told him he would not live long; which fell out accordingly: and when I begin to trouble myſelf about malting, brewing, cooking, &c. then I ſhall not hold it long, but ſoon die.

Table Talk, p. 87.

OF ADAM'S MODERATION.

WHERETO (ſaid Luther) ſerveth ſuch ſuperfluity of living? If Adam ſhould come amongſt us again, and ſee our way of life; our food, drink and apparel, how would he bleſs himſelf, and ſay, Surely I never was here, in this world; it was certainly another Adam, and not I, who was here at firſt! for he drank water, ate the fruit of the trees, had a houſe ſet up with four wooden forks; he had no knife nor iron; he wore a coat of ſkin. But now is uſed an immenſe coſt in eating and drinking; royal palaces, chargeable trimmings, and apparel beyond compariſon!

Table Talk, p. 69.

A CARNAL

A CARNAL TASTE.

I REMEMBER a fable (ſaid Luther) which well ſuits the preſent times. A Lion made a great feaſt, and invited all the beaſts, and among the reſt the Swine. Now, when all ſorts of dainties were ſet before the gueſts, the Swine enquired if they could have any brewer's grains. Juſt ſo it is in theſe days with our epicures. We preachers ſet before them the moſt dainty and coſtly diſhes; as, everlaſting ſalvation, remiſſion of ſins, and God's grace; but they, like Swine, caſt up their ſnouts, and root after dollars, crowns and ducats: and indeed, *What ſhall a Cow do with nutmegs?* She would like oat-ſtraw better.

Table Talk, p. 7.

REMARKS ON CHRIST's PRAYER.

Theſe words ſpake Jeſus, and lifted up his eyes to heaven, and ſaid, Father, the hour is come; glorify thy Son, that thy Son alſo may glorify thee. JOHN xvii. 1.

TO ſee this prayer in a ſcriptural light, will be of great uſe to the Chriſtian. Had we ſeen Chriſt at the important moment when he was uttering the prayer, how fully aſſured ſhould we have been of its being heard? And could we ſee the power and prevalence of it to be the ſame this moment that it was at the very time of its aſcending to the throne of God, we ſhould conclude, how happy thoſe muſt be that are intereſted in ſuch a prayer.

We have not the leaſt doubt of any variation in the efficacy of the blood of Chriſt, but that it poſſeſſes the ſame virtue this moment, as when juſt offered on Calvary. This is the reaſon why we come to the blood of ſprinkling every day. But it is not the caſe with reſpect to this Prayer; very few think on it for months together; they rather treat it as they do the Prayers of martyrs, or others, in which they have no particular concern. This is owing to ignorance of the nature of this Prayer, and the deſign and end that God had in its being left on record in divine revelation. Could we be as much perſuaded that this Prayer was put up for us, and that it is truly to be heard and anſwered on our account, alſo

that

that it is as really before the throne of God, as we believe the ſacrifice of Chriſt is for thoſe for whom it was offered, we ſhould not only take particular notice of the prayer itſelf, but alſo have more thoughts about the interceſſion of Chriſt than we have; for the one would naturally lead our minds to the other.

If this prayer was put up for us as much as for thoſe diſciples then with him, our inattention to it is both our ſin and loſs; as we neither conſider the contents of it, nor ſee our privilege in being intereſted in it. All his people were dear to him when he engaged for them in the covenant. Could they be leſs ſo now, when he had taken their nature, and was juſt about to lay down his life for them? As he foreſaw the whole and every part of his ſufferings, no doubt he had thoſe in his mind for whom he would ſuffer; and as it is evident he did not grudge to give his blood for them, can we imagine he would neglect to pray for them? Surely he not only prayed for all of them, but with ſuch love as ſurpaſſed the comprehenſion of men or angels. It is well for us, that he expreſsly includes in this prayer, *all them that believe on him through their word.* This ought to make us conclude, that all who believe are as really intereſted in this Prayer as the diſciples who were then preſent with him. If we were fully perſuaded of this, ſhould we not feel a more particular regard to this Prayer? And would not this encourage us in looking to that throne where he is? Whatever leads our thoughts out after, and excites our love to Chriſt, we ſhall find of real advantage.

It would not have been for the glory of his love, to have left one of the redeemed out of this Prayer; therefore as he appears in heaven as having died for all his people, ſo as having prayed for them all while here on earth. The high prieſt of old bore all the tribes on his breaſt-plate before the Lord; but our high prieſt bore all his upon his heart at this moſt ſolemn period. And as the ſacrifice he was juſt now about to offer would be accounted by the Father a ſufficient price for every individual of the redeemed, ſo we may conclude concerning this Prayer, that it was conſidered by the Father as offered for all and every one of thoſe that ſhould believe in him.

him. View Chriſt then, as having not only prayed, but followed his prayer into heaven, to ſee the whole of it fulfilled to all the redeemed.

It is to the honour of Chriſt that this Prayer ſhould be looked on as perpetual in its influence and virtue, from the period of its utterance to the end of time. How would his honour be eclipſed, if the merit of his ſacrifice had not the very ſame virtue to the end? So would it alſo, if this Prayer had loſt any of its power and prevalence with God. Many of the prayers of God's people, filed when on earth, have been anſwered long after their arrival in heaven. Such prayers were put up for individuals; but Chriſt could take in all the individuals in his mind. And if thoſe that were prayed for by believers were remembered by God, how much more all thoſe for whom Chriſt prayed? Chriſt ſo particularly excluding the world from the benefit of this Prayer, proves that he included every individual of thoſe the Father had given him. Ought we not then to have a more particular eye to that Prayer in which we are included, and which comprehends the whole of what we ſhall need?

The things that perſons pray for in their laſt moments, are generally things of the greateſt importance. This proves to a demonſtration, that the things for which Chriſt prayed, at this ſolemn ſeaſon, were of the higheſt concern to his church, and therefore lay neareſt his heart. When affectionate parents pray for their offspring, they plead for every thing their ſhort ſight conceives their children can ſtand in need of; and would not leave one thing out. Thoſe whom we wiſh well to with our whole heart, we would have want nothing that ſhould be for their good; our prayers ſhould be comprehenſive:—much may be ſpoken in a ſhort time. When Jacob ſaid, *The Angel which redeemed me from all evil, bleſs the lads*; he took in every thing they ſhould need—*Bleſs them with all things*. So Chriſt in this prayer took in all we ſhould need. Could he that was going to be nailed to the croſs for his people pray for them, and not with his whole heart? We may be aſſured he included in this Prayer every thing they could need in their journey, and at the end an everlaſting habitation with himſelf.

[*To be continued.*]

POETRY

POETRY.

To the Rev. TIMOTHY PRIESTLEY,

On his New Publication.

THOU gracious ſpirit of the Lord,
Now to thy ſervant help afford:
Like Timothy, of precious name,
Things new and old may he proclaim.

With ev'ry grace his ſoul inſpire,
And dip his pen in living fire;
With power, and influence divine,
Succeed, and proſper his deſign.

Be it his chief, his conſtant aim,
To ſpread thy will, thy word, thy name;
And thus, in this erroneous day,
The *truth* in all it's charms diſplay.

Here, like ſome beaut'ous Evergreen,
May life's fair tree be ever ſeen!
Each Moon delicious fruits *ſhe'll* bear,
And comfort Zion all the year.

Enrich'd with *Jeſu's dying* love,
May this a work of bleſſing prove!
A work of *praiſe* to thee, O GOD!
To ſinners *life*, and endleſs good.

The Chriſtian Store-houſe let it be,
Fill'd with Salvation, great and free!
Here let the poor and needy buy,
And ev'ry want, and wiſh ſupply!

In ev'ry *page*, may grace abound!
In *ev'ry line*, may truth be found!
May *Chriſt* in ev'ry *letter* ſhine!
And all the work appear divine!

Hull, Dec. 28. 1789.

THE CHRISTIAN MINISTER's NEW YEAR's WISH.

The precious and affectionate ſentiment of the Rev. G. L. *expreſſed in the Introduction of his firſt Sermon on the New Year, and turned into metre by one of his hearers.*

MY Chriſtian friends,—my hearers very dear,
I wiſh you all a *happy—happy* year!
Not wordly pleaſures; no, nor carnal joy,
Nor *ought* that would true happineſs deſtroy.
I wiſh my friends that bleſſed ſource to know,
Whence *real* joy, and *living* pleaſures flow.
I wiſh you *all* a rich, a large increaſe,
Of light and love, of purity and peace;
All that is truly good to you be giv'n,
Intereſt in Chriſt—and fellowſhip with Heav'n.

Surely a *better* wiſh I ne'er cou'd ſend,
Were I to ſit and wiſh till life ſhall end.

Hull, Jan. 3, 1790.

TRUE BELIEVERS.

An Acroſtic.

CHRIST is their truſt, their glory and their guide;
H is holy footſteps they aſpire to trace;
R enouncing ſelf, they nothing fear but pride:
I f meek and lowly—Jeſus has the praiſe.
S eal'd by the ſpirit of their Father, God,
T heir works and virtues to his glory ſhine.
I n-dwelling grace proclaims his love abroad,
A nd all their hearts, and all their tongues conjoin:
"N ot unto us—the glory Lord be thine."

T. B.

DANIEL, vi. 16.

Then the King commanded, and they brought Daniel and caſt him into the den of Lions. Now the King ſpake and ſaid unto Daniel, thy God, whom thou ſerveſt continually, he will deliver thee.

GOOD Daniel is raiſed to ſtate,
By his excellent ſpirit, from God.
The envious princes unite
To make him paſs under the rod.

No

No fault in his office they ſee ;
The Prophet has nothing to dread ;
The laws of his God is their plea,
Deſtruction to bring on his head.

Deep ſkill'd in Jehovah's decrees,
And mov'd by a covenant fear,
He falls, as before, on his knees,
And looks towards Zion in prayer.
Religion, by Heathens malign'd,
Procures him a place in the den,
Where Lions ferocious confin'd
Oft feed on the bodies of men.

The Lions, tho' ſtarving for meat,
The pious old Prophet revere ;
Submiſſive they couch at his feet ;
Good Daniel refuſes to fear.
The covenant Angel appears ;
The beaſts muſt obey his command !
The priſon a majeſty wears ;
The den is Immanuel's land !

Thus Saints who in Jeſus abide
May laugh at their enemies power ;
With Iſrael's God on their ſide,
They ſtand in the perilous hour.
Tho' Lions and Devil's appear,
And threaten their peace to annoy,
Whilſt Judah's fierce Lion is near,
They neither can hurt nor deſtroy.

The God they contin'ally ſerve ;
His elect he will never forſake,
And while they his ſtatues obſerve,
Sure hold on his promiſe may take.
Of old, when in priſon and chains,
The Saints were reliev'd by his hand.
His power through ages remains ;
And Iſrael her God may command.

Jan. 16, 1790. I. M.

ON PREACHING.

IF you aſk all profeſſers, you'd ſcarcely find three, [agree ;
Whoſe ideas of preaching exactly
And ſuppoſing them all to truth well inclin'd, [like in mind.
Yet they're different by nature and un-
And if equally gracious, yet much may be ſaid [well read ;
Of thoſe who know little, and others
Beſides, a wide difference will plainly appear, [conſtantly hear.
From thoſe they converſe with, and
Theſe facts underſtood, and thus being premis'd, [ſurpris'd
If greatly they differ, none need be
And now having ſearch'd, and the cauſes found out, [fer about.
Let us ſee *what* in preaching, they dif-
Some who for correctneſs will very much plead, ["terwards read."
Say, "write all your Sermons, and af-
But others, taught better, will more juſtly ſay, ["not the way."
"To be *uſeful* and *lively*, this is
There are many who *practical* preaching will prize ; [will deſpiſe :
But ſome, fond of *Doctrines*, this way
Yet a few who this doctrinal preaching approve, [Love.
Wiſh only to hear of electing free
Some ſay, preach the Goſpel ; but others the Law ; [to draw.
Some wiſh you to thunder, and others
A few alſo are found, who are making complaints, [the Saints.
That Sinners are preach'd to, inſtead of
Hervey's notion of Faith, tho' a *long* time believ'd, [be receiv'd.
Yet many now think it ſhould not
Thus we ſee many Chriſtians, tho' pious and ſound, [found :
Agreeing in *all* points will *never* be
And what each believes, he would wiſh you to teach, [you to preach.
And juſt as he likes, he would have
But Preachers of Chriſt, who are faithful and true, [thing to do ;
With *Notions of Men* ſhould have no-
They muſt preach the Goſpel, and alſo the Law, [draw.
The ſtubborn to threaten, the gentle to
The Doctrines of Truth they often muſt teach ; [quently preach.
Yet on practical ſubjects more fre-
As for dubious points, that fill many with doubt, [about :
It is beſt to ſay little or nothing
And inſtead of deliv'ring a formal diſcourſe, [with ſavour and force.
They ſhould preach the pure Goſpel
Let them prove our ſad ſtate by nature and ſin, [are in ;
And ſhew the condition that ſinners
Then hold up the *Saviour* who came to relieve
All that *feel* themſelves loſt, and in him believe.

And

And while they exhort to depend on free grace, [in their place :
Muſt allow that good works are right
And as they the great need of holineſs ſhew, [whence they muſt flow.
They ſhould point out the *ſpring* from
Chriſt's love in the heart is it's only true ſource, [diſcourſe ;
Which will ſweeten the ſubject of *ev'ry*
But when they diſcourſe on Chriſt and his merit, [Spirit.
They muſt not omit the work of the
Thus from what I have wrote, it may be underſtood, [what's good :
What preaching is *bad*, as well as
And thoſe who preach thus, experience will ſhew, [below.
Will *glorify God*, and do much good

Bridgewater. G. S.

To the Editor of the Chriſtian's Magazine.

Rev. Sir,

SHOULD the following meet your acceptance, you ſhall often hear from me.—If not, you will in no wiſe give me any offence.—What I may ſend you ſhall be entirely original; and I ſhall think it a privilege to be a friend to your Work.

Yours,

T. R.

FAITH TRIUMPHANT:

OR THE

BELIEVER's LAST FAREWEL.

I.

MY warfare now is paſt,
And peace abounds within ;
Made more than conqueror at laſt,
O'er hell and ſin.
In Chriſt I've fought and ſtood,
To him the glory be !
He ſhed his rich Almighty blood,
To ranſom me.

II.

Sav'd by his grace alone,
His righteouſneſs I wear :
Compleat before Jehovah's throne,
I ſhall appear.
Henceforth laid up for me
A crown of righteouſneſs ;
And face to face I ſoon ſhall ſee
The Lord of bliſs !

III.

He reſteth in his love;
On this alone I reſt :
Tho' rocks, and hills, and worlds re-
And like a veſt [move,
The ancient heavens and ſky,
Be rent and thrown aſide;
The word of Him that cannot lie,
Shall ſtill abide.

IV.

Tho' conſcience, law, and hell,
With all my ſins appear ;
I'll own their charge, and humbly tell,
'My ſurety's here.'
To him my Conſcience go,
And let thy clamours ceaſe ;
The blood which did ſo freely flow,
Shall give thee peace.

V.

To him condemning law
Complain of all my wrongs ;
His righteouſneſs without a flaw
To me belongs.
And thou, accuſing fiend,
With all thy wiles and ſnares,
No more ſhall I 'gainſt thee contend,
By tears and pray'rs.

VI.

Jeſus bids thee retreat ;
On him my mind is ſtay'd ;
Thy bruiſed head beneath my feet
Shall ſoon be laid.
Held in his hand ſecure,
In ſight of Canaan's ſhore ;
His grace hath ſeal'd redemption ſure
For evermore.

VII.

I never more ſhall grieve
My Comforter and Guide,
Hard thoughts of God no more con-
No more backſlide. [ceive,
Beclouding ſins no more
My comforts ſhall deſtroy ;
I never more ſhall pray 'Reſtore
Salvation's joy.'

VIII.

I'll triumph in the blaze
Of endleſs glory bright !
And with excelling angels praiſe
The Lord of light !
I ſhall his grace redound
To all the hoſts above,
And dwell for ever on the ſound
Of Bleeding Love.

IX.

My flesh begins to fail,
Death gives the welcome shock:
The powers of hell in vain assail;
I'm on the rock.
The faith which I have kept,
'God in the flesh'—shall stand,
When ev'ry baseless fabrick's swept
Along the sand!

X.

Let earth and hell combine,
His merits to explode:
They're sov'reign, free, and all divine;
His name is God.
Returning now to dust,
He makes his name my tow'r;
Had I ten thousand souls, I'd trust
His love and pow'r.

XI.

My weeping friends, adieu!
Your fruitless sorrow cease;
Our union Jesus shall renew,
In endless peace.
Dry up the falling tear,
And silence your complaints;
The Lord of Life shall soon appear,
With all his saints!

XII.

Adieu, corrupted clay,
You bid me stay in vain;
I'm beckon'd by my Lord away
From sin and pain.
On that resplendant morn,
United we shall shine;
Lo! on seraphic wings I'm borne,
Oh! death divine!

T. R.

A SOLILOQUY.

MY soul, wouldst thou look up to God,
For freedom and for grace?
Prefer thy suit, thro' Christ the Lord,
The Prince of Righteousness.

Tho' he should seem to dwell afar,
Call on him—he will hear,
And give an answer to thy pray'r,
And banish all thy fear.

He loves thee well, and doth account
Thee precious in his sight.
For thee Christ dy'd on Calv'ry's mount;
Then pray with all thy might.

('Twas *there* the fountain open'd was
To cleanse thy leprous soul;
'Twas *there* that Christ was made a curse,
And bruis'd to make thee whole.)

Chear up! eternal life's begun,
Thou canst not die—but live.
The Lord himself doth call thee "Son,
And saith, "Thee I forgive."

Come then, my soul, and laud the Lord;
Blow loud the trump of praise;
Let all thy pow'rs, with one accord,
Hymn forth hallelujahs.

Clerkenwell-Green, Jan. 2, 1790.

F. W.

JER. vi. 16. *The good Old Way.*

ENQUIRING souls, who long to find
Pardon of sin, and peace of mind;
Attend the voice of God to-day,
That bids you seek the *good old way.*

Not all the ever-varying schemes,
The foolish hopes, the pleasing dreams,
Of fallen men, compar'd may be,
With God's unchanging *good old way.*

The sons of pharisaic pride,
By their own works, in vain, have try'd
To climb the hills of heav'nly day;
And thus reject the *good old way.*

The righteousness, th' atoning blood
Of Jesus, is the way to God;
O may we then no longer stray,
But walk in *Christ, the good old way.*

The prophets, and th' apostles too,
Pursu'd this path while here below;
Sure we may then, without dismay,
Aver, *this* is the *good old way.*

With caution, zeal, and holy love,
In this dear way may we still move;
Nor doubt to meet another day,
Where Jesus is the *good old way.*

MONTHLY

MONTHLY CHRONOLOGY.

FOREIGN INTELLIGENCE.

Stockholm, Dec. 4, 1789.

THE King of Sweden arrived here the day before yeſterday, after a difficult and dangerous paſſage from Finland.

Vienna, Dec. 9. Letters from Trieſte mention the arrival there, from Conſtantinople, of the Ruſſian Miniſter, M. de Bulgakow, in a French frigate.

Avignon, Dec. 16. Yeſterday a courier arrived here from Rome, with the joyful tidings that his Holineſs the Pope has acceded in the moſt plenary manner to the requiſition of his ſubjects in Avignon and Venaiſin, for the eſtabliſhment of a free conſtitution, ſimilar to that in the reſt of France.

Mechlin, Dec. 18. This morning about eleven o'clock the celebrated Henry Van der Noot, Agent Plenipotentiary for the province of Brabant, made his public entry into this city, accompanied by ſeveral Members of the States, &c. At the entrance of the city he was received by a deputation from the Magiſtrates and the five trading companies, where he was addreſſed and complimented. His anſwer contained, among other obſervations, the following one: 'This great work of our deliverance having been undertaken in defence of our religion and liberty, God has viſibly protected it. It is not to me, therefore, or to any human power, that the ſucceſs which has attended it ſhould be aſcribed.'

Brandenburgh, Dec. 22. We learn that the King of Pruſſia has ſent a plan for a peace to the Empreſs of Ruſſia, and has reſolved, in caſe it is not accepted, to declare openly in favour of his ally the Turkiſh Sultan.

Paris, Dec. 23. This day the National Aſſembly decreed,

"That Non-Catholics, who, in other reſpects, ſhall have fulfilled all the conditions required by the former decrees, to elect and be elected, ſhall be capable of being elected in all the degrees of adminiſtration without exception.

"That Non-Catholics ſhall be capable of all employments, civil and military, as other citizens; the caſe of the Jews only being reſerved for conſideration by the National Aſſembly.

Thus are all the political and civil rights of citizens extended to men of all perſuaſions, Chriſtians, Mahometans, or Hindoos, in France; the Jews only excepted: and from the complexion of the National Aſſembly, there is every reaſon to believe that they alſo will be included.

Rome, Dec. 23. In the late earthquake at Citta di Caſtello *, ſeveral perſons were miraculouſly ſaved by the interference of Providence. One was a man who was thrown by the force of the ſhock into a well, where the water was ſo deep that he muſt have been drowned, had not a beam followed his fall, and inſtead of daſhing out his brains, as might have been expected, ſerved to ſupport him upon the water till he was drawn up. The other was a child of three years old, who was carried with the ruins of the houſe from the firſt floor into the ſtable beneath. A pair of oxen that were in it were killed; but the child fortunately falling between the horns of one of them, and being defended by a plank, forming, as it were, a bridge, by reſting upon the tips of the horns, received no injury, and was dug out eighteen hours after.

Vienna, Dec. 26. Laſt Wedneſday evening Marſhal Loudohn arrived in good health at his country houſe in this neighbourhood.

Vienna, Dec. 28. Letters from Conſtantinople of the 22d Nov. mention, that Haſſan Pacha, late Captain Pacha, is appointed Grand Vizir. The Grand Vizir, Ruſchak Haſſan, has been ſtrangled by order of the Porte, for

* *See our laſt Magazine, p.* 41.

the

the late defeat he ſuffered at Martineſtie.

AMERICA.

Philadelphia, Oct. 10. I really believe there are not imported into all the United States from Europe 500ol. value of manufactures, but what come from Britain; the French and Dutch are quite driven out of the trade by the ſuperior quality and cheapneſs of Britiſh articles. The importation of Britiſh goods this fall has been immenſe, and they ſell very low. There are no leſs than 20 auctions every day of Britiſh goods in this city, which, though conſiderably larger than Glaſgow, contains only 50,000 inhabitants.

WEST INDIES.

Demerara, Nov. 2. We have been much alarmed here by the negroes riſing and attempting to take the colony from us; about 1000 of them on different plantations having agreed to murder every white man on the iſland: the period was fixed; but the negroes on one of the plantations ſallied out on the night previous to the intended one, and actually murdered every white man on it, before a ſufficient force could be collected to ſtop the maſſacre. Had not the negroes miſtaken the appointed night, there is not the leaſt doubt but that all our white brethren would have fallen a ſacrifice to the bloody plot, and the colony would at this hour have been in their poſſeſſion. The greateſt part of them are taken, and 32 of the ringleaders executed on the 30th and 31ſt ult. 16 of them on the rack, and the remainder hanged; their heads after execution being fixed on a gallows at the fort, and their bodies burnt; notwithſtanding the torture they individually endured, not one of them murmured, or ſhewed any ſigns of penitence for what they intended, but rather gloried in their villany, declaring, had they an opportunity, they would complete the horrid deed.

Kingſton, Jamaica, Nov. 21. On Thurſday a conference was held by Committees of the two Hon. Houſes of our Legiſlature, partly occaſioned by a letter ſent to a Member of the Aſſembly, containing the ſubſtance of what paſſed at an interview between the Weſt India Merchants and Mr. Pitt; in which the latter declared, that he had made up his mind on a certain queſtion, was determined on an unequivocal ſupport of the bill for an abolition, and that no compenſation was intended.

It is ſaid that the conſequent injury to the colonies and loſs to Great Britain being inſiſted on, he expreſſed his opinion that Great Britain would do much better without than with them, as the expences incurred in their ſupport were greater than the advantages derived by poſſeſſing them.

COUNTRY NEWS.

Leiceſter. Dec. 20. Tueſday ſe'nnight. Mr. Joſiah Boultbee, a butcher of Caſtle Donnington, being much in liquor, fell from his horſe into a ditch, near Shardlow, where he was found dead the next morning.

Oxford, Jan. 1. An awful occurrence cloſed the laſt year at North Nibley in Glouceſterſhire:—Daniel Munday (who, ſome months ago, was ſtruck dumb in the act of profane ſwearing, while in Glouceſter priſon) attempted on Thurſday ſe'nnight to deſcend into a very deep well in that village, without a rope, or any other means of ſafety. He had proceeded a few feet, when his companion above urged him to come up, alleging his danger, and aſſuring him that part of the well fell in the day before. His reply was, "G— d— my ſoul to hell, but I'll venture!" The words were ſcarcely uttered, when in a moment the curb, windlaſs, and more than ten feet of circular ſtone work, fell on the unhappy wretch, and daſhed him to the bottom.

Jan. 8. The poſt boy bringing the mail from Lynn, was ſtopped in the evening, on Methwold Warren, near Brandon, and knocked from his ſeat by one or more perſons, who drove the horſe and cart away with the mail.

Jan. 11. At a Meeting held at the County Hoſpital at Northampton, at which Earl Spencer preſided, it was reſolved

reſolved to erect a new hoſpital, and to extend the charity to the neighbouring counties. For this excellent undertaking, Lord Spencer has ſubſcribed 500l.; Sir J. Langham, Mr. Powys, and Mr. Handbury, 200l. each. The Treaſurer, a Mr. Lacy, has ſubſcribed 40,000 bricks.

Plymouth, Jan. 11. A young man in a yawl was driven out to ſea by a ſudden guſt of wind, from the harbour of Lairn, in Ireland, on the 26th ult. Alone, without any means of directing the veſſel, or the leaſt article to ſubſiſt on, he was for three days and two nights expoſed to the mercy of the waves, in the moſt imminent danger of periſhing; but at the end of that time the veſſel providentially drove into the water of Doon, near Ayr, thirty-two leagues from the harbour of Lairn.

Norwich, Jan. 15. One Jackſon, a hog butcher, at Eaſt-moor, is committed to the Caſtle, on ſuſpicion of robbing the Lynn mail; ſeveral bills being traced up to him, one of which led in a ſingular manner to the diſcovery. Jackſon, on the morning after the robbery, gave it to a relation, ſervant to a gentleman at Swaffham, to get caſh; the ſervant, a young man of good character, offered it to an innkeeper, who not having caſh ſufficient in the houſe, deſired a clerk to a corn-merchant at Lynn, then preſent, to change it; the clerk, on his return, delivered it to his maſter, who ſoon diſcovered the bill to have been one of his own, ſent off by the poſt on the night of the robbery. The merchant and a magiſtrate immediately ſet off for Swaffham, and apprehended him on Monday evening in his own houſe; a gun, deeply loaded, was very near him, but a ruſh being made, it was ſeized before any bad uſe could be made of it.

LONDON.

Dec. 26. This morning, between three and four o'clock, the houſe of Col. Stehelin, Lieut. Gov. of the Artillery, at Woolwich Warren, was broken open: the robbers, it was ſaid, had entered by the back door, which was uncommonly ſtrong, and was with great force opened: one of the Colonel's ſervants hearing the robbers, was coming down the ſtairs, but on the firſt landing-place he was fired at by one of the villians, who then with his companions eſcaped; ſeven ſlugs were found in the wall, one of which had carried off a button of the jacket which the ſervant wore. Several attempts have before been made on the Colonel's houſe.

In conſequence of information being ſent to the Public Office, Bow-ſtreet, Sir Sampſon Wright ſent Meſſrs. Macmands and Townſend down to examine into the affair. On their making a proper ſurvey, they acquainted the Colonel, that they were fully convinced, that ſome of the ſervants of the houſe muſt be concerned; on which the man-ſervant was taken into cuſtody; and, on being examined, he confeſſed that he had made the alarm himſelf; that he fired off ſeveral piſtols and blunderbuſſes, and broke ſeveral of the windows; that no attempt had been made; that the reaſon why he did it, was to make his maſter believe he was a very courageous man, and expected that his maſter would have given him a halbert. He was committed to priſon for further examination. He confeſſed that he has three times before uſed the ſame ſtratagem.

Jan. 4. The Stamford coach was ſtopped early this morning on Finchley Common by two footpads; the men incautiouſly ſtood cloſe together, when the guard ſeized the favourable opportunity of preſenting his blunderbuſs, and threatned to fire if either ſhould dare to ſtir; and they were obliged to remain in that ſituation till the coachman deſcended from the box, and bound them together; they then put them in the coach, and brought them to town to be delivered into the hands of juſtice.

14. At four o'clock in the morning his Royal Higneſs Prince Edward, their Majeſties' fourth ſon, arrived at Nerot's Hotel in King-ſtreet, St. James's-ſquare. He left Geneva yeſterday ſe'nnight, and arrived at Dover on Wedneſday morning, at ten o'clock, after a tedious and perilous paſſage of ſixteen hours from Calais.

18.

13. Being appointed for the celebration of the anniverſary of the Queen's birth-day, there was a very numerous and ſplendid appearance of the Nobility, Foreign Miniſters, and other perſons of diſtinction, to compliment their Majeſties on the occaſion.

In the morning the Princeſs Royal ſurpriſed her royal mother with a preſent, which though of no great value in itſelf, was rendered highly pleaſing to her Majeſty by the manner in which it was made. Her Royal Highneſs had procured ſome beautiful muſlin, which ſhe got made up into four aprons, three of which were for herſelf and for the Princeſſes Auguſta and Elizabeth; the fourth was for her Majeſty. The laſt had a much richer trimming than the other three. It was bound with ribband, and trimmed with a broad and beautiful blond lace, to which was added a rich fringe. When the Queen was going to ſit down to breakfaſt, the Princeſs Royal preſented her with the apron, and begged that her Majeſty would do her the pleaſure of wearing it for her ſake. The Queen, charmed with the attention of her lovely daughter, immediately put it on, and ſaid that in her life ſhe had never worn an apron which ſhe prized ſo highly.

The lovely Princeſs was charmed to ſee her mother ſo highly pleaſed. The King was a ſharer in the pleaſure which his conſort and daughter felt on the occaſion, and the Royal party were perhaps more enviable at that moment, for their domeſtic felicity, than for their high rank. About the ſame time, his Majeſty agreeably ſurpriſed the ſix Princeſſes, by preſenting each with an elegant gold watch, with very coſtly chain and ornaments. To each was appended a beautiful miniature picture of his Majeſty, ſet in diamonds. The effect this mark of paternal affection had upon all preſent may be more eaſily conceived than expreſſed.

21. His Majeſty went in ſtate to the Houſe of Peers, and opened both Houſes of Parliament with a gracious Speech from the Throne.

As his Majeſty was paſſing near the Horſe-guards, in his way to the Houſe of Lords, a perſon of genteel appearance threw a large ſtone with great violence into the carriage, but fortunately miſſed the royal perſon. He was immediately apprehended, and underwent a long examination, in which it appeared that he is an officer on half-pay, who has been long known to be inſane, and ſays, he committed this outrage with a view of making himſelf famous. He wrote a libel againſt his Majeſty, and ſtuck it on the whalebone in the Court-yard, St. James's, about a fortnight ſince, and ſigned his name John Frith, Lieutenant of the 2d battalion of Royals.

DEATHS.

Dec. 28. At Clapham, James Webſter, Eſq. merchant of London.—*Jan.* 1. At Lancaſter, Mrs. Ann Gilliſon, a maiden lady, aged 71. She has left 1600l. to build and endow houſes for eight diſtreſſed old maids; 100l. to the Lancaſter Diſpenſary; 100l. to the Charity School for girls in that town; 50l. to the Mancheſter Infirmary; 50l. to the Liverpool Infirmary; 400l. (each) to eight diſtant relations; 50l. to each of her ſervants.—4. Mrs. Jefferys, wife of John Jefferys, Eſq. She went to-bed in perfect health, and expired ſoon after without the leaſt previous indiſpoſition.—Alſo, Mrs. Pring, wife of Mr. Pring, of Clare-market; ſhe was in good health and ſpirits on Saturday morning, but ſoon afterwards complained of a pain in the ſtomach, which continued till Monday noon, when ſhe dropped down and expired.—8. Dropped down dead, near the three-mile ſtone on the Deptford-road, Mr. Rupert Davids, an eminent callico printer at Crayfort in Kent.—10. At Rawdon, Mr. Samuel Wade, aged 84. Father to 11 children, grandfather to 73, and great-grandfather to 37.—15. John Lefevre, Eſq. Banker, at his houſe at Old Ford. His death was owing to a ſlip of the knife in cutting his finger nail, which produced a mortification, that took place in his arm, and proved fatal in forty-eight hours.

By the General Yearly Bill of Mortality, made up from the 16th Dec. 1788 to the 15th Dec. 1789, it appears that 20,749 perſons have been buried within the year.

Rev. T. PRIESTLEY.

Publish'd as the Act directs Jan.y 1.st 1790. for the Christians Magazine.

THE CHRISTIAN'S MAGAZINE.

FOR MARCH, 1790.

BIOGRAPHY.

LIFE OF MR. GEORGE WISHEART.

THIS faithful Martyr was born in Scotland, and brought up at a grammar-ſchool; from whence he went to the Univerſity: after which he travelled into ſeveral countries, and at laſt came to Cambridge, where he was admitted into Bennet-College.

When he was in Scotland he preached at Roſs, and then in Dundee, where, to the profit of many who heard him, he went through the Epiſtle to the Romans. At the inſtigation of Cardinal Beton, one Robert Miſle, a principal man at Dundee, and formerly a profeſſor of religion, prohibited his preaching; forbidding him to trouble their town any more, for he would not ſuffer it; and this was ſpoken to him in the public place. Whereupon he muſed a ſpace, with his eyes lifted up to heaven; and afterwards, looking ſorrowfully on the ſpeaker and people, he ſaid, "God is my witneſs, that I never minded your trouble, but your comfort; yea, your trouble is more grievous to me than it is to yourſelves: but I am aſſured, to refuſe God's word, and to chaſe from you his meſſenger, ſhall not preſerve you from trouble, but ſhall bring you into it: for God ſhall ſend you miniſters that ſhall neither fear burning nor baniſhment. I have offered you the word of ſalvation: with the hazard of my life I have remained among you: now ye yourſelves refuſe me, and I muſt leave my innocence to be declared by my God. If it be long proſperous with you,

" I am not led by the Spirit of truth: but if unlooked-for " trouble come upon you, acknowledge the cauſe, and turn " to God, who is gracious and merciful. But if you turn " not at the firſt warning, he will viſit you with fire and " ſword." And then he came down from the pulpit.

He then went to the Towns of Air and Machlene *, where news was brought him that the plague was broke out in Dundee; which began within four days after he was prohibited to preach there, and raged ſo extremely, that it is almoſt beyond credit how many died in twenty-four hours. This being related to him, he would needs go thither; ſaying—" They are now in trouble, and need " comfort. Perhaps this hand of God will make them " magnify and reverence the word of God, which before " they lightly eſteemed."

There he was with joy received by the godly. He choſe the eaſt gate for the place of his preaching; ſo that the healthy were within, and the ſick without the gate. His text was Pſalm cvii. 30. *He ſent his word, and healed them*, &c. God ſo bleſſed this ſermon to the hearts of thoſe that heard him, that they regarded not death. He ſpared not to viſit them that lay in the greateſt extremity, and to comfort them.

While he was thus engaged in labours of love to the bodies as well as the ſouls of theſe poor afflicted people, the devil ſtirred up the Cardinal, who corrupted a deſperate popiſh prieſt, called John Weighton, to ſlay him. And one day, the ſermon being ended, and the people departed, the prieſt ſtood waiting at the bottom of the ſtairs, with a naked dagger in his hand under his gown. But Mr. Wiſheart having a ſharp piercing eye, and ſeeing the prieſt as he came down, ſaid to him—" My friend, what would you have?" And clapping his hand upon the dagger, took it from him.

The prieſt, being terrified, fell down upon his knees, confeſſed his intention, and craved pardon. A noiſe being hereupon raiſed, and it coming to the ears of thoſe who were ſick, they cried—" Deliver the traitor to us, or " we will take him by force;" and they burſt in at the gate. But Wiſheart, taking the prieſt in his arms, ſaid—" What-

* See our laſt Number, p. 68—FIELD PREACHING.

" ſoever

" ſoever hurts him ſhall hurt me; for he hath done me no " miſchief, but much good, by teaching me more heedfulneſs " for the time to come." He appeaſed them, and ſaved the prieſt's life.

Soon after the Cardinal again conſpired his death, cauſing a letter to be ſent to him, as if it had been from his familiar friend the Laird of Kinnur; wherein he was deſired, with all poſſible ſpeed, to come to him, for that he was taken with a ſudden ſickneſs. In the mean time the Cardinal had provided ſixty men armed, to lie in wait within a mile and an half of Montroſe, in order to murder him as he paſſed that way.

The letter coming to Wiſheart's hands by a boy, who alſo brought him a horſe for the journey; Wiſheart, accompanied by ſome honeſt men, his friends, ſet forwards: but ſuddenly ſtopping by the way, and muſing a ſpace, he returned back; which they wondering at, aſked him the cauſe? to whom he ſaid—" I will not go. I am forbidden of God. I am aſ- " ſured there is treaſon. Let ſome of you go to yonder " place, and tell me what you find." Which doing, they made the diſcovery; and haſtily returning, they told Mr. Wiſheart: whereupon he ſaid—" I know that I ſhall end " my life by that blood-thirſty man's hands; but it will not " be in this manner."

The time approaching when he ſhould meet the gentlemen at Edinburgh, he took his leave, and departed. By the way he lodged with a faithful brother, called James Watſon, of Inner Gowry. In the night he got up, and went into a yard; which two men hearing, they privately followed him. There he walked in an alley for ſome ſpace, breathing forth many deep groans: then he fell upon his knees, and his groans increaſed: then he fell upon his face, when thoſe that watched him heard him lamenting and praying: and thus he continued near an hour. Then getting up, he went to his bed again. Thoſe who attended him, making as though they were ignorant of all, came and aſked him where he had been? but he would not anſwer them. The next day they importuned him to tell them, ſaying—" Be plain with us, " for we heard your mourning, and ſaw your geſtures." Then he, with a dejected countenance, ſaid—" I had rather

" you had been in your beds." But they ſtill preſſing upon him to know ſomething, he ſaid—" I will tell you: I am " aſſured that my warfare is near at an end; and therefore " pray to God with me that I ſhrink not when the battle " waxeth moſt hot."

When they heard this they fell a weeping, ſaying—" This " is a ſmall comfort to us." Then ſaid he—" God ſhall " ſend you comfort after me. This realm ſhall be illumi- " nated with the light of Chriſt's goſpel, as clearly as any " realm ſince the days of the apoſtles. The houſe of God " ſhall be built in it; yea, it ſhall not lack, in deſpite of all " enemies, the Top-ſtone; neither ſhall it be long before this " be accompliſhed. Many ſhall not ſuffer after me, before " the glory of God ſhall appear, and triumph, in deſpite of " Satan. But, alas! if the people ſhall afterwards prove " unthankful, then fearful and terrible will the plagues be " that ſhall follow."

He was ſoon after ſent for by Cardinal Beton, to give an account of his ſeditious doctrine. The Cardinal ordered all his retinue to come armed to the abbey church, where Mr. Wiſheart was brought. Wiſheart was put into the pulpit to hear his charge. One Lauder, a prieſt, read a ſcroll full of bitter accuſations and curſes. The ignorant people thought the earth would have ſwallowed up Wiſheart quick; but he ſtood with great patience, and did not once change countenance. The prieſt, having ended his curſes, ſpit at Mr. Wiſheart's face, ſaying—" What anſwereſt thou, thou runna- " gate, traitor, thief?" And though he anſwered to every article brought againſt him, they preſently condemned him to be burnt. When he was going to the ſtake, two executioners came from the Cardinal; one put upon him a black linen coat, the other brought him bags of gunpowder, which they tied about ſeveral parts of his body, and ſo they brought him forth to the place of execution. The caſtle windows were hung with rich hangings, and velvet cuſhions for the Cardinal and prelates, who fed their eyes with his torments. The Cardinal was ſo much afraid of his being reſcued, he had all the ordnance pointed towards the place, and gunners at each gun ready, all the time of his burning. The captain of the

caſtle

caſtle bid Mr. Wiſheart be of good courage: to whom he ſaid —"This fire torments my body, but no whit abates my "ſpirit." Then looking towards the Cardinal, he ſaid— "He who in ſuch ſtate from that high place feeds his eyes on "my torments, ſhall be hanged out at the ſame window, to "be ſeen with as much ignominy as he now leans there "with pride."

The executioner, upon his knees, ſaid—"Sir, I pray "you forgive me, for I am not the cauſe of your death." And he calling him to him, kiſſed his cheeks, ſaying—"Lo, "here is a token that I forgive thee: my heart, do thine "office."

And ſo he was tied up to the ſtake, and the fire kindled, A. D. 1546.

But God left not the death of this holy man long unrevenged, for the people did generally cry out of the cruelty uſed againſt him; eſpecially John Leſley, brother to the Earl of Rothes, and Norman Leſley his couſin, fell heavily upon the Cardinal for it. But the Cardinal thought himſelf ſtrong enough for all Scotland, expreſſing great contempt for thoſe he called heretics, and ſaying—"Is not the Lord "Governor mine? Witneſs his eldeſt ſon for a pledge at my "table. Have not I the Queen at my devotion? Is not "France my friend? Why ſhould I fear any danger?" And he had laid a deſign to cut off ſuch as he feared and hated; which was diſcovered after his death, by letters and memorials found about him. He kept himſelf, for his greater ſecurity, in his caſtle; and on Friday night there came to the town of St. Andrews, Norman Leſley, William Kirkaldy, John Leſley, and ſome others. On Saturday, marching with eighteen men, they took the caſtle. The Cardinal hearing a noiſe, roſe from his adulterous bed; Mrs. Mary Ogleby, who had been with him all night, having left him a little before.

Being told that Norman Leſley had taken his caſtle, he attempted to eſcape by the poſtern; but finding that to be kept, he returned to his chamber, and, with the help of his chamberlain, fell to barricading the door with cheſts, and the like. Then came up John Leſley, and bade him open the

the door. The Cardinal aſked, "Who was there?" He was anſwered, "John Leſley." The Cardinal ſaid—"I will have "Norman, for he is my friend." — "Content yourſelf," ſaid the other, "with thoſe that are here:" and ſo they fell to breaking open the door.

In the mean time the Cardinal hid a box of gold under ſome coals in a corner. Then he aſked them, "Will you "ſave my life?" John Leſley anſwered, "It may be we "will." — "Nay," ſaid the Cardinal, "ſwear to me by "God's wounds that you will, and then I will open the "door."—Then," ſaid John, "that which was ſaid is un-"ſaid:" and ſo he called for fire to burn the door. Whereupon the door was opened, and the Cardinal ſat him down in his chair, crying—"I am a prieſt, I am a prieſt, ye will not ſlay "me!" Then John Leſley and another ſtruck him once or twice; but Mr. John Melvin, a man that had been very familiar with Wiſheart, and of a modeſt and gentle nature, perceiving them both to be in choler, plucked them back, ſaying—"This work and judgment of God, though it be "ſecret, ought to be done with great gravity." And ſo, preſenting him the point of his ſword, he ſaid—"Repent thee "of thy former wicked life, but eſpecially of ſhedding the "blood of that notable inſtrument of God, Mr. George "Wiſheart; who, though he was conſumed by the fire be-"fore men, yet it cries for vengeance upon thee." And he thruſt him through the body; who, falling down, ſpake never a word, but — "I am a prieſt, I am a prieſt; ſie, "ſie, all is gone!"

The immature death of this bloody man was not only a bright diſplay of the righteous judgment of God, but an exact fulfilment of the prophecy of Mr. Wiſheart: for, when the Cardinal was ſlain, the provoſt, raiſing the town, came to the caſtle gates, crying—"What have you done with my Lord "Cardinal? Where is my Lord Cardinal?" To whom they within anſwered — "Return to your houſes, for he hath "received his reward, and will trouble the world no more." But they ſtill crying — "We will never depart till we "ſee him."

The Leſleys then hanged him out at that window, to ſhew that he was dead; and the people departed.

REMARKS

REMARKS on JOHN VIII. 56.

"*Your father Abraham rejoiced to ſee my day; and he ſaw it, and was glad.*"

CHRIST perfectly knew what faith the old teſtament ſaints had all been poſſeſſed of, as well as ſaw the ignorance of the Jews, to whom he now ſpoke. He alſo was well aware with what ſhame and utter confuſion many of them would ſee him, when coming the ſecond time without ſin unto ſalvation; at which period the whole aſſembled world ſhall know him.

Of importance how infinite is it to have eyes to ſee Chriſt's day now! Days of the greateſt monarchs, when compared with this, are of no importance to us, though great as Nebuchadnezzer, Alexander, and all the reſt who kept the world in awe; for, as the flower of the field, they paſs away; but the day that Abraham ſaw will be of eternal conſequence to millions yet unborn; if they ſee it in a ſaving manner they will for ever behold his face in righteouſneſs; but, if having eyes they ſee it not, being wilfully blind, they muſt periſh eternally; "*for if our goſpel be hid,* "*it is hid to them that are loſt.*"

We ſhould look back to Calvary with as much attention as Abraham looked forward to it, and ſee that our ſalvation was there finiſhed as well as his.

Numbers ſaw Chriſt in the fleſh, who died in their ſins; and ſoon learned that, by woful experience, in the regions of miſery, they would not conſider when on earth. Judas now underſtands the worth and value of him he with a kiſs betrayed; and Oh! many, very many, are at this period holding that in contempt, which alone can ſave them from everlaſting burnings.

The whole ſpace of time, from the creation to the end of the world, is but as a day, in which the great Artificer has a piece of work to be perfectly finiſhed in ſo complete a manner, as that his glory ſhall be ſeen in it to all eternity.

eternity. This is the grand end for which Time was; and as certain as the ſyſtem of Nature punctually performs its various revolutions, day and night, ſeed-time and harveſt ſucceed each other in their courſe, ſo ſure will the whole work of grace be finiſhed, and then Time ſhall end: for this, and this only, was this moſt beautiful ſyſtem commanded into exiſtence. Thoſe that diſcern not the glorious deſign of God in the plan of Redemption, will always have low, impoveriſhed ideas of the end intended by Creation.

Six days only were appointed for the work of creating power; but the whole ſpace of time employed to complete Redemption's plan; and, as we have little knowledge of that infinite power exerted in creation, ſo have we little diſcernment of that in conſtant exerciſe for the Church's benefit. Could any perſon have exiſted at the period in which the heavens and the earth were forming, and been placed in ſuch a ſituation as to view the beauteous ſyſtem at God's great Fiat, ſpringing from chaos into order and exiſtence; had eyes been given him, as well ſuited to this purpoſe as thoſe with which Stephen beheld his Saviour Chriſt at the right hand of God, in his laſt dying moments; what ideas muſt ſuch an one have had of the aſtoniſhing wiſdom and power of the Creator? To have ſeen ſuch immenſe bodies riſe out of nothing, and commence the revolution of their different ſpheres with velocity, order and exactneſs, almoſt ſurpaſſing credibility itſelf. But ſhould ſuch an one be informed, all this was but a ſcaffold, erected for the purpoſe of forming a building infinitely more magnificent (in which every perfection of Jehovah will be everlaſtingly glorified); and that, when the edifice is complete, the whole ſhall be taken down again: for, as one well obſerves, "The Church's being is "the world's ſupport."

What impreſſions muſt his heart receive of God's infinite deſign? How would he adore his power and admire his wiſdom? wiſdom ſufficient to accompliſh whatſoever it intended; power which could know no difficulty; and againſt which nothing could reſiſt. Such a ſpecimen of infinite wiſdom and almighty power is given in creation, as one would imagine muſt clear the mind of every doubt reſpecting both.

Could

Could the ſame perſon have ſeen the day of redemption, that important period, ſo long foretold, when the Lord of Life and Glory hung upon the croſs: and had clear views of that infinite love rendered moſt viſible on Calvary: had eyes been given him, as well ſuited to behold ſpiritual things as the works of creation: had he ſeen the Father made to meet on Chriſt the iniquity of his people; and with what love he bore our griefs, and carried our ſorrows there, and that in this the attributes of God ſhine in their utmoſt ſplendour, it would have beggared all deſcription, exceeded every thought, and the mind become the priſoner of amaze.

The work of creation was an exertion and proof of Divine power and wiſdom, and might be juſtly called the work of God's hands: but Redemption is ſuch an inconteſtible evidence of Divine love, as well as power, that, ſpeaking after the manner of men, it may be called the work of his heart.

This was that day preſent to Jehovah's mind from everlaſting, and which he will never to eternity forget. Should we then think little, loſe ſight of, or neglect it?

We form ideas of God and his tranſactions by thoſe we have of our fellow-creatures; and are fully perſuaded, that as the offering up Iſaac was the greateſt thing Abraham did in his whole life, and therefore not to be ranked among his daily acts, ſo Jehovah's offering up his only Son was the chief, the moſt important of his ways, and therefore not to be viewed on a level with thoſe deliverances, or that aſſiſtance, which by providence and grace his people conſtantly experience.

We may be well aſſured that tranſaction gave Abraham more ſatisfaction, more ſubſtantial pleaſure, than all the other actions of his life—So we fully believe the crucifixon of Chriſt will be the everlaſting glory of our God; and that more was done at that important period, when he bled upon the croſs, than had been done from all eternity before. The eyes of all who died in faith, prior to that bleſſed tranſaction taking place, had been looking forward to that important hour.

Millions of coſtly ſacrifices had been offered, from the time of Abel to that grand point of all events, when the great Antitype

ſhould offer himſelf up without a ſpot to God. Prophets and illuſtrious men of God had long deſired to ſee thoſe days which the diſciples ſaw, but died without the ſight. Did Abraham ſee this day? He ſaw then by faith the greateſt thing that ever God deſigned, or ever brought to paſs; and which was intended to bring more glory to his name than all he did in the ſix days in which whole Nature's ſyſtem was from nothing formed. Was it a wonder then, a ſight of this ſhould fill old Abraham with joy? Oh! no — the more a Chriſtian ſees it, will he rejoice in God's aſtoniſhing ſalvation.

Nothing can fill the human heart with ſuch a joy, as when inſtructed by the Holy Ghoſt to view thoſe things, which are the greateſt God himſelf profeſſes he can ever ſhew to man, viz. his love—which only, or which beſt can be beheld, in the incarnation, death, and preſent interceſſion of the God-man, who now appears in heaven, of the whole ſcheme the everlaſting pledge. It is natural to ſuppoſe, that Abraham never had ſo clear a view of the wonders of divine redeeming love, as in the moment of his offering up his only ſon. Would not he, who had called him to ſuch an unheard-of difficulty, animate and encourage his poor heart by ſomething extraordinary? It is the Lord's common method to give ſtrength according to the day; why may we not then ſuppoſe, as the trial to which God called him, was far more than he had ever called a human being to ſuſtain, he would enlighten his mind to ſee, in a moſt wonderous way, that true, aſtoniſhing tranſaction, which was as certain to be performed upon that very mount, as he believed his Iſaac would be offered up a ſacrifice. No doubt but Abraham, well accuſtomed to the typical worſhip, then ſaw by faith his offering up his only ſon, was to be one of the moſt ſtriking and inſtructing types of God's great ſacrifice, by his only Son, that had been ever yet ordained; and ſo in future ages of the world, would to ſucceeding generations, be of great advantage, and the utmoſt uſe. And by his own tender feelings, in ſuch a peculiar exerciſe of love to God as that, he muſt have had the moſt uncommon apprehenſions, of the love that ſhould be ſeen eternally in the offering up

the

the great atoning ſacrifice but once for all. While he ſaw Chriſt's day the cauſe of life and reſurrection to millions then unborn—could he doubt but God would raiſe his ſon even from the very aſhes? To the natural eye, though there was no ground of hope, yet aſtoniſhing encouragement to faith; while he beheld not only the offering of the Incarnate One as real, but the glorious efficacy of that greateſt ſacrifice of all.

In what light muſt Abraham behold Chriſt's day, now he ſees eye to eye above, and his mind is enlarged in the knowledge of that love which he on earth foreſaw? To be aſſured our eyes are opened; that this very love which Abraham now beholds is fixed on our perſons; and that the viewing of this love ſtill animates us through this vale of tears, and makes us even live in death: this is that pleaſure which the world knows nothing of. Could we but ſee it, our delight in the contemplation of this love is certain proof of being intereſted in it, and that we ſhall ſoon behold it as in open day, without a glaſs between. Oh! what an encouragement and animation to our hearts to love the Lord, and make us pry more deep into the riches of the glory of this myſtery!

If this was the greateſt thing God had in his exalted mind, when he ſpoke the whole ſyſtem out of nothing into being; ſhould not we, who ſtand upon the ſcaffold, look with a ſacred pleaſure at the building, and ſee it as real as that creation's kept in motion? If Divine power and wiſdom were put forth in the day when God ſaid, "*Let there be light and*, "*there was light*," divine love is continually going out to all the individuals of the redeemed; and, as the ſame power that created, is in conſtant exerciſe to govern and preſerve the wonderous frame, ſo, the ſame love that ſhone on Calvary, protects and feeds the Church, and will do to the end of time. Abraham's life, though long, yet, compared with eternity, was but a mere point—a nothing. He ſaw but a ſhort time by faith on earth; but ah! how long has he now ſeen above? If you ſee Chriſt's day, you read your Bible with new eyes, and will find this myſtery of love, appearing more and more

a love "*that paſſeth knowledge.*" The ſame Holy Spirit that ſhewed Abraham theſe things while here, and that delight him now in heaven, muſt have been your teacher too; therefore muſt the ſame love be fixed on you; for "*fleſh and blood* "*could not reveal theſe things unto you.*" How ſhould we then ſtudy thoſe things below, which will engage our contemplation everlaſtingly above?

SELECT SENTENCES.

IT is impoſſible to find an action of the Godhead, either in Creation, Providence, or Revelation, comparable to this — the complex but diſtinct nature and character of Chriſt. Without ſaving grace in the heart, it is hardly poſſible for the depraved mind of fallen man to conceive of it; and therefore he has run into two extremes—one denying his Godhead, the other his manhood.

Chriſt overcame all his people's enemies: this he did partly at his birth, alſo in his life and death; and at his reſurrection completed the victory.

Imperceptible and tender is the operation of the Holy Spirit upon the heart: but though ſo in its operation, yet not ſo in its effects.

Faith is but opinion, and hope but hypocriſy, unleſs the precepts, as well as the promiſes, are the deſire and love of every Chriſtian.

The human heart is proof againſt all human efforts, both its own and others. Its change of nature, therefore, from the love of ſin to the love of holineſs, muſt be all of grace.

The greatneſs and glory of that inheritance which is reſerved in heaven for every true believer, and ſo often ſpoken of in the word, is not intended merely as a kind of ſpiritual dram, to ſpirit them on for the moment, but a laſting cordial to increaſe their conſtant devotedneſs to God.

The

The Lord Jeſus Chriſt is a proper, nay the only perſon, that could have been a ſuitable Saviour betwixt God and man, having both natures in his own perſon: As man, he feels our weakneſs and our infirmities; he knows the tenderneſs neceſſary to be exerciſed towards us: As Mediator he feels the prayer, and as God, he hears the groan of his own Spirit in the heart.

Our Lord's transfiguration was a teſtification of the truth of the Meſſias: "This is my beloved ſon." Moſes the emblem of the law, and Elias of the prophets, refer to him as the antitype of both.

The worldling is like the hinder wheel of a carriage, ever following after the front wheel of happineſs, but never overtaking it.

THOUGHTS ON THE GENERAL JUDGMENT, AND CHRIST'S OFFICE AS JUDGE OF ALL.

THAT an end of all things temporal muſt take place, is certain and obvious to every rational being, who will but allow his reaſoning powers the liberty of acting; for if we look on all the works of man, the moſt ſtable, as well as the ſuperb, we ſee them moulder by degrees: Preſſed by the weighty hand of time, they ſlide imperceptibly down the ſlope of decay, till at length they are buried in the lake of oblivion: and as to man himſelf, what is he? a vapour, that ere its well riſen, vaniſhes in air.—"Our Fathers, where are they? "with the years beyond the flood."—The fleeting nature therefore of both men and things, clearly proves a great firſt cauſe; that great firſt cauſe can be none other than a ſelf-exiſtent being; and if a ſelf-exiſtent being forms a ſyſtem of matter, in part of which he places rational faculties, he certainly has a right to preſcribe laws for the government of that ſyſtem, to annex penalties in caſe of a breach, and apppoint a time for calling all his creatures to account. That ſelf-exiſtent being is God, and that rational accountable creature is man;

man; and as ſuch, cannot but approve the ſcheme, and juſtify the ways of God.—Thus, on the ground of reaſon only, and the fitneſs of things, is the doctrine of a general judgment eſtabliſhed; but ſo feeble a barrier is Reaſon againſt what is wrong, and ſo weak an incentive to what is right, when paſſions urge or hinder, that the grand Author of the ſyſtem has been pleaſed to provide us with a revelation (or in other words), a tranſcript of his own moſt bleſſed will; in which he has given us all things neceſſary both for belief and practice; one amongſt the many addreſſed to our faith, is that of a general final judgment, and Chriſt the appointed Judge—truths with which the bleſſed pages teem from one end to the other,—Enoch ſpoke of it, Jude 14, 15. "Enoch, "the ſeventh from Adam, propheſied of theſe, ſaying, "Behold the Lord cometh with ten thouſands of his ſaints, "to execute judgment upon all, and to convince all that are "ungodly among them of all their ungodly deeds, which "they have ungodly committed, and of all their hard "ſpeeches, which ungodly ſinners have ſpoken againſt him." —David alſo teſtified the ſame truth; *Pſa.* xcvi. 13.—"For "he cometh to judge the earth; he ſhall judge the world "with righteouſneſs, and the people with his truth."—Iſaiah alſo ch. xxxiii. 22.—"For the Lord is our judge." And Daniel ch. vii. 10.—"Thouſand thouſands miniſtered unto "him, and ten thouſand times ten thouſand ſtood before "him; the judgment was ſet and the books were opened." Zachariah too corroborates the fact, ch. xiv. 5.—"And the "Lord my God ſhall come, and all the ſaints with thee." And almoſt all the prophets might be quoted were it needful. Nor does the Old Teſtament only ſpeak of it, but moſt of the inſpired writers of the new.

It is no ſmall evidence of the truth and certainty of the caſe, that the mind of almoſt every man, in the moments of cool reflection, and eſpecially in the near approach and views of death (when men ſpeak and think of realities if ever they do), has ſome ſerious thoughts about, and either awful or pleaſing forebodings of it; but how ſubſtantial and ſolid a proof is it (themſelves being judges), that the moſt abandoned and profligate of mankind, and in

their

their *maddeſt* hours, aſſert the fact: or elſe, what mean thoſe dreadful imprecations, thoſe horrid prayers for damnation, that ever in our ſtreets aſſail the ear of piety, and wound the godly heart?—That it is the expreſs eſſential office of the Lord Jeſus Chriſt to be the judge of quick and dead, is evident from various parts of ſacred writ. 'Him (*i. e.* Chriſt) God (*i. e.* "the Father) raiſed up the third day and ſhewed him open-"ly; not to all the people, but unto witneſſes, choſen be-"fore of God, even to us who did eat and drink with him "after he roſe from the dead. And he (*i. e.* Chriſt) com-"manded us to preach to the people, and to teſtify that it "is he which was ordained of God (*i. e.* the Father) to be "the Judge of quick and dead." *Acts* x. 40, 41, 42. "Be-"cauſe he (*i. e.* the Father) hath appointed a day in the "which he will judge the world in righteouſneſs by that "man whom he hath ordained; whereof he hath given aſ-"ſurance unto all men, in that he hath raiſed him from the "dead." *Acts* xvii. 31. "In the day when God ſhall judge "the ſecrets of men by Jeſus Chriſt." *Rom.* ii. 16. "The "Father judgeth no man; but hath committed all judgment "unto the Son." *John* v. 22.

A judge, to be properly qualified for the duties of his ſtation, ſhould poſſeſs various and important qualities; various, that he may be ready for every caſe that is brought before him; and important, as it reſpects the cauſe of juſtice, and what is moſt dear to the accuſed—he ſhould poſſeſs, and in an eminent degree, a keen diſcerning eye, an attentive patient ear, a tender ſympathetic heart, joined with the fulleſt knowledge of the law. Could any finite mortal ſtand poſſeſſed of all thoſe qualities in the moſt perfect ſenſe, yet our Lord Jeſus Chriſt in each particular, and thouſands more, as far exceeds, as the meridian ſun a taper's trembling light, or (in the abſence of the moon and ſtars) the darkeſt night's impenetrable ſhade.—Can any doubt the keenneſs of his eye, who *ſeeth not as man ſeeth?* Let them read *Jerem.* xvii. 10. "I the Lord ſearch the heart, I try the reins, even to "give every man according to his ways and according to the "fruit of his doings."—Can his attentive, patient ear be ever called in queſtion? "The eyes of the Lord are upon the "righteous,

" righteous, and his ears are open to their cry." *Pſa.* xxxiv. 15.—" Conſider him that *endured* ſuch contradiction of ſinners againſt himſelf." *Heb.* xii. 3.—Surely none can be ſo baſe as to ſuppoſe him void of a tender ſympathetic heart, when he lived a man of ſorrows and acquainted with griefs, and at length finiſhed his days upon the accurſed tree, to make a way for his worſt enemies to heaven; but leſt any ſhould ſay, it is only what his friends and advocates declare reſpecting him, it is not really ſo;—hear what he ſays himſelf (and uſe him not ſo harſhly as to think a dying man will ſpeak a palpable untruth), *Matt.* xxiii. 37. " O Jeruſalem, Jeruſa-
" lem, thou that killeſt the prophets, and ſtoneſt them that
" are ſent unto thee, how often would I have gathered thy
" children together, even as a hen gathereth her chickens un-
" der her wings, and ye would not!" *Luke* xxiii. 28. " Daughters of Jeruſalem, weep not for me, but for your
" ſelves and for your children." *Matt.* xx. 28. " Even as
" the ſon of man came not to be miniſtered unto, but to
" miniſter and to give his life a ranſom for many." Is a full knowledge of the law a needful quality in one who ſits as judge? Jeſus poſſeſſes it in the moſt perfect ſenſe; it is ſaid of him, *Pſa.* xxxvii. 31.—" The law of his God is in his heart." *Pſa.* xl. 8.—" I delight to do thy will, O my God; yea thy
" law is within my heart." But it is poſſible ſome may blaſphemouſly ſay (for the heart of man, when left to itſelf, is capable of any thing), that Chriſt might eaſily ſay theſe words, and not with facts eſtabliſh them; to ſuch it is only neceſſary to anſwer, that the ſcriptures of eternal truth declare, *Matt.* v. 17. " Think not that I am come to deſtroy the law and
" the prophets: I am not come to deſtroy, but to fulfil." If theſe mighty reaſoners, theſe empty cavilers believe not this, neither would they be perſuaded though one roſe from the dead on purpoſe to convince them.

Z. Z.

ANEC-

ANECDOTE.

To the EDITOR of the CHRISTIAN'S MAGAZINE.

REV. SIR,

I LATELY met with the following Anecdote; as it ſtruck my mind forcibly, I was led to wiſh it might be made public through the channel of your uſeful and entertaining Magazine; if you think proper to give it a place therein, you will much oblige, Sir,

Your's, very reſpectfully,

Holborn, Jan. 26, 1790. J. T.

" WHEN I was at Madras in the year 1780, one day after dinner a *Gentoo* conjuror came in, and after amuſing us with a number of his curious tricks, he careleſsly opened a round box he held under his arm, and out darted a large rattle-ſnake, twined about his neck, and kept hiſſing and rattling in ſuch a frightful manner, as alarmed us not a little: eſpecially when its ſparkling eyes were fixed our way, as if ready to ſpring upon ſome of us. The fellow ſmiled to ſee the confuſion and conſternation we were in; every one crying out, 'Put it up, put it up! Seize it, ſeize it!' We were ſurpriſed to ſee him ſmile, and act with ſo much ſelf-compoſure, while we were all ſo terribly frightened; but the reaſon was obvious. He was confident there could be no danger, having himſelf extracted the venomous reptile's ſting, and pulled out all his teeth; a circumſtance which we were totally ignorant of, conſequently could not but dread the fatal effects of thoſe poiſonous weapons."

" NOW, apply this fact to the real Chriſtian, and the man of pleaſure, in their laſt moments, and you will clearly ſee who fares beſt then. Death has got a ſting, and a dreadful one it is; enough to make the ſtouteſt heart to tremble. Millions of the human race will feel the tremendous effects of its venom, in the excruciating agonies of deſpair to all eternity. But the believer's unſpeakable

mercy and diſtinguiſhing privilege conſiſts, in his having a well-grounded hope and confident aſſurance that this *ſting* is taken away. Conſequently, when the monſter comes to aim his unerring ſhaft at his heart, he dreads no more harm from it, than the *Gentoo* did from the hiſſing of the rattle-ſnake. He ſmiles at the foe, from a divine and heartfelt knowledge of what Chriſt hath done and ſuffered for him, when he robbed death of all his malignant power, and perfumed the noiſome grave with his preſence. Frail nature may indeed ſometimes ſhudder at the monſter's ghaſtly appearance: it never yet was rightly reconciled to its own diſſolution, by all the arguments that human reaſon could ſuggeſt. But true ſaving faith, which none but a child of God poſſeſſes, views death in a very different light; ſees nothing ghaſtly in him; waits with a kind of holy anxiety for his nearer approach, as a kind deliverer come to ſet his ſoul at liberty; a faithful meſſenger diſpatched from his heavenly Father's court, to throw open the gates of eternal life, that he may triumphantly enter in, and take poſſeſſion of the glorious inheritance. This is not fancy, nor the deluſions of an enthuſiaſtic mind, nor an imaginary diſplay merely of what the Chriſtian wiſhes to arrive at; but a fair and juſt ſtate of facts, which thouſands have experienced the truth of."

ANECDOTES.

AN old woman of ſeventy years of age, being lately enquired of by a goſpel miniſter concerning the ſtate of her ſoul, and how ſhe expected to be ſaved? replied, with a degree of warmth, "Not by this book (putting her hand upon the Bible, which lay on a table), but by my own heart and the Prayer-Book." She is ſince dead.

HOW extremely ignorant was this woman! She would not be ſaved "by the Bible," the only book that contains a revelation of ſalvation, that points out a Saviour, and warrants a repenting, believing ſinner's hope of mercy. But by

"her

" her own heart," in which whoſoever truſteth (ſaith the ſcripture) is a fool; and " the Prayer-Book," which, if put in the place of Chriſt, could do no more towards ſaving her ſoul, than the ancient ark, of itſelf, the Iſraelites from the hand of the Philiſtines, 1 *Sam.* iv. How plain does it appear that this poor woman, with all her profeſſed attachment to the Prayer-Book, had never, ſo much as once in all her life, put up from her *heart* that ſuitable and excellent petition in the Litany—" From hardneſs of heart, and contempt of thy word and commandment, good Lord deliver us!"

AN elderly woman, having heard the doctrine of the new birth explained in a ſermon, from 2 *Cor.* v. 17. upon leaving the place of worſhip, was overheard to addreſs herſelf, with much apparent ſerioufneſs, in words to this effect: " Well! this cannot be true, for the wiſe man ſays, *there is nothing new under the ſun.*"

How blind are ſome poor ſinners, in their natural ſtate, to the very letter of the ſcripture! This woman lives in a country village, and attends her church, where the miniſter is ſeen *once* on a Sunday in the drudgery of his office; but may be found the reſt of the week wearing off his fatigue in carnal company and ſenſual amuſements. Surely the conduct of ſuch ſhepherds accounts in a meaſure for the extreme ignorance of their flocks! While they are feaſting, their people's ſouls are ſtarving. Oh! what account will ſuch miniſters give, when the blood of precious ſouls is required at their hands! May our prayers aſcend to God, that thoſe villages which are ſunk in ignorance, and periſhing in ſin, may have pulpits filled with enlightened able paſtors, men after God's own heart, who ſhall feed the people with knowledge and underſtanding; and that the grace of a Saviour may ſo incline and aſſiſt the hearts of goſpel miniſters of every deſcription, that they, according to their ability, in imitation of the firſt Apoſtles, may *daily, in every place*, and from *houſe to houſe, ceaſe not to teach and to preach* JESUS.

J. M.

REMARKS ON CHRIST's PRAYER.

These words ſpake Jeſus, and lifted up his eyes to heaven, and ſaid, Father, the hour is come; glorify thy Son, that thy Son alſo may glorify thee, JOHN xvii. 1.

[CONCLUDED FROM PAGE 80.]

HOW many have felt great ſatisfaction, when ſome eminent Chriſtian has been praying on their behalf, aſſuring themſelves, ſuch petitions would not be put up in vain. Chriſt ſets but little either by our eſteem or conduct, while our expectations from him are at a low ebb, whether on account of his praying, dying, or preſent interceſſion for us *now* within the veil.

Himſelf is eye-witneſs to all this. When he was here on earth, thoſe that had the ſtrongeſt faith in, acted moſt agreeably to him. And ſo muſt it be now—thoſe live moſt by faith in, that have the greateſt dependance on him.

If the great Mr. Flavel could ſay, he would not take an eſtate for the prayers of godly parents, which he believed were on the file for him; how high a value ought we to feel for this prayer of Chriſt. Is it poſſible that one, who thus prayed for all his people, juſt when he was going to ſuffer for them,—could neglect their intereſts when he arrived in the world above? If it was his honor to love them, ſo as to die for them here below, it is ſurely his glory to continue that love and kindneſs to them now in heaven: he therefore *will ſee* this prayer fulfilled to all his people.

He went into heaven, not merely as a place where he ſhould receive divine honor; but alſo as the Great High Prieſt of his church; and it was the honor of the High Prieſt to act both faithfully and mercifully in his exalted ſtation. But what were thoſe high prieſts who had little or no love and ſympathy, when compared with our Great High Prieſt, who is every way perfectly qualified for his office!

What

What zeal and love did he diſcover here below, and how did theſe ſhine in him to the lateſt moments of his life! Ought we not then to keep him in continual remembrance? Both the ſayings and ſpirit he ſhewed in this part of his conduct, ſhould lie down with us every night, and riſe freſh on our minds every morning. This would be living by the faith of the Son of God.

He came into this lower world on an errand of love, and when he got to his throne above, his kindneſs ſoon reached this earth again; nor has he neglected his church one moment ſince his arrival there. He that beheld Nebuchadnezzar heating his fire, fully intended to glorify himſelf in and by it, and therefore keeps his eye upon his own perpetually. *Iſa.* xlix. 15. *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb?* She may forget, yet will I not forget thee.

It is by a particular conſideration of ſuch things in the life of Chriſt, that the mind is enlarged in the knowledge of him. And one would think, that thoſe who are redeemed, in ſuch an aſtoniſhing manner, would not need much exhortation to the ſtudy of this ſubject.—For by looking at the heart of Chriſt, in his conduct, we are quickened and comforted in our journey towards heaven.

Who, that with fixed attention beholds him that was God and man, thus praying, and at this moſt trying moment, but muſt ſee love that language cannot expreſs;—and muſt ſay it paſſes knowledge!—And this is the way to get victory over that atheiſm that remains in our hearts, as well as to be rooted and grounded in love.

Let us conſider to whom this prayer was put up—It will tend to impreſs our minds with the certainty of its being anſwered. It was poured out to him, who both engaged our ſurety thus to pray, and thus to die—and has teſtified himſelf to be infinitely honored and pleaſed with both. The whole work of Chriſt appeared pleaſing to Him long ere the incarnation took place, *Iſa.* xlii. 1. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth.* Nothing can be more evident, than that it was the will of the Father

Chriſt

Chriſt ſhould die for us: *John* x. 17. *Therefore doth my Father love me, becauſe I lay down my life.* Is it not clear, to a demonſtration, that it is the Father's will he ſhould pray thus for us in this world, as well as intercede for us above? Who engaged Chriſt in that office of the High Prieſthood above by oath, but the Father?—This may aſſiſt us to ſee, that this prayer is highly agreeable to him to whom it was put up; and that Chriſt might ſay of this prayer, as at the grave of Lazarus, "*I know that thou heareſt me always.*"

Can any of thoſe who heard him utter this ſolemn prayer ever forget it? No, ſurely; (though in the heavenly world), it will be remembered by them as well as his crucifixion. Many of them now well know they enjoyed its benefit, though it ſeldom dwelt upon their thoughts. Is it poſſible Chriſt himſelf can forget it, or any circumſtance about it? When he gave it in command to Paul, to have his death held forth and kept in remembrance, it is mentioned, "In "the ſame night in which he was betrayed he took bread." If we commemorate that night's tranſactions, we ought not to overlook this prayer, but realize, as if we ſaw the whole.

To ſee what was done for us at that time, and the love with which thoſe things were done, will be a part of our happineſs in the world above: and the more we are helped to ſee it now, the more ſhall we be conſtrained to live to ſuch a Saviour. Thoſe things that are done for us out of love, affect us far more than thoſe done in cool indifference; but there could be no lukewarmneſs in the heart of Chriſt, eſpecially at that important time in which he poured out this bleſſed prayer. Long before this period, it was in his mind how he would live, and love, and die: and this conſideration is particularly encouraging, that Chriſt can never loſe ſight of this prayer; but to all that believe in him, will ſurely ſee the whole fulfilled. We are often deſirous to know, how thoſe we love are in their laſt moments; divine revelation holds out to us the frame of Chriſt's mind and the feelings of his heart; and what were they? At the very time Judas was coming with his dreadful company, his courage was equal to his love. He that had a heart to pray for us, had love to die for us, and ſaid, "If ye ſeek me, let theſe go their way."

T. P.

LEGAL AND EVANGELICAL REPENTANCE

CONSIDERED.

[*Concluded from* p. 73.]

THE Reader, who has ſtudiouſly conſidered our former obſervations upon this important ſubject, may poſſibly enquire, Is there no difference between repentance and love to God? Are not theſe different graces of the Spirit, and have they not their different exerciſes and operations? They are truly different and diſtinct: but they always have a joint exerciſe, in a truly gracious ſoul. As faith is truly diſtinct from repentance, and yet every child of God is a penitent believer—ſo is love likewiſe diſtinct from repentance, and yet neither of theſe graces can exiſt without the other. We cannot truly love God, unleſs our ſins are made hateful to us by repentance. We cannot ſincerely turn to God, until we value his favour, and take pleaſure in a conformity to his will. As theſe graces, therefore, are joint productions of the bleſſed Spirit in our regeneration, ſo are they joint companions in the exerciſe of the divine love.

Herein is evident the very great difference between a legal and an evangelical penitent. The one looks upon God with dread, terror, and averſion of ſoul; the other mourns his diſtance from him, and longs to be more transformed into his image and likeneſs. The one ſtill loves his ſins in his heart, though he mourns that there is a law to puniſh them; the other hates all his ſins without reſerve, and groans under the burden of them, becauſe they are contrary to God and his holy law. The obedience of the one is by mere conſtraint; the imperfections of the other are matter of continual grief, and he is conſtantly longing and ſtriving (in God's ſtrength) after greater degrees of grace and holineſs. The one can find no inward and abiding enjoyment in the ſervice of God; the other runs the way of his commandments with delight, and takes more pleaſure in obedience than any thing elſe.

We

We have already conſidered, how a legal repentance is excited and maintained by terrors of conſcience and fearful apprehenſions of the wrath of God. Some, indeed, by their external reformations, pacify their conſciences, get ſettled upon their lees, and cry peace to their ſouls; and ſo their repentance and diſcouragements both come to an end. Their ſins, both for number and nature, appear dreadful to their affrighted conſciences, as they frequently violate their purpoſes and promiſes of new obedience. They are therefore afraid that God will never pardon and accept ſuch rebels as they have been; and though they dare not neglect duty, they come with horror into the preſence of God, as to an inexorable Judge; and have nothing to keep their ſouls from ſinking into deſpair, but their good deſigns and endeavours, which yet are too defective to give them comfortable hope.

True it is, that the goſpel-penitent alſo may meet with many diſcouraging doubts and fears: but theſe are his infirmity, not his repentance. The apoſtle tells us, *we are ſaved by hope*; that is, what gives life and activity to every grace, and to repentance in particular. And it is yet needful further to obſerve, that though a fear and jealouſy of our own ſincerity may be conſiſtent with a true repentance; and perhaps ſometimes ſerves to further its progreſs: yet all doubts of the faithfulneſs of the goſpel promiſes, of the extenſiveneſs of the divine mercy, or of our exemption from the goſpel offer; all apprehenſions of our not being elected, of our having ſinned away the day of grace, or of our having ſinned againſt the Holy Ghoſt; all imaginations that our ſins are ſo circumſtanced as not to admit of pardoning mercy; theſe are directly deſtructive of, or inconſiſtent with, the actings of a true repentance.

A ſincere penitent looks over the higheſt mountains which are raiſed before him, by the greatneſs of his ſins, his own miſgiving heart, or the temptations of ſatan, into an ocean of infinite goodneſs and mercy. Thither he will fly; and there he will hope, let his caſe appear never ſo dark, and though every thing ſeems to make againſt him; and the more lively and comfortable his hope is, the more he is humbled and abaſed for his ſins. It is not therefore ſufficient

for

for the ſincere penitent to be ſenſible that God is infinitely gracious, and that the blood of Chriſt is infinitely meritorious, and that there is forgiveneſs with God for the greateſt ſinners, if he ſtill maintains ſome reſerve in his mind with reſpect to his own caſe; but he muſt be likewiſe perſuaded, that he either already hath, or that he may obtain, a perſonal intereſt in this redeeming pardoning mercy, in order to his approaching God as a Father, and in order to his being in love with the ways of God, and ſerving him with cheerfulneſs and delight. This is not only neceſſary, in order to the firſt exerciſe of a true repentance; but the ſincere Chriſtian will always find, that by whatever darkneſs, difficulty, or temptation, he is brought into a really diſcouraged deſponding frame, he is thereby rendered ſo much the more incapable of godly ſorrow for ſin, of delighting in God, or of a ſpiritual performance of any duty of religion.

A legal repentance is temporary; wearing off with the convictions of conſcience, which occaſion it; but an evangelical repentance is the daily exerciſe of the true Chriſtian. We have too ſad and numerous inſtances of ſuch, who for a while appear under the greateſt remorſe for their ſins; and yet all their impreſſions quickly wear off, and they return to the ſame courſe of impiety and ſenſuality which occaſioned their diſtreſs and terror; and thereby declare to the world, that their goodneſs, like Ephraim's, was but a morning cloud and an early dew. And beſides theſe, there ſeem to be ſome who quiet their conſciences, and ſpeak peace to their ſouls, from their having been in diſtreſs and terror for their ſins, from their reformation of ſome groſſer immoralities, and from a formal courſe of duty. They have repented, they think, and therefore conclude themſelves at peace with God; and ſeem to have no great care and concern about either their former impieties, or their daily tranſgreſſions. They conclude themſelves in a converted ſtate; and are therefore eaſy, careleſs, and ſecure. Theſe may think, and perhaps ſpeak loftily of experiences; they may be blown up with joyful apprehenſions of their ſafe ſtate; but have no impreſſions of their ſins, no mourning after pardon, no groaning under the burthen of a wicked heart, imperfect duties, and renew-

ed provocations againſt God. I fear we have too many ſuch in the preſent times, who will go on *flattering themſelves in their own eyes, until their iniquities are found hateful.* I might add, there are many that, while under the ſtings of an awakened conſcience, will be driven to maintain a ſolemn watch over their hearts and lives, to be afraid of every ſin, to be conſcientiouſly careful to attend every known duty, and to be ſerious and earneſt in the performance of it. Now, by this imaginary progreſs in religion, they gradually wear off their convictions, and get from under the terrors of the law; and then their watchfulneſs and tenderneſs of conſcience are forgot; they attend their duties in a careleſs manner, with a trifling remiſs frame of ſoul, while the great concerns of an unſeen eternal world are but little in their minds; and all their religion is reduced to a mere cold formality. They ſtill maintain the form; but are unconcerned about the power of godlineſs. In ſome ſuch manner, a legal repentance always leaves the ſoul ſhort of a real ſanctifying ſaving change.

On the other hand, a ſaving evangelical repentance is a laſting principle of humble, ſelf-abaſing ſelf-condemning mourning for, and abhorrence of, all the ſins which the penitent diſcovers, both in his heart and life.

The true penitent does not forget his paſt ſins, and grow careleſs and unconcerned about them, as ſoon as he obtains peace in his conſcience, and a comforting hope that he is reconciled to God; but the clearer evidences he obtains of the divine favour, the more does he loath, abhor, and condemn himſelf for his ſins, the more vile does he appear in his own eyes, and the more aggravated and enormous do his paſt ſins repreſent themſelves to him. A ſenſe of pardoning mercy makes Paul appear to himſelf *the chief of ſinners*, and ſpeak of himſelf as a pattern of hope to all that ſhall come after him. The true penitent not only continues to abhor himſelf on account of his paſt guilt and defilement, but finds daily cauſe to renew his repentance before God. He finds ſo much deadneſs, formality and hypocriſy in his duties, ſo much carnality, worldly-mindedneſs and unbelief in his heart, ſo much prevalence of his ſinful affections, appetites and paſſions, and ſo many foils by the ſin that eaſily beſets him, that he cannot but

groan,

groan, being burthened, while he is in this tabernacle. Repentance, therefore, is the daily continued exercise of the Christian indeed, until he puts off mortality. *O wretched man that I am, who shall deliver me from the body of this death?* Thus the true penitent goes with his face Zion-ward, mourning as he goes; and thus, in his highest attainments of comfort and joy, will he find cause to be deeply humbled before God, and to wrestle with him for renewed pardon, and new supplies of strengthening and quickening grace.

The difference between the two sorts of penitents is very apparent. There is the same difference, as between the running of water in the paths after a shower, and the streams flowing from a living fountain of water; a legal repentance lasting no longer than the terrors which occasion it; but an evangelical repentance being a continued war with sin, till death sounds the retreat.

To conclude, herein lies the great difference—The one is an external reformation only, destitute of all the graces of the blessed Spirit. The other is an internal change; a change of heart, of the will and affections, as well as of the outward conversation; a change, which is accompanied with all the fruits and graces of the Spirit of God. The one aims at just so much religion as will keep the mind easy, and calm the ruffles of an awakened conscience: the other aims at a holy, humble, watchful, and spiritual walk with God; and rests in no degree of attainments whatsoever.

Thus, Reader, I have given you a general view of the difference between a Legal and Evangelical Repentance.

You should therefore remember, who is exalted at God's right hand, to give repentance, as well as forgiveness of sins. Remember that you must depend only upon the grace of our Lord Jesus Christ; and must accordingly lie at his footstool, to have this great important change wrought in your heart. And therefore, if you depend upon the mere sovereign grace of God in Christ, for the renewing influences of his holy Spirit, you should be the more importunate in your cries to him, in the language of Ephraim, *Turn thou me, and I shall be turned: for thou art the Lord my God.*

That God may be glorified in the hearts of those who read this, is the prayer of

A BELIEVER in JESUS.

THE SUPERIOR EXCELLENCY OF THE SERVICE OF GOD.

ILLUSTRATED BY SOME PLEASING ANECDOTES.

I HAVE read of a certain prince's ſervant, whoſe fidelity and diligence were ſo pleaſing to his maſter, that he promiſed to give him whatever he would aſk. It happened the ſervant fell ſick, and was (apparently) near death. In his extremity, he earneſtly requeſted a viſit from his prince; who being come to his bed-ſide, aſked, What he deſired of him? The ſervant begged that he might not die, but live *ſome years* longer. The prince told him, he muſt aſk ſomething elſe, for that was not in his power. The ſervant then begs to live *one year*, or *one month*, and at laſt if it were but *one day*. The prince continued to tell him, that what he aſked was quite out of his power to grant, and that he muſt aſk money, or preferment, or phyſic, or other things that were in his power; but the ſervant replied, That he needed neither money, nor preferment, nor phyſic, for none of theſe things could prolong his life *one day*; and therefore, ſince he could not prolong his life, he begged of him the *aſſurance of his ſalvation*, that, if he muſt die, he might die in peace, and with aſſurance to be ſaved. This demand very much afflicted the prince, who told him, that his ſalvation depended on the grace of God, and conſequently was not in his power to promiſe, much leſs to give. The diſappointed ſervant, turning from his prince to the wall, cried out, in great diſtreſs, *O wretch that I am! Have I ſpent all my life in ſerving a maſter who is not able to help me in my greateſt need, not ſo much as to give me an hour of life? I will no longer ſerve a maſter ſo impotent.* Upon this he ſolemnly vowed to God, *If he would reſtore him to health, he would ſerve God only, and mind the concerns of his ſoul, and give himſelf up to a Maſter who was able to give him eternal life.*

It pleaſed God to reſtore him to health, he lived for ſome years a holy life, and at laſt died comfortably.

Fawcett's Grand Inquiry.

May we learn from this ſtory, the peculiar excellency of Chriſt's ſervice; for as a good old writer ſays, "Chriſt is "the beſt friend, or the worſt enemy we can have." The reflection

reflection made by Cardinal Wolsey on his death-bed was very affecting, and strikingly confirms the sentiment suggested by the foregoing story. That great prelate, whose riches, grandeur and honor were scarcely ever equaled by a subject, fell into disgrace with his sovereign, king Henry the eighth, who sent for him from Caywood in Yorkshire, to answer some charges laid against him in London. Agitation of mind, and fatigue of body, arrested him in his journey, and issued in a mortal disease. In the prospect of death he uttered these pathetic words: *Had I but served my God as diligently as I have served the king, he would not have given me over in my grey hairs. But this is the just reward that I must receive for all my pains and study, not regarding my service to God, but only to my prince!*

Dear youths, if Christ be the Master of your hearts, you will never repent his service on a dying bed; but say, with good Matthew Henry in his last moments, *A life spent in the service of God, and communion with him, is the most comfortable and pleasant life that any one can live in this world.*

When holy Mr. Rutherford of Scotland was dying, he said to some ministers who came to see him, *My Lord and Master is the chief of ten thousands of thousands, none is comparable to him in heaven or on earth. Dear brethren, do all for him; pray for Christ, preach for Christ, catechize for Christ. O that all my brethren knew what a Master I have served, and what peace I have this day!* His last words were, *Glory, glory dwelleth in Immanuel's land!*

To the EDITOR of the CHRISTIAN'S MAGAZINE.

REV. SIR,

HAVING had the pleasure of reading the Christian's Magazine, of which you are the superintendant, induces me to request a few thoughts on those words in *Phil.* ii. 12. "Work out your own salvation with fear and trembling;" which I think is now misunderstood by many, and as it is a subject of great importance, a thought or two upon it will be esteemed a favour, particularly by

South Street, Feb. 4, 1790. B. P.

B. P's request we shall endeavour to answer as soon as opportunity offers.

REMARKS on ISAIAH l. 10.

Who is among you that feareth the Lord, and obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God.

IN this verſe we have the deſcription of a perſon made willing to partake of ſalvation; one who has either had no comfort at all, or ſome glimpſe of light, which, like the fleeting ſhadow, is gone again; a caſe by no means unfrequent—theſe ſometimes, like Noah's dove, though they ſearch the word from beginning to end, can find no promiſe upon which their foot can reſt. The Lord, in pity and compaſſion to ſuch, has wiſely adapted his word to their diſtreſſed ſituation, *that the ſmoking flax ſhould not be quenched, nor ſhould the bruiſed reed be broken.*

This promiſe is not given ſo much with a view to their ſafety (for their ſtate is already ſafe), but to preſerve their minds from ſinking into deſpair. The name of Jehovah, in this place, ſignifies his character; he proclaimed his name to Moſes, *Ex.* xxxiv. 5, 6. *And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord. The Lord, the Lord God, merciful and gracious.* This name has been repeatedly made known, not by word only, but by the moſt aſtoniſhing tranſactions: *He made known his ways unto Moſes:*—he got himſelf a great name, not only on account of his Divine Power ſeen in Egypt, but on account of his faithfulneſs alſo, in punctually bringing them out the ſelf ſame day which he had promiſed Abraham, four hundred and thirty years before: This no doubt made a deep impreſſion on the mind of Moſes; and eſpecially when marching on dry land in the midſt of the ſea, as well as when he ſaw the pillar of fire lead them on, and in their rear the cloud, and knew that God, who *appeared to Abraham in the buſh*, was peculiarly with them.

We have to do with the ſame Jehovah; but the greateſt things we have to look at, are not thoſe miracles that then were

were wrought, neither that wonderful hand of God ſeen in their remarkable deliverance from the Babyloniſh captivity. But we ſay, the Lord liveth, which brought again the Lord Jeſus Chriſt from the dead. This is as much to be attended to by us, as was the pillar of the cloud by Iſrael: in this has the eternal Jehovah made himſelf more known, than in all the wonders he performed of old. Could any of us have ſeen the whole of thoſe grand miracles, and then beheld thoſe far greater wonders which are recorded in the New Teſtament—the light of the latter far exceeds that of the former. If Abraham's children had reaſon to rejoice, much more ought we to ſing with Zachariah, *Luke* i. 72. *To perform the mercy promiſed to our Fathers, and to remember his holy covenant. The oath which he ſwore to our father Abraham, &c.* How glorious is the name of a covenant God in heaven.

In this chapter the Lord kindly reaſons with his people, and aſks for why they left him? In two particular caſes, a wife might be from her huſband; in extreme poverty ſometimes the wife was ſold; to this God here alludes; *To which of my creditors have I ſold you?* Sometimes a bill of divorce was given, and in that caſe, the woman had the bill to ſhew; but in this place, the Lord aſks, *Where is the bill of your mother's divorcement?* He proves it to a demonſtration, he had not loſt his name in putting them away, or ſelling them through poverty, but they had ſold themſelves to work iniquity; in proof of this, he points them to the great deliverances he had wrought for them, and not to that only, but he led them to the covenant of grace, verſe 6. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting. Theſe were peculiarly the words of him who is the father's fellow, who had graciouſly engaged in the covenant; and were doubtleſs ſpoken to prove their ſin to be the more provoking, to turn away from ſuch a God, one that would take their nature, and thus give his own life to be their ranſom. Theſe things conſidered, O how glorious muſt the name of ſuch a God appear! 'Tis to be feared, many talk of faith, who never ſtudy the grand things they ought, in order to

that

that animating comfort, which thus believing in the name of the Lord, is the means of communicating.

As the name of a general is famed on account of his victories, and a doctor for the cures he performs, ſo is the name of Jehovah particularly glorious in this, that he has made ſalvation his peculiar theme from the beginning.—Should it be reported of a nobleman that he has been exceeding generous; encouraged by the report, a man goes for alms, and if no ſooner ſhould he arrive near his gates, but he beholds crowds returning from his houſe all pleaſed, and rejoicing in his bounty, and if all theſe ſhould bid him be of good courage, and not fear a gracious reception and kind treatment—would not this greatly confirm the character of the nobleman, and ſtrengthen the man's faith in it?

If poor diſtreſſed troubled minds could look into the church, or into heaven, and ſee what crowds have there already found the Lord to be exceeding gracious, it would be a great incitement to their ſtaying on his name. 'Tis evident and manifeſt, the perſons whom this text deſcribes are not in a dangerous ſtate; for God would never call on any one to reſt or ſtay, ſhort of a place of ſafety.

God oft-times ſuffers thoſe he dearly loves to go through dreadful darkneſs, that they may ponder well his works and ways, and ſo have greater knowledge of his name; and in this way they frequently obtain a well-tried faith, that is far more precious than fine gold: it is a ſpecial mercy, when ſuch dark benighted creatures meet with wiſe guides; thoſe who have never trod the darkſome path themſelves, are quite unfit to direct ſuch what road to take.

Reader, doſt thou fear the Lord, doſt thou deſire to obey his ſervant's voice, and yet find no light or comfort? Thouſands have been in this thy ſituation, who are now in heaven above; look not on thy caſe as ſomething ſingular; it is no argument God loves thee not, becauſe he ſeems not to attend unto thy prayer; he hears thy every groan, he bottles every tear, and thou, in the end, ſhalt find this way (though rough) to be the right, not only into glory in the world to come, but into comfort by the way.

T. P.

POETRY.

POETRY.

THE END OF TIME.

A VISION.

And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to Heaven, and sware by him that liveth for ever and ever, that there should be time no longer. REV. Chap. x.

WHEN the great blaze of day withdrew his light,
And wrapt creation in the veil of night,
Fast in the down of placid sleep I lay,
And dreamt the wonders of the last great day.
I saw, descending from ætherial height,
A mighty Angel urge his rapid flight;
Cloth'd with a cloud that all around him spread,
The purple rainbow crown'd his sacred head;
His face the glory of the sun surpass'd,
His burnish'd feet celestial light'ning flash'd;
On earth and sea, in high majestic state
He stood, and held th' eternal Book of Fate;
Then rais'd his hand aloft in air, and swore,
By Heav'n's great King, *That Time should be no more.*

All nature sicken'd as the Angel spoke, [broke;
And her mysterious chain asunder
The sun grew dark, the moon to blood was turn'd,
The stars went out, and all creation mourn'd.

Dense darkness swiftly spread from pole to pole, [soul.
And fear prevail'd o'er every living
The brutes, unconscious of a future state,
Were struck with wonder and a dread of fate;
But chiefly Man, the fav'rite of the skies,
Was seiz'd with mighty horror and surprise.

Th' appointed day was come, when, in full sight,
The blessed Jesus from the realms of light;
Myriads of Angels kneel'd before his throne,
And through th' expanse his radiant glory shone.
The quick and dead were summon'd to attend,
And all with trembling steps his court ascend;
No murm'ring voice the silent horror broke,
While the Great Judge the final sentence spoke:
" Ye wicked go, for you a Hell's prepar'd—
" Ye righteous come, a Heav'n is your reward;"

A new scene open'd, and, as quick as thought,
Up from th' affrighted earth the Blest were caught;
And swift as rays of light, by Heav'ns kind aid,
Unhurt, to happy regions were convey'd.
Not so the Curs'd, for they, in deep despair,
Were left behind, the fruits of sin to share.
Now rumbling earthquakes rock'd the pond'rous frame,
To ruin all her num'rous structures came;
Hills roll'd o'er hills, earth from her centre pour'd
A flood of fire, which ev'ry thing devour'd;
Celestial light'ning with dread fury hurl'd, [world:
Off from its orbit struck the crack'ling
The ruin'd Globe to every power a prey,
Like a red Comet, blazing, roll'd away;
Loud thunder follow'd, ev'ry system quak'd,
I heard the frightful horrid roar—and wak'd.

Thus, while we ſleep, the Soul her
pow'r diſplays,
And in her dreams awak'ning ſcenes
ſurveys.
Awake or ſleeping, ſtill eternal Love
Bids thee, O Man! the preſent time
improve;
Soon out of reach the fleeting moments
haſte,
And this, for aught thou know'ſt, may
be thy laſt.
Th' immediate now is thine; when that
is o'er,
'Tis paſt, 'tis gone, and will return no
more.

THOUGHTS occaſioned by hearing an eminent Miniſter of the Goſpel preach from Pſalm cxxxix. 23, 24.

1

SEARCH! me, O Lord, and know
my heart,
May light's refulgent ray
Shine, and pervade in every part,
And ſhow each wicked way.

2

Try me, and ev'ry thought unfold
That wou'd oppoſe thy will;
Each truſt, each dire ſatanic hold,
Father of lights reveal.

3

Arraign me at thy bar below,
An act of grace diſplay;
So ſhall I peace and pardon know,
Nor fear the Judgment-day.

4

Better thy terrors here to ſhare,
If they a prelude prove
To manifeſt a Father's care,
His everlaſting love;

5

Than wait the dread tremend'ous day,
When wrath, unmixt, deſcends;
When enemies are drove away,
And none receiv'd but friends.

6

Purge me from droſs, whate'er remains
Refine as gold's refin'd;
Eraze ſin's dire polluting ſtain,
And give an heav'nly mind.

7

Whene'er I wander be my guide,
Protect me when I ſtray;
O! keep me near Emanuel's ſide,
And lead in him the way.

On Hearing a SERMON from ISAIAH, xxviii. 16.

1

BEHOLD for Zion's houſe I lay,
Plac'd by my Father's love,
A baſis that will ne'er decay,
That nothing can remove.

2

Strong to uphold the ponderous load,
When Juſtice, Earth and Hell,
Combin'd to ſtorm the bleſt abode,
Yet never could prevail.

3

I have been tried by fair and foul,
And always bore the teſt;
And as the countleſs ages roll,
I ſtill ſhall prove the beſt.

4

Your leagues with Death and Hell
won't ſtand,
And righteous ſelf muſt fall;
Your building's founded on the ſand,
And cannot bear the ſquall.

5

Whilſt I, a precious Corner-ſtone,
Unite my favourite tower;
No diſlocation here is known,
'Tis firm for evermore.

6

Heaven and earth ſhall paſs away,
But this foundation's ſure;
And, glorious in eternal day,
The building ſhall endure.

7

Reſting in love that knows no end,
Riſing ſuperbly high,
Till the great Top-ſtone ſhall aſcend
In graceful majeſty.

8

Angels with wonder view the place
Where I delight to dwell,
And ſaints, with joy, extol my grace,
Sing I've done all things well.

And

9

And art thou thus, to ſinful man,
So firm, ſo cloſe allied!
I bleſs the baſis and the plan,
And on this Rock abide.

W. H.

HYMN, from JOHN, viii. 36.

YE captive ſouls, in fetters bound,
Who feel your miſery;
The way to liberty is found—
The Son can make you free,

Hear the Redeemer ſweetly call,
"Poor captive come to me;
"Into my arms for freedom fall,
"Come, and I'll make you free."

Why ſhould you doubt his love, or power,
To him for refuge flee;
Go, nor delay another hour,
He waits to make you free.

From ſin, from ſatan, and the law,
He grants full liberty;
Nor can keen juſtice find a flaw,
If Jeſus make you free.

The ſoul who is by Jeſus freed,
No more ſhall bondage ſee;
The Son will make him free indeed,—
Dear Saviour make *me* free.

Divorce my ſoul from every luſt,
Let me thy ſervant be;
And then in heaven I'll ſing and boaſt,
The Son hath made me free.

Coventry. I. E.

A POETIC THOUGHT
ON THE
LOVE OF GOD.

1

COULD oceans, rivers, ſprings and lakes,
All that the name of water takes
Beneath th' expanded ſkies,
Be turn'd to ink of blackeſt hue,
Add all the drops of falling dew,
To make the wonder riſe:

2

A Book as large (could we ſuppoſe,
Which thinneſt paper could compoſe)
As the whole earthly ball;
Was ev'ry ſhrub, and ev'ry tree,
And ev'ry blade of graſs we ſee,
A pen to write withal:

3

Were all that ever liv'd on earth,
Since Nature firſt receiv'd her birth,
The apteſt ſcribes declar'd;
T' explain the fulneſs of that love,
Found in the heart of God above,
Tow'rds Adam's ſinful race:

4

Was each Methuſelah in age,
And ev'ry moment wrote a page,
They'd all be tir'd and die;
The pens would ev'ry one wear out,
The book be fill'd within, without,
The ink be drain'd quite dry:

5

And then—to ſhew that love; O then!
Angels above, as well as men,
Archangels ev'n would fail;
Nay 'till eternity ſhall end,
A whole eternity they'll ſpend,
Nor then have told the tale.

WHAT IS TRUTH?

JOHN xviii. 38.

WHAT is the TRUTH? once thoughtleſs Pilate ſaid,
When Truth a formal compliment he paid;
Then rudely roſe, and quickly went his way,
Ere Truth, *himſelf*, cou'd his own truth diſplay.
O 'twas a pregnant queſtion, big indeed
With all the bleſſings wretched ſinners need;
Yet e'en in Truth, that all-important theme,
Nor worth nor excellence appear'd to him.
As Pilate *then*, ſo careleſs mortals *now*,
Nor ſeek, nor wiſh, all-precious Truth to know,
Tho' Truth alone can ſet the guilty free
From ſin, and wrath, and endleſs miſery.

What great, what grand extremes in Truth we view! [tant too,
How wond'rous all, and how impor-
Heavn's richeſt ſpoils, and treaſures here abound,
And in the *Truth* eternal life is found.

'Tis *Truth* diſcovers ſin, that deadly thing, [ſpring;
Whence all calamities, and evils
Its nature, evil, conſequence, and cauſe,
Are all reveal'd in *Truth*'s eternal laws.

'Tis *Truth* that repreſents to fallen men
The real ſtate their ruin'd ſouls are in;
As dead in ſin, and loſt to ſenſe of ſhame,
And enmity to all Jehovah's name:
As rebels vile, in thought, in work, and word, [righteous Lord.
And doom'd to hell by heav'n's all-

'Tis precious *Truth* reveals the bleſſed GOD,
An infinite, an everlaſting good,
An ocean of delight, of love and peace,
Of ſpotleſs purity, and righteouſneſs;
Where all that's beaut'ous, bleſſed and divine,
In all their excellence and glory ſhine;
Whoſe name, whoſe nature, and whoſe works and ways, [praiſe.
Are *perfect* all, and claim eternal

'Tis *Truth* makes known to Adam's wretched race, [GRACE;
This GOD of GLORY, as the GOD of
It ſhews the noble wonders he hath done,
The loſt to ſave in His Incarnate Son;
And now proclaims the great *Redeemer*'s fame,
A free and full *ſalvation* in his name.

'Tis *Truth* that warns of danger —ſhews the way, [day;
That leads to realms of everlaſting
Invites to pardon, purity, and peace,
To joys unſpeakable, and endleſs bliſs;
Aſſures there's mercy for loſt rebel men, [have been;
How vile ſoe'er their hearts and lives
Soon as the Lord's Anointed they embrace, [grace,
And truſt to rich, to free—and ſov'reign

Truth then aſſures, by promiſe—oath, and blood, [good:
That all ſhall work for their eternal
While here, that all things needful ſhall be giv'n, [in heav'n.
And an immortal crown with *Chriſt*

O lovely, glorious, all-endearing Truth! [old, and youth,
Were but our rich, and poor, our
Thy worth and excellence concern'd to ſee, [we be!
How bleſt a world, and people, ſhou'd

O that by faith we ſtedfaſtly could view
Jeſus, the *Living God*, the only True!
All that is known of Truth's ſtupendous ſcheme, [hold in *Him*;
Our wond'ring eyes wou'd then be-
In *Him* the Truth in all its ſplendor ſhines, [joins;
And life *, and death, he in his perſon
Of *Sin*†--of *Grace*—*recovery*, and *fall*,
A precious JESUS is the TRUTH of all.

O Thou, who art the Truth, the Life, the Way, [aſtray!
How far from Thee are mortals gone
O ſend thy light abroad, exert thy pow'r,
Let *ev'ry* Nation precious Truth adore;
Let *all* the Kingdoms, thy ſalvation prove, [love!
Triumph in Truth, and glory in thy
Even ſo Lord JESUS,
Amen, and Amen.

Hence we ſee in *Him*, not only the *reality* but the *malignity* of Sin. And though much of its evil may be viewed in the conduct of ſinners, and in the calamities experienced on earth, and much *more*, in the torments endured in hell—yet I believe it is granted, and I think juſtly, that ſin never appears in a light ſo affecting, may I not alſo ſay ſo ſanctifying? as when beheld in the perſon and ſufferings of our immaculate and adorable Redeemer.

A LOVER OF TRUTH.

Hull, Feb. 10. 1790.

* I am he that liveth, and was dead, Rev. i. 18.

† He hath made him to be ſin for us, 2 Cor. v. 21.

MONTHLY

MONTHLY CHRONOLOGY.

FOREIGN INTELLIGENCE.

Bruſſels, Jan. 16, 1790.

ON the 11th inſt. the Deputies from Brabant, Guelderland, Flanders, Weſt Flanders, Hainault, Namur, Tournay, Tourneſis, and Malines, concluded and ſigned a Treaty of Union to form a Sovereign Congreſs of the States of the United Low Countries.

Paris, Feb. 1. The inhabitants of three villages of Franche Compte, reaſoning upon the preſent ſtate of affairs, obſerved that they no longer ſaw any of the orders publiſhed *ſur la part du Roi* (on the part of the King); and, after having read and reflected on the *Declaration of the Rights of Man*, they imagined themſelves abſolutely at liberty to chooſe a King for themſelves; in conſequence of which they actually elected one, gave him three Miniſters, one of whom they named M. Necker (whom they hold in great veneration), and finally appointed a guard to the new King, who, being no longer ſuffered to work, would have been ſtarved, had he not hinted to his ſubjects that a proper revenue was neceſſary to ſupport himſelf and family, as his title would not ſuffer him to work. His obſervation was found juſt, his ſubjects received it favourably, and made an excurſion to the woods of a community who had not heard of the new King and his empire. The guard oppoſed the proceeding in high terms; but his Majeſty had them ſeized, tried, and condemned to be hung, and even cauſed two to be executed immediately. This execution made a noiſe; the National guard, and a detachment of regular troops, were ſent to Beſançon, where, after a vigorous reſiſtance, they ſeized the King and all the Royal-Family, who are now in confinement in the priſons of Beſançon.

Bruſſels, Feb. 7. The citadel of Antwerp capitulated on the evening of Friday the 5th. The garriſon amounted to 1200 men. Famine is the obvious cauſe of its fall. Thus has the laſt reſidue of the Auſtrian power in Brabant yielded; and the Emperor now retains only, of all his former poſſeſſions in the Netherlands, the city of Luxemburgh, with ſome of the territory round it.

Paris, Feb. 8. The poor old man who quitted his native hills, and from the ſummit of Mount Jura, undertook a journey to Verſailles, to behold and return thanks to the National Aſſembly for the vote which had freed him and his poor countrymen from the feudal yoke, died laſt week at Paris, at the prodigious age of 121 years. This old man was received in the body of the houſe by the National Aſſembly, indulged with a chair, and directed to keep on his hat, leſt he ſhould catch cold, if he were to ſit uncovered. A collection was made for him by the members, which exceeded 500l. ſterling; but he lived not to return to Mount Jura.

Paris, Feb. 14. The Aſſembly paſſed a reſolution for diſſolving the monaſtic houſes. The decree was as follows:

"The National Aſſembly decree, as a conſtitutional article, that the law will no longer recognize the ſolemn monaſtic vows of perſons of either ſex. They declare, in conſequence, that the regular orders and congregations, in which ſuch vows are taken, are, and ſhall henceforth remain ſuppreſſed, and under no pretence ſhall be capable of re-eſtabliſhment in France for the future.

"All the individuals of either ſex, now living in the Cloiſters, may depart therefrom, by making their declaration to the municipality of the place; there ſhall be provided, immediately on their quitting the place, an adequate penſion; and in like manner houſes ſhall be provided for the

the reception of thoſe who may not be diſpoſed to profit from the preſent decree. They moreover declare, that no change ſhall for the preſent take place in regard to houſes charged with the public education, nor to houſes of charity.

"The female religious may remain in the houſes where they are at this time; as the National Aſſembly except them expreſsly from the decree, which obliges the religious to unite ſeveral houſes into one."

The ſame day the Aſſembly went in grand proceſſion to the Cathedral Church of Notre Dame in Paris, to aſſiſt at the Te Deum that was to be ſung, expreſſive of the nation's joy in conſequence of the King's ſpeech, in which he had pledged himſelf to defend the new conſtitution, and teach his ſon to love and revere it.

The ſtreets were lined with troops, and the Marquis de la Fayette preceded the Mayor, with the Field Officers, and the 60 pair of colours of the 60 battalions of the Paris militia.

After maſs, a diſcourſe was delivered by Abbé Mulot.

The Mayor then paid his reſpects to the National Aſſembly, and, advancing to the altar, took the civic oath in his own name, and in that of the whole city of Paris.

The Marquis de la Fayette turning to the militia, and deſiring them to prepare to take the civic oath, he gave the command, "Draw your ſwords!" —In an inſtant the ſwords were drawn, and the ſoldiers holding them, raiſed at arms length, towards Heaven, the colours being alſo raiſed at the ſame time the oath was read; and in that ſolemn manner the troops aſſenting to it, with one voice cried Amen!

At night there was a general illumination; and at the Town-houſe in particular.

COUNTRY NEWS.

Portſmouth, Jan. 30. This afternoon arrived his Royal Highneſs Prince Edward, his Majeſty's fourth ſon, to take his paſſage to Gibraltar, in the Southampton, Captain Keats. The curioſity of the populace to ſee his Highneſs was beyond conception; it was with difficulty he could paſs from his carriage to his lodgings; indeed the mob was ſo great at the door he entered, expecting his coming out, that he was conducted through another, to the mortification of thouſands. The orders are, to receive his Royal Highneſs on board as a Prince of the Blood, and, during the paſſage to the Straits, to pay him all the honours due to his rank.

Feb. 1. Prince Edward embarked this morning from the Hulk Stairs, to join the Southampton at Spithead. After waiting on the Commiſſioner's family, whom he honoured with his company to dinner, he was conducted down to the boat by the Admiral and Captains of the ſhips in commiſſion in this harbour. This naval retinue, after attending him on board, and paying him their laſt civilities, put off, and left the Prince to purſue his voyage. In half an hour they ſaw him under way, with a freſh breeze at N. and by W.

Hertford, Feb. 5. Mr. Fiſher of Baldock, formerly an eminent butcher of that place, and known by the appellation of King Fiſher, having returned home from ſhooting, unhappily laid his gun (ſtill loaded) acroſs the table in the parlour; when going out to a neighbour's houſe, a young girl, of the age of ſix years, took the piece in her hand, declaring ſhe would ſhoot the cat; although ſhe was not ſtrong enough to level it, ſhe contrived to pull the trigger, and diſcharged the contents full in the face of the maid-ſervant, who inſtantly expired on the ſpot.

Leeds, Feb. 6. The Juſtices have begun to make experiment of the effects of ſolitude as a puniſhment for diſorderly behaviour and ſmall thefts. They ſentenced ſeveral culprits, ſome to three months, ſome to ſix months, to one year, and two years confinement, during which the priſoners are excluded from all converſe with that community among whom they have ſhewn themſelves unfit to live. The

perſon

perſon who carries their pittance of food is not to ſpeak to them.

Glouceſter, Feb. 7. The wife of one Summers, a journeyman taylor at Chipping Sodbury, Glouceſterſhire, was delivered of four children,—three girls and a boy. The girls are fine children, and full grown, but the boy was dead born.

LONDON.

Jan. 21. Ann Cockburn, a poor woman, was delivered in St. Margaret's workhouſe, of three fine boys, as large as moſt children are at ſingle births. They, as well as the mother, are all in health, and likely to live. About two years ſince this ſame poor woman had twins in that pariſh workhouſe, and both the children are alive, and at nurſe at the pariſh expence: ſo that ſhe has now five children living, at two births.

22. The following melancholy accident happened at Mr. Romilly's, Frith-ſtreet, Soho:—A female, upwards of 80, who had lived as a domeſtic in the family 40 years, and nurſed her preſent maſter when a child, ſtanding by the fire in the nurſery, by ſome means her apron caught fire; being too feeble to extinguiſh the flame by her own exertions, her cries alarmed the family, but unhappily too late to afford any relief; her hands, neck and face were dreadfuly burnt, and ſhe lived a miſerable ſpectacle till the next day, when ſhe died.

24. Mr. C——, of Hampſtead, a Gentleman of independent fortune, was taking an evening walk on the Heath about ſeven o'clock, he thought he obſerved a female, dreſſed in white, ſitting under a hedge; on advancing, the object appeared to him to take another form, and ſuddenly vaniſhed. He returned to his houſe, and related the circumſtances with ſo much earneſtneſs, that it was in vain his friends reaſoned with him on the improbability of the tale, or attempted to prove that he muſt have been deceived. The following day he ſeemed very much dejected; on Tueſday went out of his ſenſes, and continued in that deplorable ſtate until Sunday laſt, when he died.

28. Charles Rapley and William Daw, charged with forging a draft for 146l. 5s. in the name of Samuel Joſeph, on Meſſrs. Preſcott and Co. of Threadneedle-ſtreet, were brought before Mr. Juſtice Bond, at the Public Office Bow-Street.

Mr. Hollingſworth, one of the partners in the houſe, depoſed, That Charles Rapley came yeſterday about ten o'clock to their Bank, and offered the draft; that on his examining it, he found it was forged; upon which he aſked the priſoner where he got it? He anſwered, from a man waiting at the door; when Mr. Hollingſworth went to the door to him, and called him into the ſhop. This man, upon Mr. Hollingſworth's aſking him where he got the draft, ſaid, from a gentleman whoſe name was Manley, who was waiting at a Coffee-houſe in the Temple; but immediately after ſaid, "you have frightened me. I found "it laſt night near the Albion Mills, "Surrey-ſide of Blackfriars Bridge."

Mr. Bond examined the priſoners ſeparately, and cautioned them to be very particular in acquainting him how they came by the draft.

Rapley ſaid, that William Daw, who was his brother-in-law, came to his houſe, about nine o'clock on Wedneſday night, and telling him he had found ſomething on the Surrey-ſide of Blackfriars Bridge, produced the draft, and begged of him, if he went into the city the next morning, to get caſh for it. He accordingly called at his brother's lodgings in Fleet-ſtreet; that they went together to the banker's. Daw told the ſame ſtory, the truth of which he aſſerted in the moſt ſolemn manner. They were committed to different priſons for further examination.

Rapley was formerly a jeweller, and lived in St. Martin's-court; but now keeps a houſe in Orange-ſtreet, Leiceſter-fields. His anſwers and replies were very conciſe.

30. One Bridget Briar was committed for trial by Sir Sampſon Wright, on ſuſpicion of being concerned

cerned in the murder of a man at Cork about two years ſince, and for which her huſband was then executed. This woman was much intoxicated on Friday night, when an Iriſh watchman taking her to the watch-houſe, to prevent her meeting with any diſaſter, recognized her features, and ſhe was accordingly detained.

Feb. 1. A young gentleman of the Weſt of England, who would have inherited at his father's death a very conſiderable family eſtate, ſhot himſelf through the head. This raſh action was occaſioned by the loſs of a conſiderable ſum of money on the preceding Sunday evening at Paſs Dice, in a notorious gambling-houſe in Piccadilly.

7. As James Jauncey, Eſq. of Charlotte-ſtreet, Portland-place, was entering the door of Providence Chapel, Little Tichfield-ſtreet, Mary-le-bone, he dropt down and expired immediately. The above gentleman was an American Loyaliſt, and was well known for his conſtant practice of relieving the poor at chapel doors, and in the ſtreet.

8. Miſs Willes, a young lady of fifteen, and daughter to the Rev. Mr. Willes, youngeſt ſon of the late Lord Chief Juſtice, unfortunately ſet her muſlin handkerchief on fire; but a ſervant-maid being within hearing, the young lady had the preſence of mind to order the maid to roll her up in the carpet, by which means ſhe eſcaped, but not without being much hurt in her hands and neck. This accident happened at Aſtrope, in Oxfordſhire.

10. A queſtion was argued yeſterday before Lord Kenyon in the Court of King's Bench: one of the ſellers of unſtamped lottery chances having been ſued for the penalty of 50l. by one name, put in bail by another, and moved the Court to be diſcharged, the plaintiff not having brought his action in the right name. The anſwer was, That the perſon arreſted committed the offence, and what his name might be, was immaterial. The Court agreeing with this opinion, the bail bond was ordered to ſtand.

A young woman, of the name of Finch, niece to Mr. Finch tobacconiſt, at No. 268, Wapping, took the fatal reſolution of putting an end to her preſent exiſtence by ſwallowing a quantity of arſenic, which ſhe procured of a chemiſt in the neighbourhood; what renders this more remarkble is, ſhe prevailed upon the ſervant-maid of Mr. Huddy, a paſtry-cook cloſe adjoining, to accompany her in the fatal reſolution; they took to the amount of two ounces between them, in conſequence of which Miſs Grace Finch ſtruggled with the drug in violent convulſions until twelve o'clock at night, and then expired. The maid ſervant of Mr. Huddy continued in a moſt miſerable ſtate till eleven o'clock on Tueſday, when ſhe expired alſo. The maid-ſervant of Mr. Finch, finding ſome of the dregs in the glaſs which was mixt with brandy, drank it up alſo, but it is ſuppoſed ſhe will recover.

11. Edward Derick, a man who was taken up at Buckingham Houſe, on Wedneſday afternoon, for behaving in a riotous manner, in demanding the crown and ſceptre, was brought before Sir Sampſon Wright and Nicholas Bond, Eſq. and went under an examination. He refuſed anſwering any queſtions put to him, except that he is the ſon of John Derick, who lives at Caldecut in Cheſhire, where he was born. He appears to be about 24 years of age, was meanly dreſſed, and ſeems inſane. He was committed to Tothill-fields Bridewell, until ſome further enquiries can be made.

As the Hon. Thomas Onſlow, ſon of Lord Onſlow, was driving his phaeton along Thames-ſtreet, paſſing under a crane, the hook caught hold of the phaeton, and drew it up ſome height from the ſtreet: Mr. Onſlow was thrown out, and broke his collar-bone.

DEATHS.

Feb. 9. Mrs. Hart, wife of the late Rev. Mr. Hart, Author of thoſe valuable Hymns, ſo univerſally eſteemed by experienced Chriſtians.

12. Ralph Thickneſs, M. D. at Wigan, in Lancaſhire, aged 72 years.

20. Mrs. Tuting, wife of the Rev. Mr. Tuting, Vicar of Portney, in Lincolnſhire.

Engrav'd for the Christian's Magazine

Drawn & Engrav'd by Blackberd

The Right Honourable Selina Countess Dowager of Huntingdon

Aged 83

Published as the Act directs April 1, 1790.

THE CHRISTIAN's MAGAZINE.

FOR APRIL, 1790.

EXTRACT OF A LETTER

FROM THE

REV. MR. MILTON OF NEW BRUNSWICK, IN NORTH AMERICA,

TO THE RIGHT HONOURABLE THE

COUNTESS OF HUNTINGDON.

HONOURED MADAM, *January* 1, 1790.

IN my laſt packet I tranſmitted for your Ladyſhip's peruſal, the confeſſion of William Mooney Fitzgerald, and John Clark, who were executed in this city on the 18th of December.

On the fourth of December I firſt viſited them. When the jaylor opened the condemned cell I was ſeized with horror. I proceeded to the entrance of the cell; there I found two unhappy men in chains, expecting every moment to be called up to have ſentence of death paſſed upon them. I thought of the damned in hell prior to the day of judgment. I was ſpeechleſs for ſome time—I aſked them if they wiſhed me to converſe with them; they ſaid they had deſired to ſee me. After ſpeaking to them of their loſt condition, and how Jeſus Chriſt came to ſave ſinners, I prayed with them, and came away; but they ſeemed very inſenſible. At half paſt twelve I heard the Judge pronounce ſentence of death on them; when they returned to jail I gave them a bible. At half paſt three I viſited them again. I informed them I heard

it was the determination of the Judge not to pardon them; they ſaid they did not expect it.—They gave great attention whilſt I attempted to ſhew man's primitive integrity; and as they began to reſolve to do great things, I endeavoured to ſhow them man's inability to ſave himſelf.—They ſeemed aſtoniſhed. I told them their ſouls were in the ſame ſituation their bodies were—dead in the eyes of God's law; that the law purſued them as the avenger of blood did the manſlayer; if overtaken before he got to the city of refuge they would be loſt. I pointed out the way to this city. Poor Fitzgerald wept much; he informed me that he could not read; that he had been brought up a rigid papiſt. Clark told me he was a churchman, and that he would read to his fellow-ſufferer. I turned down ſeveral chapters; as I found great liberty at a throne of grace, I began to have hopes of them. The next day I found they had been meditating on what I had ſaid, and ſeemed deſirous to hear more.

Fitzgerald deſired me to take his confeſſion; I conſented, as I thought it might be uſeful to the community—to clear ſome that might be innocent, and warn others; I alſo took down Clark's; but never did I hear ſuch horrid confeſſions from any men before. After being let out for a ſhort time, I was again locked up in the cell with them, and explained the parable of Dives and Lazarus. After I ſung a hymn and prayed with them, and commending them to the Lord, left them.

Dec. 6. This being the Sabbath, they deſired to be prayed for in public. At three I found them both thoughtful; Fitzgerald more humbled for his ſins, and Clark more deſirous to know the real ſtate of his ſoul. As Fitzgerald could not read, I had to explain things four or five times over. I expounded to them the parable of the Prodigal, ſung ſeveral hymns, prayed, and left them at ſix; afterward prayed for them in the chapel.

Dec. 7. I was adviſed not to viſit the priſoners every day, for fear of giving the world offence: I ſoon found this advice not to be of God.

I was informed it was the will of the Judge that I ſhould preach to the priſoners; alſo that the priſoners deſired I ſhould be the only perſon that ſhould attend them; ſaying, they

they were not in the leaſt benefited by Dr. B——les, the clergyman.

At four I viſited them again; found Clark much humbled; Fitzgerald lamented he could not pray, and ſaid he felt more than he could utter. I aſked them if this did not proceed from their irons and puniſhment—They anſwered, No; their irons were nothing, and as for their death it was too good for their ſinful bodies. I explained the third of John, about the new birth; after which they told me they found there was ſomething to be enjoyed in religion, and bleſſed God they had been brought to this city.

Dec. 8. I found them cleaving to a covenant of works too much. I ſpoke on ſeveral places in ſcripture, and explained the nature of repentance. They expreſſed a fear they had it not; after ſpeaking to them on the fifty-firſt pſalm, the Lord ſeemed to bleſs the word, and we were ſomething like the diſciples going to Emmaus; after praying with them I left them to God.

Dec. 9. I found them very calm and thirſting for the goſpel; I found Fitzgerald had been ſpeaking of praying to the Virgin Mary, and had been grieved with Clarke for ſpeaking againſt it; but after I had ſpoke to him about it, he promiſed he would never pray to the Virgin Mary any more.

Dr. B——, finding I was to preach to them, adviſed Fitzgerald to ſend for a popiſh prieſt; but the poor man aſked him if he wiſhed his ſoul to be loſt.

Dec. 10. They told me they knew the difference between the ſorrows of the world, and that which worketh repentance unto ſalvation. Fitzgerald ſaid, he felt his heart opened, and the burden of his ſins removed; that his repentance did not proceed from a fear of hell, but from a ſenſe of the goodneſs of God. Clark alſo ſeemed full of comfort. I aſked them, if they would part with what they knew for a pardon from governor Carleton; they ſaid, as men, they ſhould be very happy to be pardoned, if they were ſure to be kept following the Lord Jeſus, but on no other condition. After ſinging and prayer, I left them to a covenant-keeping God.

Dec. 11. I found them looking to God in and through Chriſt. Dr. B. gave it out, I had turned them mad; after

expounding the third of Zachariah, and ſung a hymn, I left them.

Dec. 12. They both appeared very happy; they declared before God that they knew from the heart what it was to experience thoſe words, *He that believeth hath the witneſs in himſelf.* I opened ſeveral paſſages of ſcripture pertinent to their ſtate; like new-born babes they appeared deſirous of the ſincere milk of the word.

Dec. 13. After having preached this morning, I went according to the notice given to preach at the jail at three; though it was ſevere cold, there was a great concourſe of people; the priſoners ſtood on a bank by the ſide of the jail: I obtained a table to ſtand upon; the clerk aſked permiſſion to read the confeſſions to the public. I preached on Rom. vi. 23. *For the wages of ſin is death, but the gift of God is eternal life through Jeſus Chriſt our Lord.* Though extreme cold there was great ſolemnity, and abundance of tears ſhed; it appeared the Lord was there indeed; the priſoners appeared much reſigned.

Dec. 14. I found them much diſtreſſed by ſatan; this I informed them was for the trial of their faith. I opened ſome ſcriptures, ſung and prayed with them.

Dec. 15. I found Clark ſweetly engaged in prayer; they both appeared ready for the fatal moment; Fitzgerald was humbled under a ſenſe of his ſins, but expreſſed great confidence in the blood of Chriſt; but not in ſuch a lively manner as Clark. They requeſted me to attend them twice a day, as the time was ſhort.

At four I found them much the ſame; in ſpeaking from the ſcriptures, and ſinging and prayer, they ſeemed much refreſhed.

Dec. 16. They appeared ripening for glory. Clark had got ſome knowledge of the doctrines of the goſpel, and would often ſhew Fitzgerald God's willingneſs to ſave ſinners through Chriſt, which gave me great comfort.

At five I was again locked up in the cell. This afternoon the death warrant was read to them by order of the Judge; after which, by their own deſire, their coffins were brought into

into the cell. To ſee them lying in their coffins, was a ſight no feeling mortal could behold without being affected. I endeavoured to comfort them with thoſe cordials the Phyſician of ſouls appoints.

Dec. 17. Satan I found had haraſſed them much; I found it needful to call them inſtantly to prayer; they after were calm, and I enlarged on ſatan's temptations: after preaching in the evening I returned to the jail, and found them quite compoſed. I enlarged on many parts of the 1 Cor. xv. 1. it was the chief ſubject of the night; and ſung, and went to prayer with them every hour; I informed them, as the hours fled, ſo they drew nearer eternity.

During the intervals of the exerciſes of the night, the priſoners told all who came into the cell what God had done for their ſouls. In truth, my Lady, I found their cell turned into a bethel. I left the cell early in the morning on the eighteenth, having been with them the whole night.

Dec. 18. At laſt the fatal period arrived; the very thoughts of it ſtruck terror to my ſoul; I returned to the priſoners again, and found them as much compoſed, as if they were going a pleaſant journey; nothing was to be obſerved in their countenances but the greateſt reſignation and peace. I aſked them how their minds were; they ſaid quite happy, they only waited for the time to arrive. After having ſung a hymn, I adminiſtered the ſacrament to them, and found it a time of love. The priſoners were much affected during the whole; but as to Clark he ſeemed wrapped up in the viſion of faith, and talked moſt ſweetly of the ſealings of the Spirit of God upon his ſoul. He made a ſhort but ſweet prayer to the Father, to receive Chriſt as his ſurety, and to diſcharge him of all his debts; then addreſſing me, he ſaid, "A few moments and I ſhall be in glory; there will I wait, wiſhing for the happy hour when your departed ſpirit ſhall arrive; then you ſhall find there will be no need for you to hold up your hand as a witneſs againſt me for not receiving the goſpel; no, but there you ſhall ſee I have received it." I anſwered, that it would be but a ſhort time before I hoped to ſee him in peace before the throne of God. We then proceeded to the fatal tree, guarded by a party of the troops. The priſoners walked on

each

each ſide of me. During the time which it took us to go from the jail to the place of execution, I dwelt largely upon the myſtery of Divine Providence, in letting them know the day of their viſitation, and giving them ſpace for repentance. Clark, in addreſſing the ſpectators, ſaid, "Here I walk to glory!" As we aſcended the hill, on which the gallows ſtood, he ſaid, it was like going up Zion's hill—yea, it was to the promiſed land, ſpiritually. When we came to the gallows, after a ſhort addreſs to the priſoners, I went to prayer, commending their ſouls to God in Chriſt. I took my leave of them; after which, they aſcended the ladder. Clark obſerved, every ſtep he took, was a ſtep nearer to God. After they had warned others to eſcape the wrath of God, at half paſt twelve they were launched into eternity. More ſolemnity was perhaps never obſerved at any execution before. Thus I have given your Ladyſhip an account of the dealings of God with the ſouls of thoſe two men; and from the whole we may hope they were ſubjects of ſovereign grace. Clark appeared to me to be drawn by love. Fitzgerald ſeemed more expoſed to the terrors of the law. I remain,

MADAM,

Your Ladyſhip's much obliged,
and very humble Servant,
CHARLES WILLIAM MILTON.

To the EDITOR of the CHRISTIAN's MAGAZINE.

Rev. Sir,

IN lately reading Spangenberg's *Unitas Fratrum*, I was much pleaſed with the quotation I here ſend you: and as the obſervations are of very high importance, perhaps the propagating the ſentiment included in them, by your Magazine, might tend to the increaſing uſefulneſs of the miniſters of the everlaſting goſpel.

R. H.

The

The paſſage is taken by the author from David Crantz's Hiſtory of Greenland, vol. ii. page 424.

" AFTER ſix years unſucceſsful labor, they (the Brethren) found, that the plain teſtimony concerning the death and paſſion of Jeſus, together with its cauſe and happy conſequences, delivered by a heart touched with a warm and experimental ſenſe of it, is the beſt preparation, and the ſureſt way of enlightening the dark and benighted minds of the wild heathen, in order to lead them afterwards, ſtep by ſtep, into all the truth. And I have been filled with the greateſt amazement, to behold the powerful effects of the word of the Croſs, on the moſt ignorant and ſavage heathens, who, according to their firſt appearance, ſeemed utterly incapable of comprehending this great myſtery of godlineſs.

They have been confirmed in this method of teaching, not only by their own experience of many years, but alſo by the example and atteſtations of their fellow-labourers among other heathen nations. This method has further been found to be the beſt, by other ſervants of God, who have laboured in the Eaſt and Weſt Indies, among heathens of a more refined, in their way more learned, but alſo more corrupted turn of mind. To prove this, I will only quote a paſſage out of John Luke Niecamp's ſhort account of the Eaſt India Miſſion, to which Profeſſor Frank wrote a preface; the words are theſe: " The miſſionaries have frequently remark-
" ed, that nothing makes ſuch a powerful impreſſion on the
" minds of the heathen, or makes them ſo deſirous of receiving
" further information concerning the ſinfulneſs of human
" nature, and the vanity of their idols, as when one, *imme-*
" *diately at the firſt ſpeaking with them*, declares to their
" hearts the gracious meſſage concerning the free mercy of
" God in Chriſt Jeſus towards the loſt human race. On
" the contrary, our Catechiſts, before they were rightly ac-
" quainted with the *chief matter* which a miniſter of the
" New Teſtament has to declare, have made manifold ex-
" periments, *How little is to be effected amongſt theſe heathens,*
" *by all moral repreſentations of the glorious attributes of God, and*
" *of the various duties of virtue.* Even ſuppoſing they out-
" wardly aſſent to all ſuch truths; ſtill, whilſt their ſtubborn

" will

" will is not gained over, they only ſeek the more, by vari-
" ous pretences, to invalidate the ſame."—Likewiſe page 465, " We obſerved that the greateſt devotion and awaken-
" ing was excited among them, by propounding to them
" the goſpel-topics, and diſplaying before them the ſuffer-
" ings of Chriſt, &c."

The ſame has alſo been confirmed by the late David Brainerd, miſſionary from a preſbyterian ſociety in Scotland, among the Indians in the Province of Jerſey and Pennſylvania: As long as he continued the uſual method of preaching, and endeavouring to convince the Indians, by connected arguments, he could effect nothing among them; but ſo ſoon as he took pattern by his neighbours, whoſe good ſucceſs among the heathen he was an eye-witneſs of; and ventured ſtraightway to preach to them ſimply, the Saviour and his love, even 'till the death on the croſs, ſuch a large and quick awakening enſued, that both he, and all the miniſters of his perſuaſion who ſaw it, were aſtoniſhed, and forced to aſcribe glory to God. He ſays, " Aug. 3, 1745, I
" preached on Rev. xxii. 17. *Whoever will, let him take the*
" *water of life freely.* Although I could not treat on that
" ſubject in the method otherwiſe uſual, yet the Lord gave
" me boldneſs and freedom to ſet before my hearers, in a
" ſomewhat peculiar manner, our dear Redeemer as a moſt
" benign and compaſſionate Saviour; ſo that a real awaken-
" ing was plainly to be perceived."

In the general remarks on this work of grace, it is ſaid further, page 300, " But this great awakening, and ſur-
" priſing ſolicitude of the ſouls, was never occaſioned by any
" terrifying ſermons; but, what is exceeding remarkable,
" whenever in my diſcourſes I ſtrongly dwelt on that mov-
" ing ſcene of a Saviour dying on the croſs, and his meek
" behaviour under the whole, as alſo on the exceeding great
" riches of the goſpel-ſalvation, and how kindly, and out of
" mere unmerited grace, the divine mercy offers the ſame
" unto all needy, ſorrowful, and diſtreſſed ſouls, there ap-
" peared, immediately amongſt the hearers, an extraor-
" dinary ſtirring and awakening, &c."

CHRISTIAN

CHRISTIAN WARFARE;

OR,

SATAN *more to be dreaded as an Angel of Light, than as a Roaring Lion.*

THE Lord ſet up a ſtrict watch in our hearts. For, as the word of truth ſaith, the heart is deceitful above all things, and deſperately wicked: who can know it? None but God, who aſks the queſtion: for it is a myſtery of iniquity and deceit.

When we think ourſelves to be moſt ſincere, and free from the faſcinating thoughts of a vain heart and evil imaginations, we have moſt need to be upon our guard. Satan's ſubtleties are amazing; and our hearts almoſt, if not altogether, as deceitful. One obſerves, the length of time which Satan hath been trading, now near ſix thouſand years, gives him great advantage over us. We may depend on it, that his inventive faculty hath not been idle in finding out ſuitable methods to ſeduce. He has great experience in ſeduction. His general method is to run with the ſtream; ſuiting his onſet to the turn and bent of our minds. For inſtance—If we are religious, he will transform himſelf into an angel of light, and permit, if not aſſiſt us to go certain lengths in religion peaceably, without moleſtation; ſo that we have continual need of the light of the Holy Spirit to diſtinguiſh between the workings of grace and thoſe of ſatan. Yet, thanks be to the Lord, yea, for ever bleſſed be his name, Satan is a chained enemy; he cannot ſtir an inch without the leave of his Lord, and our gracious God: he is a commiſſioned officer, and dares not go beyond his commiſſion.

Satan is more to be feared as an angel of light, than when he purſues as a roaring lion: for the open alarm of an enemy is not ſo dangerous as the ſecret ambuſcade. Never let us face him in our own ſtrength. If we do, we ſhall be like bubbles, which, when a boy, I uſed to delight to ſend through a pipe into the air. A knowledge and conviction of my

own weakneſs, muſt conſtrain me to ſay to Satan, I do not preſume to combat thee in any ſuppoſed native ſtrength I have; for if I have nothing but that to truſt to, I know thy power is ſuch, thou canſt cruſh me, as it were, into atoms, and make theſe atoms form a whole maſs of unſpeakable miſery. But if my Jeſus is with me, and becomes my ſtrength, Satan, take heed.

The Lord rebuke thee, Satan—my Jeſus rebuke thee! breathed forth in faith, will have more effect in quieting, and defeating his artful inſinuations, and deviliſh injections, than the moſt powerful means which ſelf can uſe. For nothing but Chriſt's blood and righteouſneſs can quench his fiery darts, repel his envenomed arrows, and ſilence and defeat his ſwarming temptations. When this powerful enemy is at work on the corruptions of my heart, it conſtrains me, with heart-felt agony, to cry mightily to God in Chriſt for help. Even at this time, the vanity I find ſtirring within me gives him opportunity to puff me up. But Satan, thou art a foiled enemy. My Jeſus, my ſuperlative, my only real, ſubſtantial good, makes uſe of thee to try my faith; which is much more precious than gold; for it is the peculiar and diſcriminating gift of God to his diſtinguiſhed ones. Peculiar and diſtinguiſhed, of mere mercy and free grace; and as being in union with Chriſt, their living Head.

We muſt not expect to find perfect reſt, and happineſs complete, below. But we are too apt to hope for both; and often full of ſinful grief becauſe we do not find them. Yet, however cutting for the time, bleſſed be God for ſuffering us to be diſappointed. For it teaches the believer to go more out of ſelf to Jeſus Chriſt, and to receive daily out of his fullneſs. As we are enabled to do this, ſo ſhall we experience peace and reſt in him. The Lord enable us to forget the things which are behind, and give us power to feed daily on the bread of life, and quench our thirſty ſouls with drink indeed, even the blood and righteouſneſs of Chriſt.

The chriſtian life is a warfare. Watch and pray, ſaith the captain; fight the good fight of faith, ſaith the Spirit. Give me faith, grant me ſtrength, clothe me in thy armour,

and

and ſtand by me Lord, I will. Chriſt's righteouſneſs is the only breaſt-plate that is proof againſt the attacks of our ſoul's enemies; thoſe we have within, as well as thoſe without. It is not only a breaſt-plate, but a complete, a tried, full proof and unequalled coat of mail, that will not admit the leaſt thing to wound, if God the Spirit puts it on, and imparts us power and ſkill to uſe the ſhield of faith, and wield his ſword, which is the word of God.

ABDA.

JESUS CHRIST—THE JUDGE.

We muſt all appear before the judgment ſeat of Chriſt.
2 COR. v. 10.

THE fitneſs of the Lord Jeſus Chriſt to fulfil the office of Judge of quick and dead, appears not only from his poſſeſſing every quality requiſite to the character, as we conſidered laſt month, but from his very nature, being God over all bleſſed for ever; but as ſome cavillers of the preſent day (poſſeſſed of more art than ſimplicity, and arrogant aſſurance than humble modeſty), deny the bleſſed truth, and ſo attempt to rob him of as much of his glory, as it is within the compaſs of their pigmy powers to do, it may be neceſſary to adduce a paſſage or two from the unerring Word of Truth, juſt to eſtabliſh the poſition, and then proceed; and that they may not flee to the *little* ſubterfuge of any of the inſpired writers being poſſibly miſtaken, they ſhall be adduced from our Lord himſelf, *Matt.* xxviii. 9. "And as "they went to tell his diſciples, behold Jeſus met them, "ſaying, All hail. And they came, and held him by the feet, "and worſhipped him."—To worſhip any thing or being beſides GOD muſt be idolatry; and even, upon the Socinian ſcheme, allowing him to be but mere man, yet as a good man he would not have borne it; but he ſuffered them; he therefore muſt be God—or elſe a bad man, and therefore not fit for an example.—But that our proof may come (if poſſible) a little cloſer, and be ſtronger ſtill, hear him ſpeak-

ing to John in *Rev.* i. 11. "I am Alpha and Omega, the "first and the laſt;" and he continues talking with the apoſtles till the eighteenth verſe; and then, as though determined to put it beyond a doubt in the minds of fallen men, and convince them it was neither the Father, the Holy Spirit, nor any one elſe that was ſpeaking but himſelf, he ſays, "I am he that liveth and was dead, and behold I am alive "for evermore, amen, and have the keys of hell and of "death."—This ſhall be ſufficient as proof of his being God.

His fitneſs from his nature, as God, ſhall next come under conſideration, and it ſhall be noticed in the three particulars of his Majeſty, his Wiſdom and his Juſtice—That majeſty is his, let David declare, 1 *Chron.* xxix. 11. "Thine, "O Lord, is the greatneſs, and the power, and the glory, "and the majeſty; for all that is in the heaven and in the "earth is thine; thine is the kingdom, O Lord, and thou "art exalted as head above all."—*Pſa.* xlv. 3, 4. "Gird "thy ſword upon thy thigh, O moſt mighty; with thy "glory and thy majeſty. And in thy majeſty ride pro- "ſperouſly, becauſe of truth, and meekneſs, and righteouſ- "neſs; and thy right hand ſhall teach thee terrible "things." *Pſa.* xciii. 1. "The Lord reigneth, he "is clothed with majeſty, he is clothed with ſtrength, "wherewith he hath girded himſelf."—Peter alſo ſays, 2 *Pet.* i. 16, 17. as though willing to ſtop the mouths of thoſe who treat every attempt to exalt the Saviour as madneſs and enthuſiaſm—"For we have not followed "cunningly deviſed fables, when we made known unto you "the power and coming of our Lord Jeſus Chriſt, but were "eye witneſſes of his majeſty. For he received from God "the Father, honour and glory, when there came ſuch a "voice to him from the excellent glory, This is my beloved "Son in whom I am well pleaſed."—*Dan.* ii. 20. "Daniel "anſwered and ſaid, bleſſed be the name of God for ever "and ever, for wiſdom and might are his."—Luke alſo, when ſpeaking of our Lord in the days of his youth, when he had taken upon himſelf our nature, *Luke* ii. 40. "And "the child grew and waxed ſtrong in the ſpirit, filled with "wiſdom."

" wiſdom."—Paul too, *Col.* ii. 3. talking of Chriſt, ſays, " In " whom are hid all the treaſures of wiſdom and knowledge."

And as to the attribute of juſtice, he poſſeſſes it emphatically in the fulleſt ſenſe—*Job* xxxvii. 22. " Touching the Al- " mighty, we cannot find him out: he is excellent in power, " and in judgment, and in plenty of juſtice."—*Pſa.* lxxxix. 14. " Juſtice and judgment are the habitation of his ſeat." As God-man, Immanuel, God with us (a God in our nature), his fitneſs will evidently appear in the great love wherewith he loved us, in not only dying for our ſins, but he partook of all the weakneſs and infirmities incident to human nature (ſin only excepted); proved to a demonſtration of fact—witneſs his weeping, hungering, thirſting, pain and fatigue; for as God only he could have felt none of theſe; but " Jeſus wept"—*John* xi. 35.—" Was hungry"—*Mark* ii. 12.—" Said, I thirſt"—*John* xix. 28—ſweating (under pain) great drops of blood, cried, " Father, if it be poſſible " let this cup paſs from me.—*Mark* xxvi. 39. " And being " wearied with his journey ſat there on the well."—*John* iv. 6.

Becoming by this means acquainted with all our feelings, (for he has felt the ſame,) he was not only fitted to fulfil the office of our great High-prieſt, for us entered within the vail into the holieſt by his own moſt precious blood, but alſo well prepared to be the great arbiter of life and death, diſpenſing both according to his ſacred will;—to his friends eternal life, but to his enemies everlaſting yet never-dying death; and in this complex character is perfectly acquainted, when with a bitterneſs of ſoul we mourn our follies and infirmities, in having at any time given way to ſin; and when, with humble fortitude, we ſtand temptation's brunt, and combat manfully his enemies and ours.—View him as man, and only man, he is ſpotleſs as the driven ſnow, called in the ſacred page the lily of the valley—fair emblem of his humble purity whilſt here below—who was conceived and born in a ſupernatural extraordinary way; when only twelve years of age, " aſtoniſhed all the Jewiſh doctors " with his underſtanding and anſwers." *Luke* ii. 47.—and to whom his very enemies bore teſtimony, that " never

" man

" man ſpake like this man." *Luke* vii. 46. And, " he " went about doing good." *Acts* x. 38. Judging therefore of him according to the nature of things, as man, but perfect ſinleſs man, his fitneſs muſt appear to hold the grand aſſize, and be the Judge of rebel angels, and of fallen ſinful man.

[*To be continued.*]

To YOUTH.

My Son, give me thy heart. Prov. xxiii. 26.

Give *me* thy heart! the Saviour cries.
My heart is thine! the ſaint replies.
There fix thy throne, maintain thy cauſe,
And deeply write thy holy laws.

SOON as man enters on the buſy ſtage of life, how many claimants demand his heart! To ſecure this prize, the world aſſumes its gayeſt blandiſhments, and exhibits all its charms: Satan concerts his deepeſt plans, and urges his moſt inceſſant endeavours. Jehovah ſtoops from his radiant throne, and, in the language of ſupreme authority and paternal love, makes the ſolemn demand—*My Son, give* ME *thy heart.*

O my God! thy claim is indiſputable! Creation—providence—and bleeding love, form that three-fold cord, which ſhall for ever bind my heart to thee. But O! canſt thou accept the poor ſurrender? Condeſcending grace! Lord, ſtamp the likeneſs of thy love and holineſs upon this heart—O refine and form it for thy ſelf alone!

My youthful reader, are theſe your deliberate reſolves? Are theſe the habitual breathings of your inmoſt ſoul?—Remember, to *withhold* the heart, renders every *other* ſacrifice not only unavailable, but an abomination before the Majeſty of heaven. Let Immanuel preſide in the ſupreme affection of the mind, and then your joyful experience will atteſt, that all his ways are ways of pleaſantneſs, and all his paths are peace.

Hanley, J— B—N.

To the EDITOR of the CHRISTIAN'S MAGAZINE.

REV. SIR,

I Herewith ſend you a flower picked up lately from Barberini Poemata. If *you pleaſe*, the flames will devour it in a moment; and, if you pleaſe, you may inſert it in your Magazine: perhaps the reflection may be uſeful.

"*Amica veris aura, &c.*"

"The friendly breath of the ſpring had tempered, with its lovely ſoftneſs, the coolneſs of the air which had ſhut up the boſom of the fruit-bearing earth; the black cloud was diſperſed by the warmth of the ſun; the fields were covered with odoriferous flowers, and lovely green; the winged ſongſters warbled melodiouſly in the groves; the waters of the rivulets were clear as cryſtal, and their finny inhabitants glided playfully hither and thither in uncertain courſe. But behold! the dog-ſtar, with raging heat, burns up the ground; the rivers languiſh with its influence; the fiſh lies hid in its receſs; the birds are ſilent, and not a breeze moves the ſtagnant air. Now angry winter returns; the white ſnows cover the tops of the mountains; the earth is more than ſaturated with the frequent ſhower; the diſcoloured waters of the overflowing river roll impetuouſly towards the ocean; and the joyful vigour of the trees is, to appearance, entirely loſt.

So, like theſe changing ſeaſons, the luxury of the *world*, the deceitful pomp, inconſtant form, and pleaſing appearance of inane works, paſs away. Whether it be day or night; whether the ſtars with their golden light, or the brightneſs of the meridian ſun, ſhine, ſtill they fly: nor can either ſummer, approaching in all its glory, or winter, raging with froſt and rain, hinder their decay! Why, O my ſlothful ſoul! unmindful of thy ſalvation?—Why, in the midſt of theſe tranſitory ſcenes, doſt thou not ſeriouſly think of

of futurity? That which charms, is often hurtful: let Mother Eve be witneſs. The language of theſe changing things is, "Mortals, forſake each fading enjoyment, and ſeek that bliſs which is perpetual."

Stockport, Feb. 22, 1790. W. M.

The DOCTRINE OF THE ATONEMENT,

MAINTAINED AND DEFENDED

BY THE ORDINANCE OF THE LORD's SUPPER.

And he took the cup and gave thanks, and gave it to them, ſaying, Drink ye all of it: for this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins. Matthew xxvi. 27, 28.

ON this and parallel texts in the other evangeliſts, Dr. Doddridge has the following judicious note: "I apprehend this ordinance of the euchariſt to have ſo plain a reference to the *atonement* or *ſatisfaction of Chriſt*, and to do ſo ſolemn an honour to that fundamental doctrine of the goſpel, that I cannot but believe, that while this ſacred inſtitution continues in the church (as it will undoubtedly do to the end of the world), it will be impoſſible to root that doctrine out of the minds of plain humble chriſtians by all the little artifices of ſuch forced and unnatural criticiſms, as thoſe are by which it is attacked. Unprejudiced and honeſt ſimplicity, will always ſee the analogy this ordinance has to *eating the fleſh of the Son of God, and drinking his blood:* and will be taught by it, to feed on him, as *the lamb that was ſlain* by the gracious appointment of God, *to take away the ſin of the world.* The enemies of this heart-reviving truth might as well hope to pierce through a coat of mail with a ſtraw, as to reach ſuch a truth, defended by ſuch an ordinance as this, by any of their trifling ſophiſtries."

A SURE

A SURE METHOD

OF USING THE

PUGILISTIC ART TO GREAT ADVANTAGE,

AND

BEATING YOUR ANTAGONIST.

THE Chriſtian has a right, and it is his privilege to profit by every circumſtance and each occurrence that he meets with in an ungodly world (though never ſo brutal in itſelf)—his life is fitly called a warfare, and under that idea he is exhorted, 1 *Sam.* xviii. 17.—"To fight manfully "the battles of the Lord,"—"for he fights not againſt fleſh "and blood only, but againſt principalities and powers." *Eph.* vi. 12. A friend in need (you know, Chriſtian, according to the old proverb) is a friend indeed; and therefore never accept the challenge which Satan, the grand adverſary of God and man, your own corrupt and fallen nature, or a deceitful and alluring world may give you, without firſt conſulting your moſt intimate and ſteady friend (a friend that ſticks cloſer than a brother), your gracious God, by prayer; he will ever liſten to your petition and requeſt, and ſurely return an anſwer; and if infinite wiſdom adviſe the combat, the Lord will aſſuredly ſtand by to ſecond and ſucceed your attempt, 1 *Cor.* ix. 7.—"Who goeth a warfare "any time at his own charges?"—When you are ſet to with your antagoniſt, be all upon your guard—"Take ye "heed, watch and pray." *Mark* xiii. 33.—"Watch ye, there- "fore, and pray always, that ye may be accounted worthy to "eſcape all theſe things that ſhall come to paſs." *Luke* xxi. 30. —"Watch ye, ſtand faſt in the faith, quit you like men, be "ſtrong." 1 *Cor.* xvi. 13.—Never fight looſe and open, for then you will be undefended. If you pretend to addreſs yourſelf to the Chriſtian life and warfare, "Walk circumſpectly, "not as fools but as wiſe, redeeming the time." *Eph.* v. 15.—"And be not conformed to this world." *Rom.* xii. 2. "Walk honeſtly as in the day." *Rom.* xiii. 13.—and pretend

not to fight with either of your triple foes, whilſt you cheriſh in your heart the ſerpent Sin, leſt you cauſe the Lord to ſay "he is wounded by you in houſe of his friends," or you ſhould be deemed an hypocrite by the world around you; a character that is held in deteſtation by all mankind, both ſerious and profane; they will then be able to take advantage of you in many reſpects—Oh! read the awful deſcription of thoſe (who while they profeſs in words to love the Lord, in works deny him), given in 2 Pet. ii. 10. to the end—but inſtead of this, fight cloſe and conſiſtently, having your loins girt about with truth; then will you become ſtrong in the Lord and in the power of his might, and be able to ſeize every opportunity to give him a ſtiff ſmart blow, that whether it be with prayer, or in meditation, or with your pen, by your godly converſation, or an upright conſcientious life and conduct; in this caſe your every blow will tell, and be of ſervice (becauſe well directed). Your antagoniſt perhaps may fall, and if you can, in falling give him a repetition of the ſtroke—but ſtill be more than ever on your guard, and let not this partial victory relax your caution or your ardour, for our enemy is never ſo much to be dreaded as when he appears to be the leaſt ſuſpected: it may be, a reverſe of caſes may take place, and you in your turn be foiled, perhaps receive a knock-down blow; but if ſuch ſhould be your ſituation, let it not be made more grievous by the painful reflection of—I did not watch unto prayer: Yet if even ſo, you have a right to look to your friend to help you up again, who hath declared—"There "hath no temptation taken you but ſuch as is common to "man; but God is faithful, who will not ſuffer you to be "tempted above that you are able, but will, with the temp-"tation, alſo make a way to eſcape, that ye may be able to "bear it." 1 *Cor.* x. 13,—and hath given this word of encouragement, *Iſa.* l. 10.—"Who is among you that feareth "the Lord, that obeyeth the voice of his ſervant, that walketh "in darkneſs, and hath no light? let him truſt in the name "of the Lord, and ſtay upon his God;"—and to your foe you may ſay—"Rejoice not againſt me, O mine enemy! "when I fall, I ſhall ariſe; when I ſit in darkneſs, the

"Lord

" Lord ſhall be a light unto me." *Mic.* vii. 8.—Be doubly careful to uſe your utmoſt wiſdom and your every effort to his future diſadvantage. It is more than probable your antagoniſt will often ſhift his ground, and try ſome new allurement, ſome freſh temptation, ſome ſcheme from an unexpected quarter; but ever recollect, when fighting in the cauſe of God, you fight for *certain* victory; for more is He that is for you, than all they which are againſt you. By theſe, and ſuch like means, you will foil his every attempt, and at the cloſe of life, when you have fought the good fight, and finiſhed your courſe, you will receive the palm of victory, the crown of life, which the Lord the Lamb, the righteous Judge, will beſtow upon every one that overcometh, that endureth to the end; for he hath declared, " He " that overcometh will I grant to ſit with me in my throne." *Rev.* iii. 21.

The queſtion then, Reader, that naturally and neceſſarily preſents itſelf to the mind from theſe premiſes is this—Art thou engaged heartily in this combat, or not? It may be aſked, " Who is on the Lords ſide, who?" A precious teſt by which to try thyſelf—Doſt thou feel a willingneſs in thy heart to do what little thou canſt for the Lord? O! be not diſcouraged becauſe it is little; for " who hath deſpiſed the " day of ſmall things?" Even thoſe deſires are of his own creating in thy heart: Go on, thou wilt ſurely come off at laſt more than a conqueror through Chriſt Jeſus.—Let none of our readers think this borders too much upon legality—for we are fully ſenſible we can only overcome by the blood of the Lamb, and the power of divine Grace; but theſe exhort them to uſe the means for the attainment of the end, (becauſe the Lord hath connected them together) at the ſame time to be humbly dependant upon God for his bleſſing, that they may be made effectual. And if any cannot diſtinguiſh between the uſe of means in a legal and evangelic way, we pity their weakneſs, wiſh them clearer heads, and hearts richer in the experimental knowledge of divine things.

O.

SAFETY OF CHILDREN DYING IN INFANCY.

[*In Anſwer to* D. B's Queſtion, *inſerted in our* Second Number, p. 76.]

IT would be folly to attempt to anſwer this queſtion, if the Scriptures were wholly ſilent on the ſubject. He that foreknew how concerned his people would be for their infant offspring, has not left them wholly in the dark, as ſome have imagined.

Thoſe who ſeem to have wiſhed to prove that infants go to hell, have been ſo cruel as to ſay, the Greek words, Παιδια βρέφη μικρος, ſignify youth, not little children, in *Luke* xviii. 15. They brought unto him alſo *infants*, βρέφη, that he would touch them: But when his diſciples ſaw it, they rebuked them—16. But Jeſus called them unto him, and ſaid, Suffer *little children*, παιδια, to come unto me, and forbid them not, for of ſuch is the kingdom of God.—*Luke* ii. 12. And this ſhall be a ſign unto you, Ye ſhall find the BABE, βρέφος, wrapped in ſwaddling clothes, and lying in a manger.—*Acts* vii. 19. The ſame dealt ſubtilly with our kindred, and evil intreated our fathers, ſo that they caſt their *young children*, βρέφη, to the end they might not live.—1 *Pet.* ii. 2. As *new-born babes*, βρέφη, deſire the ſincere milk of the word.—*Matth.* xviii. 14. It is not the will of your Father, which is in heaven, that one of theſe *little ones*, μικρων, ſhould periſh.

It muſt be from a dreadful ſpirit, indeed, that any would attempt to deny, that the ſame Greek words made uſe of, not only in thoſe places but many others, ſhould not mean infants.

He that predeſtinated his people to eternal life, alſo ordained who ſhould die in infancy; and, according to common obſervation, two-thirds die before they come to the uſe of reaſon; it cannot be ſuppoſed theſe were all doom'd to miſery. It appears more conſonant with divine Revelation to believe, he ordained theſe to life, than that he would ordain thoſe to eternal woe that never had the leaſt opportunity of believing in, or obeying Chriſt.

To

To ſend ſuch to hell would appear inconſiſtent with *Rom.* xi. 22. *What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction.* This ſeems to intimate, he would never be willing to make known his wrath and mighty power on ſuch as infants, but on ſuch who, by diſobedience and ſin, had fitted themſelves for vengeance.

We alſo find, that ſuch as will be condemned at the Great Day, are neglectors, deſpiſers, wicked and ſlothful; among which infants could not be ranked.

That infants are born in ſin is evident; if they were not, they could not ſing--*Unto him that loved us, and waſhed us from our ſins in his own blood.*—*But of ſuch is the kingdom of God.*

LOOKING UNTO JESUS.

HEBREWS, xii. 2.

IT was a maxim of old (and perhaps it might never be applied with greater propriety than in the preſent day), That the eye is never ſatisfied with ſeeing, nor the ear with hearing. Novelty is the charming object that all men naturally purſue; and we ſeldom find a man wiſe enough to enquire, before any object entirely engroſſes his attention, "Whether "it is worth looking after?"

However men may appear in other reſpects, with regard to the concerns of their ſoul they ſeem to act perfectly diſintereſtedly; for inſtead of purſuing thoſe means which may prove their eternal benefit, we are found bending the whole of our attention to ſubjects which are even incapable of beſtowing any real or ſubſtantial good.

It was the beſt curioſity that ever actuated the mind of Zaccheus, when it made him earneſtly ſeek to ſee Jeſus, *Luke* xix. 3. It was the moſt noble deſire that had influenenced the hearts of thoſe Greeks who came wiſhing to ſee the Lord of life and glory, *John* xii. 21.

O convinced Sinner! that feels the burden of thy guilt, look to Jeſus as the atonement for thy tranſgreſſion.

O fear-

O fearful chriſtian! who art doubting on account of thy weakneſs, and ſtandeſt in peculiar need of preſerving grace, look to Jeſus, as unto one who is not only able to ſnatch ſouls from deſtruction; but is as mighty to preſerve, as he is to reſtore; and willing to help, as he is mighty to ſave.

O tempted ſoul! who art bowed down by the ſuggeſtions of ſatan, and weakened by the unbelief of thy own heart, look to Jeſus, not merely as the man of ſorrows, and accquainted with grief (though that may prove thy comfort), but as the Lord God omnipotent, who reigneth to quell thy foes, and deliver thy ſoul.

O aged ſaint! who art daily expecting (after having gone a tedious pilgrimage below) to be called to enter into manſions of eternal reſt, look to Jeſus, and remember, that he whom thou ſeeſt as through a glaſs, darkly, you ſhall ſhortly ſee face to face, and triumph in his love for ever.

And O, my ſoul! what ſhall I ſay to thee; thou art but yet young in the ways of God, and art not accquainted with many of ſatan's devices; perhaps thou haſt got innumerable difficulties to encounter with before you come to paſs over Jordan—look to Jeſus! Yes, my bleſſed Saviour! let me look to thee! for

In thy preſence I can conquer,
I can ſuffer, I can die;
Far from thee I faint and languiſh—
O my Saviour! keep me nigh.

And when I ſee thy face in the bright realms above, I'll ever praiſe thee in more pure and perfect ſtrains.

R— L—

EXPERIMENTAL DIVINITY.

PARAPHRASE on PSALM lxxvii. 1, 2, 3.

I cried unto God with my voice, even unto God with my voice, and he gave ear unto me.

AS it has pleaſed God to favour us with a clear revelation of ſcripture doctrines, which is of unſpeakable advantage to the Chriſtian, ſo in infinite kindneſs he has ordained,

ordained, that ſuch a view of his dealings with his children ſhould be held before our eyes, that when we are under the hidings of his face, we may be ſatisfied that thouſands of his redeemed people have before experienced ſimilar diſtreſs.

If we perceive the deſign of God in this, it will give us great ſatisfaction, and will endear the Lord to us more and more; eſpecially when we ſee, that though he tries and purges his people, his love is as immutable as his being, however they may loſe ſight of it.

Our prayers, when we are under no particular exerciſe, are often languid, and are put up in a formal, lifeleſs manner; there is no complaint ſo common among Chriſtians as this. We ſhould not believe what ungrateful hearts we have, if we were not taught it by bitter experience;—it may well be ſaid, *the heart is deceitful above all things.* Is it then any wonder that God ſhould take ſome wonderful ſteps to prove to us what there is in our hearts?

God ſometimes withdraws, and before we are aware the Comforter which was formerly with us leaves us without that ſenſible aid we experienced; we not only loſe thoſe deſires of communion with God, but that earneſt and evidence we had of his love to us. When we have brought ourſelves into this ſituation, in which we ſhould remain and grow more and more inſenſible if left to ourſelves, he who firſt convinced us of our ſin, and rouſed us from our firſt ſecurity, now again alarms our fears; and then the very thought of being deceived often brings again thoſe very feelings, if not in a more pungent manner, which we had before. David ſeems to have had greater diſtreſs under the hidings of God's countenance than he ever experienced before—Pſalm cxvi. 3. *The ſorrows of death compaſſed me, and the pains of hell gat hold upon me.* This is the Lord's way to make us diligent in the means, and fervent in ſpirit, and to ſhew us the worth of an immortal ſoul.

Thoſe profeſſors who are not plants of God's planting, are ignorant of this complaint of David's; and when their firſt impreſſions go off they grow more ſecure, and are like the morning cloud and early dew. Nothing is more evident,

than

than that many who make a profeſſion are wholly at eaſe, and quite ſtrangers both to the joys and fears of God's people; and that it is a favourable token, and proves them in the right way to Zion, who are exerciſed with dreadful fears. God does not ſay concerning thoſe—*Let them alone.*

He gave ear unto me—He that ſaves in ſuch a way of infinite love, does many things for us beſides tranſlating us from the kingdom of darkneſs. Having made us his children, in that very action he made himſelf a Father to us; and though we behave ungratefully, he will fulfil his character. Thoſe that have the heart of God ſet on them are ſure to have his ear. That infinite love that choſe us, and was put forth, particularly when he begat us again, engages not only his ear, but his arm of power in our behalf continually. As ſure as we are rouſed to cry, we may be aſſured he is near—*The Lord is nigh unto all that call upon him*—How does he take notice of every tear, and hear every groan, when the diſtreſſed are drawing the moſt gloomy and diſmal concluſions; it may then be ſaid of God, *as the heavens are higher than the earth, ſo are his ways higher than ours.* What ſtriking inſtances have we of his giving ear to the prayers of his people in many parts of Scripture, *Pſ.* cvii. 6. *Then they cried unto the Lord in their trouble, &c.*—We ſee little what a God of grace we have to do with, and indeed we ſeem as if we would not be taught; we ſcarce notice his conduct to others: The Pſalmiſt ſays, *Who is wiſe, and will obſerve. theſe things, he ſhall underſtand the loving kindneſs of the Lord;* a great deal of our diſtreſs is owing to this neglect.

Ver. 2. *In the day of my trouble I ſought the Lord, my ſore ran in the night, and ceaſed not; my ſoul refuſed to be comforted.* There are few Chriſtians but have their days of trouble, which they will remember to the end of their travel. Thoſe are the ſeaſons in which they have found the richeſt treaſure—riches infinitely more valuable than gold; By theſe they are enriched through life, yea in their dying moments, when earthly riches flee as a ſhadow. Thoſe days we ſpend in lukewarmneſs afford only grief and painful reflection. This cauſed James to ſay, *Count it all joy when ye fall into divers temptations.* The brightneſs of thoſe times ſhine more

brilliant

brilliant than ſtars, and help us to go the darkeſt valleys, and aſſiſt us, as the lights in the heavens do ſeamen in a dreadful ſtorm—Thus Bethel was to Jacob—he remembered that ſeaſon in his dying hours. Theſe days ſometimes are of a long continuance; and this is the reaſon why they are ſo dreadful. Should our trouble laſt only for a day, it would be imprudent to complain ſo much; but when it continues months and years, and things ſeem more and more gloomy, it then appears as if we were forgotten indeed. The great Mr. Marriot, an eminent miniſter in London, and tutor of an academy, was ſo far deſerted, that when he ſeemed to have loſt all hope of heaven, he determined with himſelf, that as he muſt go to hell, he would take as much of the word of God with him as poſſible; and his darkneſs was continued, until he had got all the New Teſtament off by heart; then it pleaſed God to lift up upon him the light of his countenance; after which he was eminent in the cauſe of truth.

My ſoul refuſed to be comforted—It was remarkable, that the great Mr. Ralph Erſkine, who had no equal in his day in deſcribing Chriſtian Experience, ſhould be left to ſuch horror and darkneſs, that though the moſt experienced miniſters were ſent for, all their attempts to comfort him were in vain; he refuſed all arguments offered in his favour, until it pleaſed HIM that will ſhew him ſelf a Sovereign to break his chains, and ſet him at liberty. He then cried out—Victory! Victory! Victory! Some do but increaſe the pain of thoſe diſtreſſed perſons by the method they take to comfort them. Though it is particularly the duty of miniſters to attempt to ſtrengthen the weak hands, and confirm the feeble knees, yet only He, that will never break ſuch bruiſed reeds, can do it—and in ſuch trials we will hearken to no voice but His. Theſe are the oppoſite to hypocrites, who have an ear only open to them that will cry, Peace! peace! Thoſe who thus refuſe to be comforted are timorous leſt there ſhould be ſomething in their caſe that the moſt faithful and knowing men cannot perceive; they therefore cannot depend on any but God.

Ver. 3. *I remembered God, and was troubled.*—It is often the caſe, that the mind is particularly enlarged in thoſe dark ſeaſons, and the chriſtian has more ſtriking ideas of God

than at other times. This was the caſe with Job, *Job* xl. 5. *I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee.* In this diſtreſs nothing elſe is thought of but God; the mind is turned away even from the word of God, ſometimes through ſatan's device; or if any thing in the word is attended to, it is ſome remarkable judgment. His greatneſs ſeems to ſtand in the way to debar them from hoping in Him. Can ſuch an infinite Jehovah love ſuch an unworthy creature? Have not I been wholly deceived, in thoſe moments in which I thought I really enjoyed the light of his countenance? Was it not ſatan transforming himſelf into an angel of light? Indeed the cunning adverſary knows how to diſtreſs a ſoul in deſertion, and would certainly overturn it if permitted. In this frame, though ſuch diſtreſſed perſons cannot ſee in themſelves any thing like love to God, but only a dread of Him, yet there is love all the while; and ſuch would part with worlds to call him their God. Theſe are they who can ſay of a truth, *Lift up upon me the light of thy countenance!* This will cauſe them to rejoice, more than in the time that their corn and their wine increaſed. Let ſuch read *Iſaiah* lxvi. 2. *but to this man will I look, even to him that is poor and of a contrite ſpirit, and that trembles at my word. I complained, and my ſpirit was overwhelmed. Selah.* Many an involuntary ſigh, and ſometimes a heavy complaint breaks out before the perſon is aware, or thinking who were the byeſtanders. Sometimes grief, long hid, may riſe to ſuch a pitch, that the moſt recluſe and baſhful cannot help diſcovering to all around, what they fear. Some think the people of God ought, out of decency, to hide both their joys and ſorrows; but God is of a different mind. Sometimes mentioning our fears may be greatly bleſſed to others, who have been imagining, ſuch as have experienced pardoning love are not troubled with ſuch ſuſpicions as they find in themſelves. This is not only the caſe in our firſt impreſſions about religion, as the jailor could neither hide his diſtreſs or joy, but, after having long made a profeſſion, moſt at times are brought into great ſoul troubles. Haman ſaid, *while I ſuffer thy terors, I am diſtracted.* This diſtreſs is often increaſed by the Lord's taking away, in a great meaſure, the ſpirit of prayer:

prayer: the Pſalmiſt could ſay, *I am ſhut up, I cannot come forth.* In ſuch diſtreſſing ſeaſons we are taught, in the moſt feeling manner, the neceſſity of the operations of the Holy Ghoſt, and of his comforting preſence. We find how impoſſible it is to believe of ourſelves; and the more we experience of this, the more we ſtand both in awe of ſin (which provokes God to withdraw), and of neglecting thoſe means in which we have enjoyed communion with God. Few have any remarkable times of communion with God, who are not made to experience the language of this Pſalm. The moſt ſtriking ideas of God are given at ſuch times; and they evidently appear intended for our good: Jacob at Peniel, muſt have had ſurpriſing ideas of divine love, and the diſtreſs that preceded that manifeſtation, would make thoſe views of God the more pleaſant. How muſt the underſtanding of Job have been enlarged, both by his diſtreſs and deliverance: we hear no more of his *curſing the day of his birth*, after God had ſpoke to him. It is no wonder that thoſe who have only the form of religion, can read this Pſalm, and ſcarce take any notice of it;—it is a language they cannot underſtand. What an infinite mercy it is, that He who is our High Prieſt, knows perfectly how to ſympathize with ſouls in every kind of diſtreſs. Let thoſe that may be in the very frame deſcribed in this Pſalm, follow the method mentioned in the 5th and 6th verſes: remember, none but ſuch as are loved are acquainted with theſe ſoul troubles. Particularly take notice, that it is perfectly conſiſtent with that infinite love which God has to his people, to conduct himſelf toward them as if he ſtood aloof for a long time:—as if he had no regard for them at all. Yet even then, while they are yet ſpeaking, he hears.

T. P.

COPY of a LETTER from the Rev. Mr. GEORGE WHITEFIELD, *to the Rev. Mr.* WILLISON *of* Dundee, in Scotland; *giving his ſentiments about the* Oath of Supremacy, a Catholic Spirit, &c. *and ſhewing upon what Terms the* Aſſociate Preſbytery *were willing to receive him into their Communion*, &c. &c.

Cambuſlang, *Aug.* 17, 1742.

Rev. and very dear Sir,

I HEARTILY thank you for your concern about unworthy *me*. Though I am not very ſolicitous what the world ſay of me, yet I would not refuſe to give any one, much leſs a Miniſter of *Jeſus Chriſt* (and ſuch a one I take you to be,) all reaſonable ſatisfaction about any part of my doctrine or conduct. I am ſorry that the *Aſſociate Preſbytery*, beſides the other things exceptionable in the grounds of their late faſt, have done me much wrong. As to what they ſay about the *Supremacy*, my ſentiments, as to the power and authority of the civil magiſtrate as to ſacred things, agree with what is ſaid in the *Weſtminſter* confeſſion of faith, *chap.* 23. *par* 3, 4. And I do own the Lord Jeſus to be the bleſſed Head and King of his Church.

The *Solemn League* and *Covenant* I never abjured, neither was it ever propoſed to me to be abjured. And as for my *Miſſives*, if the *Aſſociate Preſbytery* will be pleaſed to print them, the world will ſee that they had no reaſon to expect I would act in any other manner than I have done. What that part of my experience is, that favours of the groſſeſt *Enthuſiaſm*, I know not, becauſe not ſpecified; but this one thing I know, when I converſed with them, they were ſatisfied with the account I then gave of my experiences, and alſo of the validity of my miſſion. Only when they found I would preach the goſpel promiſcuouſly to *all*, and *for every miniſter* that would invite me, and not adhere only to them; one of them particularly ſaid, "That they were ſatisfied "with all the other accounts which I gave of myſelf, except "of my call to *Scotland* at that time." They would have been glad of my help, and received me as a Miniſter of

Jeſus

Jeſus Chriſt, had I conſented to have preached only at the invitation of them and their people: but I judged that to be contrary to the dictates of my conſcience, and therefore I could not comply. I thought their foundation was too narrow for any high houſe to be built upon. I declared freely when laſt in *Scotland* (and am more and more convinced of it ſince), that they were building a *Babel*. At the ſame time they knew very well, I was very far from being againſt all church government (for how can any church ſubſiſt without it?) I only urged, as I do now, that, ſince holy men differ ſo much about the outward form, we ſhould bear with, and forbear one another, though in this reſpect we are not of one mind. I have often declared in the moſt public manner, that I believe the church of *Scotland* to be the beſt conſtituted national church in the world. At the ſame time I would bear with, and converſe freely with, all others who do not err in fundamentals, and who give evidence that they are true lovers of the Lord Jeſus. This is what I mean by a Catholic Spirit; not that I believe a *Jew* or *Pagan*, continuing ſuch, can be a true chriſtian, or have true chriſtianity in them. And if there be any thing tending that way in the late extract which I ſent you, I utterly diſavow it; and I am ſure I obſerved no ſuch thing in it when I publiſhed it; though, upon a cloſer review, ſome expreſſions ſeem juſtly exceptionable.

You know, *Rev. and dear Sir*, how ſtrongly I aſſert all the doctrines of grace as held forth in the *Weſtminſter* confeſſion of faith, and doctrinal articles of the church of *England*. Theſe I truſt I ſhall adhere to as long as I live; becauſe I verily believe they are the Truths of God, and have felt the power of them in my heart. I am only concerned that good men ſhould be guilty of ſuch miſrepreſentations: But this teaches me more and more to exerciſe compaſſion toward all the children of God, and to be more jealous over our own hearts, knowing what infallible creatures we are. I acknowledge that I am a poor blind ſinner, liable to err; and would be obliged to an enemy, much more to ſo dear a friend as you are, to point out to me my miſtakes, as to my practice, or unguarded expreſſions in my preaching or writing;

writing; at the ſame time I would humble myſelf before my Maſter for any thing I may ſay or do amiſs, and beg the influences and aſſiſtance of his bleſſed Spirit, that I might ſay and do ſo no more.

I am juſt about to print a farther account of the *Orphan Houſe* in *Georgia*; and having many other affairs of importance before me, can only now intreat the continuance of your prayers, and beg leave to ſubſcribe myſelf,

Reverend and dear Sir,

Your moſt affectionate Brother,

And ſervant in JESUS CHRIST,

GEORGE WHITEFIELD.

To the EDITOR of the CHRISTIAN's MAGAZINE.

REV. SIR,

PRESUMING that every attempt to elucidate the ſacred Scriptures of God will meet with your approbation, I have taken the liberty to ſend a Remark upon the 6th verſe of the 106th Pſalm. The ideas of the original are not expreſſed in our common tranſlation; and though upon the whole it is a very good one, yet we can ſay, with equal truth, it is evidently capable of amendment. If you ſhall be pleaſed to let this have a place in your valuable Repoſitory, I will endeavour (with your leave) to furniſh one every month.

I am, Sir,

With the greateſt reſpect,

Your obedient Servant,

Enfield, March 7. W. N.

PSALM cvi. 6.

חטאנו עם אבותינו העוינו הרשענו.

THE three terms here uſed for Sin are very diſtinct.

1. חטא ſignifies primarily to deviate from; to miſs a ſcope or aim; *aberrare a ſcopo*—to miſs the mark. See

Judge

Judges xx. 16. Every one could ſling ſtones at an hair, and not (יחטא) miſs. So xix. εξαμαρτανοντες.

2. עוה, to turn out of its proper ſituation and courſe, to overturn, to diſtort, pervert, to be crooked—See *Iſa.* xxiv. 1. Jehovah (עוה פניה) turneth up its ſurface, that is the earth: *Ezek.* xxi. 27. as a participial noun feminine, three times עוה overturned; ſpoken of Judah.

3. רשע denotes primarily a turbulence; a violent commotion, agitation. The proper idea is in Iſaiah lvii. 19, 20. "The outrageouſly wicked (והרשעים) are like a troubled ſea." "There is no peace ſaith my God (לרשעים) to the turbulently wicked; the outrageous, violent, reſtleſs, rebellious.

LITERALLY.

We with our fathers have miſſed the mark; we have been crooked, and outrageouſly wicked; we with our fathers have erred, we have been perverſe and rebellious.

Firſt, We have *miſſed the mark* in our *underſtanding*, judgment, and choice. By ſin we miſs the mark we *do* aim at, that is, our own pleaſure and gratification; and we miſs the mark we *ſhould* aim at, which is the honour and glory of God.

Secondly, By nature we endeavour to overturn the deſigns of an infinitely wiſe God in his word; we aim with all our power to pervert his gracious purpoſes; our *wills* are evidently ſtubborn and *crooked*, they do not lay ſtrait with the law and will of God.

Thirdly, We are by nature, in our *affections* and actions, *outrageous*, reſtleſs and rebellious to a moſt awful degree. So that in theſe three words we ſee the degeneracy of the whole ſoul. The blindneſs of the *underſtanding* is implied in חטא, the crooked, perverſe ſtubborneſs of the *will* in עוה, and the outrageous rebellion of the *affections* and actions in רשע.

Hence we may perceive, how uſeful and profitable it is to examine the preciſe meaning, the force and energy of the oiginal Hebrew. It were to be wiſhed that our Proteſtant Miniſters would deeply engage in it, as it is their peculiar province, and eſpecially ſince the Catholics have manifeſted ſo cloſe an attention to it.

REFLECTIONS

REFLECTIONS ON ISAIAH xl. 31.

But they that wait upon the Lord ſhall renew their ſtrength.

THERE is much comprized in the word *wait;* the true chriſtian's life may be called a continued act of waiting on the Lord; and thoſe who have a deſire to make a conſiderable progreſs in the divine life, muſt learn to wait on the Lord. David knew the utility of this conduct; for he thus expreſſes himſelf, after enumerating the privileges of the people of God: "Wait on the Lord and be of good courage, "and he ſhall ſtrengthen thine heart; Wait, I ſay, on the "Lord." It is true God hath given us many gracious promiſes in his word; but it is his pleaſure that his people ſhould wait the fulfilment of them, and that they ſhould wait on *him* for the bleſſing. It is a certain truth, that as God is a Sovereign, we muſt conſequently wait his time; but it is one thing to wait for a bleſſing, and another thing to wait on the Lord for it.

The wicked and the ungodly muſt wait; for as they are dependent creatures, they cannot wrench the bleſſings out of God's hands. This waiting is an act of neceſſity; but the humble followers of Jeſus wait in a very different manner—they wait on the Lord with earneſtneſs, and at the ſame time with humble ſubmiſſion to his will—with longing deſire, and at the ſame time with patience. The apoſtle Paul ſpeaks of running with patience the race that is ſet before us. At firſt reading, there appears to be a manifeſt contradiction in theſe words, as running implies eagerneſs to obtain the prize: but this is exactly agreeable to the true chriſtian's experience. For this waiting upon the Lord, here ſpoken of, muſt imply as much as this—a being diligent in the uſe of means in all the ordinances of God's appointment. In like manner as when a perſon wants any favours of a ſuperior, he will be diligent and induſtrious in embracing every opportunity of waiting on the perſon from whom he expects the deſired favour; and as far as he can with propriety fling himſelf in the way of his benefactor, in order to put him in mind of his promiſe.

[*To be continued.*]

POETRY.

WHAT IS HIS NAME?

Prov. xxx. 4.

WHEN pious Agur bow'd before the throne,
His humble ſuit to move, his GOD to own;
Struck with his glory, and o'erwhelm'd with ſhame,
He, loſt in wonder, cry'd—What *is* his name?

O great interrogation!—How ſhall man [ſcan?
His boundleſs majeſty preſume to
(Stupendous myſtery! — Immortal theme!) [him!
O 'tis too vaſt and wonderful for

Say, ſons of light, ye in his preſence dwell, [tell?
O ſay what is his name! if ye can
What is't ye call Him, when, with ſouls of fire, [lyre?
Ye chaunt his praiſes to the golden
What is't ye ſay when at His feet ye fall,
And celebrate His name, as all in all?

If ye the mighty, matchleſs ſecret know,
O whiſper it to mortals here below;
(Or lend your tow'ring wings that we may riſe, [ſkies.)
And ſearch the eternal records of the
Give us to taſte the raptures ye enjoy,
Whilſt His great name your prying pow'rs employ;
O ye celeſtial miniſters of flame!
Tell us, O tell us, what ye call his name?

But O, 'tis infinite!—How can ye tell?
It is a name that *Angels* cannot *ſpell*;
Not half its beauty or its bliſs is known, [throne;
By brighteſt cherubs that ſurround his
Its glorious flame in pure and perfect light, [ſight;
And dazzle and confound ſeraphic

They bow, they bleſs, they pry, and thev adore; [no more.
They love and wonder, but—can do

'Tis high as heav'n!—what can mortals know? [we do?
Deeper than hell!—O what, what can
'Tis wide as earth—'tis broader than the ſea! ["HE!")
(O the Omnipotent, the "Nameleſs
It knows no meaſure, length, or breadth, or bound; [drown'd;
A deep, where all intelligence is
Where glories infinite, immenſe, divine!
And all ineffables ſupremely ſhine!—
So ſmall a portion of Himſelf we trace, [grace,
In all his works, his glory, and his
That all that ſaints and ſeraphs know of Him, [name.
Is but the hiding of his wond'rous

And ſhall we in eternity behold
What earth and ſkies and time cannot unfold?
Will bleſt eternity that name reveal,
And our enquiring, happy ſpirits fill?

Eternal ages ſhall with joy adore,
What an eternity cannot explore.
In that great name new wonders will appear, [there.
To captivate, confound, and charm us
While all our hearts with rapture ſhall exclaim, [HIS NAME?
In wond'rous emphaſis—WHAT IS

A LOVER OF TRUTH.

Hull, Feb. 1790.

Follow me, and I will make you fiſhers of men. MATT. iv. 19.

THIS world is a ſea, which never can reſt;
Where tempeſts, and ſtorms, and dangers moleſt:
Where men, like the fiſhes, each other devour,
And multitudes periſh by mercileſs pow'r.

The Church is a ſhip diſtreſſed and toſt; [loſt;
But guided by Chriſt can never be
The tempeſt may threaten, and horribly roar, [happy ſhore.
But Chriſt has inſur'd her to heav'n's

The Goſpel's a net, conſtructed above;
Of juſtice compos'd, and mercy, and love;
Thus perfectly fitted by wiſdom divine,
To make the perfections of Deity ſhine.

The ſervants of Chriſt are fiſhers of men; [again.
They let down the net again and
By preaching the Goſpel poor ſinners are caught, [brought.
And, led by the Spirit, to Jeſus are

Then let us unite His praiſe to proclaim;
Salvation aſcribe to Jeſus's name;
(Who ſaves by the Goſpel poor periſhing men.)
All glory to Jeſus! Amen and Amen.

G. B.

REV. chap. vii. ver. 9, &c.

HARK! what's the ſong—ſay, what's the theme,
That tunes theſe harps with ſuch a ſwell,
That conſtitutes this joy ſupreme,
On which theſe ranſom'd love to dwell?

SALVATION! *ſov'reign, rich* and *free*,
From higheſt ſource—ETERNAL LOVE;
Which GOD—the GRACIOUS COVENANT THREE,
Agreed that fallen man ſhould prove.

And theſe are they, who in this vale
Were circled round with man'a care;
Whoſe ſnares and ſins enforc'd a tale
Of many woes to God in pray'r.

But now, they're free from ev'ry load,
From ſin, from ſorrow—death and Hell:
They're now before the throne of God,
And of SALVATION ſing and tell.

Well may *they* ſing—*their* notes high raiſe,
To whom ſuch wond'rous grace is giv'n;
And ſure to HIM is due ſuch praiſe,
Who ſaves from ſin, and brings to Heav'n.

Look up, my ſoul—ſhake off thy fears,
Hear what their ſong imports to thee:
"Our way was fought with pray'rs and tears,
"But GRACE was SOV'REIGN, RICH and FREE."

Clerkenwell-Green, F. W.
Feb. 22, 1790.

CHRIST,—TRUE BELIEVERS ALL IN ALL.

1.

IN Chriſt they've all their ſoul's deſire;
For though his grace their hearts inſpire
With boundleſs wiſhes, large and high,
Yet Chriſt can all their wants ſupply.

2.

He is their joy, their ſtrength and guide,
Whate'er on earth to them betide;
In this dark world Chriſt is their light,
In him is their ſupreme delight.

3.

When ſorrows and diſtreſs abound,
In Chriſt the Lord they've always found
Sufficient grace their ſouls to cheer,
And baniſh ev'ry ſlaviſh fear.

4.

Chriſt is the ſource of all their bliſs,
Their wiſdom, and their righteouſneſs;
Their ſaviour, brother, and their friend,
Their prophet, prieſt, 'till life ſhall end.

Chriſt

5.

Chriſt is their king to rule and bleſs,
And all their troubles to redreſs;
He's their ſalvation, and their all,
Whate'er on earth ſhall them befal.

6.

Chriſt is their ſtrength and portion too,
And thro' his ſtrength, what can't they do?
He is their life, their rock, their ſhield,
They to his guidance gladly yield.

Redcliff-Street, Briſtol, W. G.
Feb. 6, 1790.

THE LIFE AND DEATH OF A BELIEVER.

RELIGION! viſitant from realms of love,
Let me for once thy kind aſſiſtance prove;
Fain would I tell how highly bleſt are they
Who love thy precepts, and thy laws obey.
Ten thouſand paths, that lead to ſhades below,
Are crowded with the thoughtleſs heirs of woe:
But oh! how few of man's deluded race
Approve, or walk, or recommend thy ways;
Though 'tis a fair, delightful, peaceful road,
And leads ſecurely to a bleſt abode.

Attend, ye wand'rers, and admire the ſtate
Of holy men, who on their Maker wait;
They love his ſervice, in his laws delight,
And heav'nly wiſdom ſets their judgments right;
They leave the world with its deluſive toys,
And their affections fix on heav'nly joys:
Men think they're mopiſh, melancholy ſouls,
Deceiv'd enthuſiaſts, fantaſtic fools;
But the laſt, great, deciſive day ſhall ſhew,
Which was the wiſeſt of the two:
Though oft, through ſin, their ſpirits are depreſs'd,
And ſorrows ſometimes will obtrude their breaſt;
Yet in the moſt uncomfortable frame,
Their Saviour's love continues juſt the ſame,
And hope affords, tho' faint, a cheering beam.
They hold communion with the God of Grace,
They truſt his promiſe, and enjoy his peace;
By him ſupported conquer all their foes,
And ſtill march on, though earth and hell oppoſe:
They go from ſtrength to ſtrength, from grace to grace,
Till they in Heav'n behold their Saviour's face.
Nought but the love of God can ſatisfy
Their panting ſouls; for this they conſtant cry;
Nor will they reſt, till they a promiſe again
That he for ever will their ſouls ſuſtain:
Sin, that deceitful foe whom once they lov'd,
Is now from their affections far remov'd;
They ſhun his ways, they his allurements hate,
And dread the puniſhments that ſin await:
Yet love of holineſs, not fear of pain,
Makes *them* flee ſin, and *ſin* aſſault in vain;
They ſee themſelves deprav'd, polluted, weak, [ſeek;
And for ſalvation in GOD's way they
And ſeeking, find, (for none e'er ſought in vain,)
None can of broken promiſes complain;
He who ſaid, "Whoever will may come," [home;
Has bound himſelf to bring his ſeekers
And this (an action worthy of our God) [the road:
He always does for thoſe who walk

He gives them comfort when oppreſs'd with care;
He gives them peace when they afflicted are;
He gives them righteouſneſs and ſtrength divine;
Relieves their conſcience; on their ſouls does ſhine;
Fills them with peace unknown to all beſide,
As tokens that they ſhall be ſatisfied
With joys that flow in one, vaſt, endleſs tide:
He (while they travel here) appears their friend,
And guides and guards them to the journey's end;
And when they've ſpent the time allotted here,
When grace has fitted them in bliſs t' appear,
When they have ſeen the love of God below,
That they ſtill greater depths of love may know,
Death, in ſome peaceful, pleaſant form is ſent,
To call, as from a ſtate of baniſhment,
To free them from a cumb'rous load of clay,
And waft them to the realms of endleſs day:
There to enjoy—but here the muſe muſt ſtop,
Contemplate and admire, believe and hope:
Eye hath not ſeen, nor can the heart conceive,
Tongues can't deſcribe, nor mortals can believe
The unknown pleaſures which for ever roll
At God's right-hand, and fill the happy ſoul.

In hopes of theſe the Chriſtian welcomes death,
And words like theſe employ his lateſt breath:—
"He's come, the ghaſtly meſſenger is come,
JESUS has ſent him to convey me home;
I ſee the vehicle, it ſtands prepar'd,
Angelic convoys wait my ſoul to guard;
I ſee my Jeſus full of truth and grace,
He looks, he calls, he ſhews a ſmiling face:
I feel ('tis true) variety of pains,
But God amidſt them all my ſoul ſuſtains;
He ſtrengthens, cheers, ſupports, and gives me peace,
Far preferable to a ſinner's eaſe:
Is this the hour which once I dreaded ſo?
Excuſe me, Death, for calling thee my foe;
I welcome thee, kind meſſenger and friend,
Whoſe viſit will my cares and ſorrows end:
Oh ye! my friends, whoſe company I lov'd,
Ye ſaints from whom I'm now to be removed,
Witneſs how comfortable death appears
To Jeſus' friends, to Heav'n unworthy heirs;
Take courage hence, nor longer doubt the love
Of Him, who fears of death can far remove.

Thus dies the man whoſe portion is the LORD,
Who loves his ways, his people, and his word;
Thus ends the pilgrimage of him, who flies
To endleſs life, and joy that never dies.

T. R. E.

GEN. xxxiii. 11. *The Lord hath dealt graciouſly with me.*

THE gracious dealings of the Lord
Fill up the volumes of his word;
And every new-born ſoul can tell,
Jehovah has done all things well.

Thy love is free, immenſely great;
Thy bleſſings full, divinely ſweet!
Thy kind protection, and thy care,
Encourage hope and ardent pray'r.

Thy viſits do my ſoul enflame,
Thy ſov'reign love abides the ſame;
Thy purpoſes are fix'd and ſure,
And trials make my heart more pure.

In all that ever has befel,
I ſtill acknowledge all is well:
Gracious thy dealings, free thy love;
I pant to ſoar and praiſe above.

There ſhall I feel thy cheering rays,
There glow with warm ſeraphic praiſe;
There join the num'rous blood-bought throng,
And grace ſhall be my endleſs ſong.

OLIGOS.

Ayleſbury, Jan. 14, 1790.

MONTHLY CHRONOLOGY.

FOREIGN INTELLIGENCE.

Vienna, Feb. 20, 1790.

HIS Imperial Majeſty the Emperor Joſeph II. expired between five and ſix this morning.

Her Royal Highneſs the Archduchess Elizabeth was taken in labour on the morning of the 17th inſtant. At ſix in the evening ſhe was ſeized with ſtrong convulſions; at nine ſhe was delivered; but at ſix next morning ſhe expired.

The Emperor, who had a truly paternal affection for this amiable Princeſs, was inceſſantly making enquiries about her, after he had heard ſhe was in labour. It was thought proper at laſt, that his Majeſty's confeſſor ſhould be directed to break the melancholy tidings to him in as gentle a manner as he could. His Majeſty was ſhocked beyond expreſſion at the news, which probably accelerated his death by ſome hours.

The day after the death of the Archduchess, his Majeſty ſent for Cardinal Migazzi, Archbiſhop of Vienna. When he arrived, 'My Lord,' ſaid the Emperor, 'my life is now 'drawing faſt to its concluſion, it is 'fit that I ſhould depart in Chriſtian 'peace with mankind. If ever I have 'cauſed you any uneaſineſs, or given 'you a moment's pain, I ſincerely 'beg your pardon, and intreat your 'forgiveneſs. The ſame requeſt I 'make through your Eminence to all 'mankind.'

'Sire,' ſaid his Eminence, with tears in his eyes, 'you never gave me 'a moment's pain, except that which 'I feel at ſeeing your gracious Majeſ-'ty in the ſtate of health in which un-'fortunately I find you.'

From ten o'clock on the night of the 19th, his Majeſty was ſtruggling with death till half paſt five o'clock on the morning of the 20th; when he departed.

Joſeph II. cloſed his career of empire in the 49th year of his age, in the 26th of his reign as Emperor of the Romans, and the 10th as King of Hungary and Bohemia. He ſucceeded to the Imperial Crown on the demiſe of his father, Francis, on the 18th Auguſt 1765; to the hereditary dominions of the Houſe of Auſtria on the death of his mother, Maſia Thereſa, the 29th Nov. 1780. He was twice married, to a Princeſs of Parma, and a Princeſs of Bavaria; but having left no iſſue, the hereditary dominions of the Houſe of Auſtria devolve on his brother Peter Leopold Joſeph, Grand Duke of Tuſcany.

Conſtantinople, Feb. 20. Diſturbances have lately broken out here, which may effect a powerful diverſion in favour of the Auſtrians, of which the following authentic account has been juſt received.

The Sultan went on the Anniverſary of Mahomet's birth-day to the Moſque of Sultan Achmet, to celebrate that great feſtival among the Mahometans. He was attended by his principal Miniſters and Officers of State, and by a numerous detachment of Janiſſaries. An inſurrection took place in the very Moſque, in which many lives were loſt.

The cauſe of it was this: The government found it neceſſary, at the end of an unfortunate campaign, to make extraordinary exertions to raiſe ſufficient ſupplies for carrying on the next campaign with vigour: for theſe purpoſes, extraordinary taxes were impoſed, and particularly on the Ulemas, who claimed, under ancient grants, exemptions from ſuch laws [The Ulemas are at once the Lawyers and Clergy among the Mahometans]. They remonſtrated againſt this breach of their privileges, but in vain; for the commiſſioners appointed for that purpoſe actually levied the taxes, though with great difficulty.

On the above day, while the Sultan was at his prayers in the Moſque, 60 Ulemas,

Ulemas, armed with ſwords and piſtols which they had concealed under their clothes, and who, not being ſuſpected of any evil deſign, had been admitted into the moſque, fell furiouſly upon the Mufti, and the Kaimacan, the chief Governor of Conſtantinople.

The Janiſſaries flew to the aſſiſtance of theſe two Miniſters, who had the good fortune to eſcape while the guards were engaged with the Ulemas.

The Sultan himſelf was in the moſt imminent danger; he at laſt took ſhelter in a kind of gallery in the Moſque, from which he gave orders that the gates ſhould be ſhut, to prevent the Ulemas from eſcaping, or receiving aſſiſtance from without.

The orders were inſtantly obeyed, and a bloody and deſperate engagement followed between the Ulemas and the Janiſſaries. Forty of the former were killed upon the ſpot, the other twenty threw down their arms, and cried for mercy. They were made priſoners. The next night they were all ſtrangled, and their bodies thrown into the ſea.

Vienna, Feb. 27. The Empreſs of Ruſſia, we are aſſured, is dangerouſly ill.—Should ſhe die before the peace, it will be remarkable, that the Chiefs of the three Belligerent Powers ſhould have died before the war was finiſhed.

[*Accounts are daily arriving from Bruſſels, of diſſentions among the Patriots, which are carried to great extremities, but we have no room for the detail; for which we muſt refer to the Public Papers.*]

WEST INDIES.

Dominica, Jan. 29. A negro woman, the property of T. Jemmet, Eſq. was lately delivered of a female child; 18 hours after ſhe was again taken in labour, and in a ſhort time was delivered of three females, all of whom are alive and well. This extraordinary circumſtance is atteſted by Dr. Guiſeppe, a phyſician of eminence in the iſland.

COUNTRY NEWS.

Weſtmoreland, Feb. 25. About four in the morning, the village of Arnſide, near Milthorp in this county, was alarmed by a violent ſubterraneous exploſion, much louder than thunder. The inhabitants ran from their houſes to the ſea ſide to avoid the impending danger. As ſoon as day-light appeared, they diſcovered in the earth a chaſm of nearly 200 feet wide, and of an immenſe depth. By this dreadful and uncommon accident ſix houſes and a number of cattle were loſt. Thoſe who dwelt at the diſtance of four miles from Arnſide felt a ſlight ſhock. Another ſmall chaſm is diſcovered about three miles from the great one, and a horſe which was on the ſpot is miſſing, and ſuppoſed to have been ſwallowed up by it. The ſands on the adjacent ſea-coaſt were agitated for ſeveral hours after the ſhock.

Hertford, Mar. 13. A perſon lately convicted at the county aſſizes for the aſſault and robbery of a farmer, was diſcovered by the ſagacity of a dog in the following manner:—The offender, ſome time after the fact was committed, being at St. Alban's market, though at firſt unknown to the farmer, was ſingled out among a crowd by the dog, which by barking, ſnarling, and other offenſive diſpoſitions, ſo much irritated the former, that not knowing the owner of the animal, he told him that he ought to be proſecuted for keeping ſuch a dog unmuzzled; this exciting the farmer's attention, he ſo far recollected the perſon of the other, his dreſs, &c. that he was apprehended, and has been convicted of the robbery.

LONDON.

Mar. 4. A man, who kept an eating houſe in Upper Thames-ſtreet, being ſeized with a fit of apoplexy while ſerving his cuſtomers, ſuddenly dropped down, and expired immediately.

7. As two boys were at play, a diſpute aroſe, on which the youngeſt, who is only ſeven years of age, went into the the Coopers Arms in St. Alban's-ſtreet, where he lodged, and brought out an engraving inſtrument, which he run into the other's back, who was carried inſtantly home, and

yeſterday

yeſterday morning expired in great agony.

12. The following ſingular occurrence happened in Holywell-ſtreet: A well dreſſed footman was obſerved for ſeveral hours hovering about the entrance to Lyon's Inn, and of courſe much attracted the notice of the inhabitants. At length he was obſerved to ſeize a ragged boy, about ten years of age, who was carrying pots to the Dog public-houſe, the little urchin being much frightened, and crying out piteouſly, the byeſtanders interfered to enquire into the cauſe of the violence. It then came out, that the youth had abſconded from his parents, people in affluence at the Weſt end of the town, who felt the ſevereſt affliction at the loſs of this their favourite child. It was not without compulſion that the boy could be prevailed upon to return home; he had ſerved about a year and a half in the capacity of a pot-boy at the Dog, and at the Angel Inn.

13. An inquiſition was taken by the Coroner of London, at the Sun on Addle-hill, on the body of Mary Page, an infant of the age of 17 months, who was intruſted by its father (a journeyman printer) to the care of Lucy Acres to be nurſed. This woman had for about three months the care of the child; during the whole of which time ſhe had depoſited it in a drawer in the room in which ſhe lived; from whence it was never taken, till the officers of the pariſh of St. Andrew by the Wardrobe, found it in a moſt wretched condition—immerſed, as it were, in its own filth, languiſhing for want of food, almoſt devoured by vermin, and without any other clothing than a piece of a ſhirt wrapt round its body as it lay on a pillow in the drawer above-mentioned, and an old pair of breeches thrown over it. It was proved that this inhuman monſter of a nurſe had frequently been out from eleven o'clock at noon, till five the next morning, during which time her conſtant practice was to lock her room, and leave the child in it unattended; and that from ſuch neglect, together with a want of due attention to cleanlineſs, the death of the child was accelerated. Theſe facts induced the Jury to find a verdict of Wilful Murder againſt the ſaid Lucy Acres; and ſhe is now confined in the Poultry Compter to take her trial at the next Seſſions at the Old Bailey.

15. The following account of a murder was communicated to Sir Sampſon Wright, by his Royal Highneſs the Duke of Cumberland, whoſe active zeal to diſcover the particulars, and, if poſſible, the perpetrators of this horrid deed, does great credit to his humanity. As theſe particulars, from their enormity, become intereſting, we ſhall lay them in full before our readers.

On Saturday four men were ſeen by the driver of the Taunton ſtage-coach on the other ſide of Staines, walking towards that town; they had the appearance of foreigners, were dreſſed in ſailors jackets and trowſers, and one was better habited than the reſt. In the evening of the ſame day, the ſame men (as appears by the deſcription given of them) went to the ſhop of a barber at Staines, were they were ſhaved; the man who was better dreſſed than his companions paid for all, and by ſigns (for he could not ſpeak Engliſh) refuſed taking ſome change, which was his due: he had a bag of money, but whether gold or ſilver could not be aſcertained, and ſeemed to be the ſuperior of the reſt. Of the four men, one only could ſpeak Engliſh, and that very indifferently: from the account the barber gave of their language, and what he learnt from the man who ſpoke broken Engliſh, they appeared to be Swedes. From this ſhop they went to the White Lion Inn in the ſame town, where they ſupped and ſlept, the ſame man ſtill paying for the reſt.

On Sunday morning, at four o'clock, they got up, and each had a glaſs of brandy; for which the man who had paid the over-night gave the money; they then quitted the houſe together, and took the road to London.

On Monday morning between ſeven and eight o'clock, as a man was driving

driving ſome cows into the field adjoining Belfont-lane, 13 miles from London, and in the direct road from Staines to the metropolis, he obſerved in the ditch a number of brambles, among which a quantity of dirt from the road was thrown; the man, on pulling theſe brambles out of the ditch, diſcovered the dead body of a man, mangled in a moſt inhuman manner, the throat was cut entirely acroſs, the ſkull fractured in various places, one arm broke, and one hand nearly cut to pieces; the lower part of the corpſe was entirely bare; one of the waiſtcoat pockets was torn off, and in the other, two-pence was all that was found. At this time, the Duke of Cumberland was out with his pack, the dogs took the ſcent, and traced the blood from the road to the ſpot were the body was found, which was removed to the Black Dog at Belfont, where the Coroner's Inqueſt ſat. The body was viewed by the barber, at whoſe ſhop the four men were ſhaved; by the people of the White Lion, at whoſe houſe they ſlept, and by ſeveral other perſons who ſaw them; and all agree that the deceaſed was one of thoſe four, and the perſon who paid for the reſt: his three inhuman companions, who are no doubt the murderers, were ſeen on their way to London, at Brentford, on Sunday morning.

[*Theſe three have been ſince apprehended, and upon the ſtrongeſt circumſtantial evidence, fully committed for trial.*]

16. The diſagreeable intelligence of the loſs of the Company's ſhip Vanſittart, was received at the Eaſt India-Houſe; the accident happened in the Streights of Billoton in November laſt. This ſhip was on her voyage to China, and was directed to take a different courſe from the other China ſhips; ſhe was to keep to the Eaſtward of the ſtreights of Banca, as it was conjectured a more ſpeedy and better paſſage might by this means be accompliſhed.

We are happy to acquaint our readers, that no lives were loſt either among the officers or ſhip's company; the aſſiſtance they received from two country ſhips enabled them to ſave the greateſt part of the ſilver the Vanſittart had on board, and ſome other part of her cargo.

The loſs of the Vanſittart was occaſioned by her touching on a rock about a mile and an half from the ſhore, which immediately went through her bottom.

18. A very daring robbery was committed at Mr. Foreſt's, wine-merchant, St. Martin's-lane, of which the following are the particulars:—The family had gone to bed about twelve o'clock the preceding night. Next morning at ſeven o'clock, as the ſervants were coming down ſtairs, they perceived a light in the dining-room, upon which, being greatly alarmed, they went and called their maſter. He ſoon diſcovered that ſome robbers had broke into the houſe by forcing the hinges of his office window; that they had opened every drawer in his deſk, and examined every paper; that they had ſtripped the dining room of all the plate on the ſide-board, with ſome table-cloths and other linen, which they found in the drawers. They had alſo viſited the kitchen, where they ſecured a large quantity of linen, wearing apparel, ſome ham, butter, &c. But the robbers, not content with the plunder, ſat down and regaled themſelves on a hearty ſupper, and having come at ſome wine, they retired to the dining-room in ſtyle, and lighted up the ſconces over the ſide board. As a proof of the practical expertneſs of thoſe unſeaſonable viſitors, every drawer was opened without injuring any of the locks in the ſmalleſt degree.

DEATHS.

On Saturday ſe'nnight died, at Aberdeen in the 75th year of her age, the Hon. Sophia Forbes, daughter of the late James Lord Forbes, and widow of Charles Cumine, Eſq. of Kininmouth.

Thurſday, March 19, died Lady Smythe; her death was very ſudden, having been at Long Acre chapel the preceding evening, and apparently in good health.

Engraved for the Christians Magazine.

REV^D. JOHN BERRIDGE, M.A.

Vicar of Everton, Bedfordshire.

Late Fellow of Clare Hall Cambridge;

and Chaplain to the Right Hon^ble. the Earl of Buchan.

Publish'd as the Act directs May 1: 1790.

THE CHRISTIAN'S MAGAZINE.

FOR MAY, 1790.

MEMOIRS

OF THE

TRULY REVEREND MR. ROBERT BRUCE.

MR. ROBERT BRUCE, of Scotland, the ſecond ſon of the Laird of Airth, from whom he had the eſtate of Kinnaird, was educated in the ſtudy of the law, and had reaſon to expect conſiderable preferment; but God, who deſigned him for great things in his church, powerfully inclined his mind to the work of the miniſtry.

While he was preacher at Edinburgh, the power of the Spirit accompanied his word in a remarkable manner. He was indeed a terror to evil doers; and ſo did the authority of God appear in his ſolemn ſermons, in his majeſtic countenance, and apoſtolic behaviour, that he ſtruck a terror into many profligate ſinners, though of the firſt rank. King James himſelf had ſuch an idea of him, that he once ſaid, "Mr. Bruce is worthy of half my kingdom."

No miniſter in his day ſeemed to preach with ſuch force and evidence, nor was any one favoured with ſo many ſeals of converſion. Many of his hearers thought that no man ſince the days of the Apoſtles ſpoke with ſo much power. He was remarkably uſeful in ſeveral places, particularly at *Inverneſs*, where he was confined. That poor dark country was wonderfully enlightened; many were brought to Chriſt, and a ſeed ſown, the fruit of which was viſible many years after.

He had a peculiar faculty of ſearching deep into the ſcriptures, and of making hard things eaſy; but eſpecially of coming cloſe to the conſcience, for which God had qualified him, by much inward exerciſe about his own perſonal caſe. He had often been aſſaulted concerning that great foundation of religion, *the being of a God.* With this terrible temptation he wreſtled many days and nights. After which, when he has come up into the pulpit, and continued for ſome time ſilent, (which was his uſual cuſtom) he has ſaid to the people —*I think it is a great matter to believe there is a God*; adding, it was another thing to believe that, than what many ſuppoſed.

He was a moſt remarkable man for prayer—in which he ſpent much time, for he could not content himſelf without the enjoyment of God's preſence. In prayer with others he was always conciſe, but then every ſentence was like a bolt ſhot up to heaven. He was honoured with very remarkable anſwers to prayer when he interceded in behalf of ſick and diſtreſſed perſons.

His ſtudies before preaching were painful and diligent, and he dared not to neglect them; yet theſe were the leaſt part of his preparation; his chief aim was to be in a ſuitable frame of mind—to have his ſpirit deeply impreſſed with the majeſty of that God of whom he was to ſpeak—and of the high import it was to the ſouls of men to have the myſteries of ſalvation unfolded to them, not with inticing words of man's wiſdom, but in demonſtration of the Spirit and with power. One remarkable inſtance of this deſerves to be recorded. When he preached at *Larbor*, he uſed after the morning ſermon to take ſome little refreſhment and then to retire. One day, ſome noblemen being at the church, who had to ride home to a conſiderable diſtance after the ſervice, deſired the bellman to go to his chamber door, and ſee what was the cauſe of his unuſual delay, for the proper time of beginning was elapſed. The bellman liſtening at the door, overheard Mr. Bruce ſay, with much emotion, *I proteſt I will not go, except thou go with me.* Returning to the company, he ſaid, "I don't think he will come at all to-day, for I heard him repeatedly ſay to another, I cannot go except you will go with me—but the other never anſwered him a word."

a word." The fooliſh bellman knew not that he was dealing with God. However, ſoon after, Mr. Bruce came, accompanied by no mortal; but he came in the fulneſs of the bleſſing of the Goſpel of Chriſt. It was eaſy for the hearers to perceive that he had been with God in the mount, and had indeed brought him with him. Mr. Bruce was a proof of the truth of that obſervation, that *loud preaching* and *powerful preaching* are not ſynonimous terms: for though he was no *Boanerges* as to his voice, his delivery being grave and ſlow, yet he ſpoke with ſuch authority and weight, that ſome of the moſt ſtout-hearted of his hearers were generally made to tremble—the doors of their hearts which had been bolted againſt Chriſt were broke open, the ſecrets of their ſouls were made manifeſt, and they went away with undeniable proofs that God was with him of a truth.

Such was the holy, uſeful life, of this apoſtolic man of God; let us now behold his end.—His end was peace.

The morning before the Lord removed him, being at breakfaſt, and having as uſual eaten one egg, he ſaid to his daughter, "I think I am yet hungry, you may bring me "another egg;" but having muſed a while, he added, "Hold, "daughter, hold; my maſter calls me." With theſe words his ſight failed him: he then called for the great Bible, and ſaid, "Turn to the 8th chapter of the Romans, and put my finger on the 38th verſe, *I am perſuaded that neither death nor life, &c. ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus my Lord.* When this was done he ſaid, "Now is my finger upon it?" When they aſſured him it was, he told them he died in that faith; that all things, even death, ſhould work together for his good; and then ſaid—"Now, God be with you my children; I have breakfaſted "with you, and ſhall ſup with my Lord Jeſus Chriſt this "night." And ſo he gave up the ghoſt, death ſhutting his eyes that he might ſee God.

Thus, that valiant champion for the truth, who knew not what it was to be daunted by the faces and frowns of the greateſt adverſaries, was taken off the field by his maſter as more than a conqueror; and after much diligence about the ſouls of others, and great ſerioufneſs in making his

own calling and election ſure, had an entrance miniſtered unto him abundantly into the everlaſting kingdom of his Lord and Saviour Jeſus Chriſt.

He died about the year 1632, aged 72.

REFLECTIONS ON ISAIAH xl. 31.

But they that wait upon the Lord ſhall renew their ſtrength.

[CONTINUED FROM PAGE 162.]

THE Chriſtian waits on his God; not that the Lord is forgetful of his promiſes and needs to be reminded of them; for he is not like our fellow creatures, who have need to be preſſed hard on theſe occaſions; no, he is more ready to give than we are to aſk; but he deſigns that his people ſhould wait, and for our encouragement he has eſtabliſhed ordinances, which we are to make uſe of; which ordinances are as ſo many places where he has appointed to meet his people; the principal of which are theſe three: Publick worſhip, where the Goſpel is preached, which he calls his houſe, and known to be ſuch by his people, by their happy experience; there it is they frequently meet with the Lord, and there he is pleaſed to grant them the deſired bleſſing; for it is written concerning Zion, which I think chiefly reſpects the outward or viſible church or worſhiping aſſembly, "I will "ſatisfy her poor with bread." The reading and ſtudy of the Sacred Scriptures is another mean or ordinance of his appointment, which the Spirit of God makes uſe of to the comforting, eſtabliſhing, and nouriſhing of the Chriſtian.

Prayer is another, and may be ſaid to be the chief door at which we receive bleſſings, ſince there are many promiſes annexed to the right performance of this duty; ſuch as, *Aſk and it ſhall be given you, &c.* and, *Open thy mouth wide and I will fill it, &c. &c.* Now thoſe who are diligent in the obſervance of each of theſe duties, and are waiting in them with humble expectation; who are ſenſible that they have deſerved no good thing at the hand of God, but behold them as the ordinances of his own appointment, and make

uſe

uſe of them in obedience to his command, and expect bleſſings only through Jeſus the Mediator, ſhall aſſuredly have the foregoing promiſe fulfilled in their experience.

They ſhall renew their ſtrength.—The Chriſtian is always dependant on God for every thing; he has no ſtock of grace in himſelf; but it is treaſured up for him by and in his God, who is ready on all occaſions, when the Chriſtian feels his want, and waits and cries for ſtrength and grace, to adminiſter it to him. That petition which our Lord taught his diſciples is always applicable to the Chriſtian in a ſpiritual ſenſe, *Give us this day our daily bread.* The longer they live the more they will be perſuaded that they want daily a renewal of ſtrength: they will find that the ſupports they have had one day will not do for them the next, no more than the food they had yeſterday will ſuffice them for to-day. Now, when they are brought to be habitually ſenſible of this, then they will in ſimplicity and godly ſincerity live upon God for every benefit, and ſeek from him daily all needful ſupplies; then they ſhall find their ſtrength renewed according to the promiſe, *as thy day is ſo ſhall thy ſtrength be.* It is true, they are in themſelves unequal to every trial: but it is as true that that God, in whom all their treaſure lies hid, will take care to give it out to them on all occaſions when it is required; ſince he has given his word, *I will never leave them, I will never forſake them.*

They ſhall renew their ſtrength, or as it is mentioned in the margin, they ſhall change their ſtrength, or have a change; which implies as much as this, that whatever ſituation they may by Providence be brought into, however ſtrange it may appear to them to be, they ſhall have extraordinary ſupports with every trial, they ſhall have freſh proofs of the Almighty care and interpoſition. The ſame degree of ſtrength that will ſuffice a Chriſtian in a light trial, will not do in a very heavy one; therefore, in very heavy afflictions he will find freſh fountains of conſolation opening to his view, which he perhaps never ſo much as thought of before; which experience will be a means of renewing his ſtrength; inaſmuch as his views enlarge in regard to ſpiritual things, ſo conſequently his appetite for them will be quickened, and the more he feeds on them, and has a reliſh for them, ſo the more his ſtrength will be renewed.

INDUBITABLE MARKS OF A REAL CHRISTIAN.

NOTHING can be more evident than this truth, that our heavenly Father hath graciouſly condeſcended to give his children many clear and precious marks in his bleſſed word, by which they may certainly know, they have a juſt claim to this exalted character: yet, through the prevalency of unbelief, and the ſink of corruption in their hearts, you may as well undertake to convince ſome trembling believers that they are already in glory, as make them believe that theſe marks are really found upon them. A dread of making a miſtake in a matter of ſuch vaſt moment, keeps many a gracious ſoul continually on the rack, with reſpect to their perſonal intereſt in Chriſt; and a daily and pungent ſenſe of their own vileneſs, deters them from taking comfort from any thing found in their own breaſts: therefore, you'll generally find ſuch anxiouſly enquiring after proofs of their ſonſhip, which they have long been in poſſeſſion of: juſt like the buſy mechanic, eagerly ſearching every corner of his ſhop for the tool he holds faſt in his teeth.

What can be a better proof of our covenant relation to God, than a daily conformity to the image of Jeſus Chriſt? "For "this is the love of God, (ſays St. John) that we keep his "commandments." But where is the Chriſtian that will boldly ſay this mark belongs to him? A Phariſee, or a proud ſelf-righteous ſinner, may perhaps claim ſome pretenſion to it; but the truly humble ſoul is afraid to touch it, though he has by far the beſt right to it. True grace in the heart, will never ſuffer its poſſeſſor to think highly of his attainments in holineſs; for the more holy he grows, the more he will ſee he comes ſhort of what he ſhould be; and "unprofitable ſervant," will ever be the genuine language of his ſoul.

Love to the Brethren, is a very plain and precious mark of our being born of the ſame divine Parent, and has ſupported many a weak believer in the hour of trial, when every other evidence has failed: but I have known ſome pious ſouls, who from a natural benevolent diſpoſition of mind, exerciſed in acts of love to all around them, could hardly diſtinguiſh their ſuperior affection to the houſhold of faith, and could draw

draw but little comfort from this mark which they really poſſeſſed.

There are many other ſcriptural marks, divinely adapted to afford comfort to the weary traveller Zion ward; ſuch as hatred to ſin; a love to holineſs; a ſeparation from the world; a delight in the word and ordinances of God; frequent manifeſtations of his love, &c. &c. but all theſe, at certain ſeaſons, by the helliſh art of our ſubtle adverſary the Devil, are wreſted from us in ſuch a manner, as to make us believe we never had them in poſſeſſion. But I think there is one evidence which is almoſt beyond his reach, which the real Chriſtian conſtantly carries in his boſom, as an indubitable mark of his heavenly birth, and which I would earneſtly recommend to every profeſſor of the Goſpel to look very narrowly for in his own breaſt; for if he does not find it there, he has every reaſon to call his religion in queſtion. I mean "an habitual tendency of the ſoul towards God as its ſupreme good;" beautifully illuſtrated in the following lines of the Pilgrim's Song.

Rivers to the ocean run,
Nor ſtay in all their courſe;
Fire aſcending ſeeks the ſun;
Both ſpeed them to their ſource.
So a ſoul that's born of God,
Pants to view his glorious face,
Upward tends to his abode,
To reſt in his embrace.

This ſcriptural mark, when properly conſidered, and thoroughly inveſtigated, will be found to contain many very valuable properties; and in ſome ſenſe may be viewed as the fertile ſource, from whence ſpring almoſt every other mark which diſtinguiſhes the true believer from the hypocrite. It is the principal ſhoot, that grows from what is emphatically ſtiled by St. John, the ſeed of God; conſequently no unholy fruit can ever be found upon it: and in this ſenſe alone it is, that the Scripture affirms, the renewed ſoul cannot ſin.—— St. Paul calls this conſtant tendency of the ſoul to God, the law of the ſpirit of life in Chriſt Jeſus; which will be a rule

and guide to the heavenly pilgrim, all his journey through the wilderneſs; will never make a moments peace with the law in his members; and whenever he is at a loſs for evidence of his ſonſhip, he has but to retire in ſecret, carefully to conſult this roll, comparing it with the Bible, and he will be ſure to find ample ſatisfaction: for one excellent property of this evidence is, it is always legible: and if the Chriſtian's eye of faith is not very dim indeed, it may be as diſtinctly read in the dark, as in the light. I mean, the believer in his darkeſt ſeaſons, may perceive this tendency of his ſoul to God, as clearly as when his heart is filled with joy and peace in believing. And to thoſe who grope much in the dark, ſuch a mark as this muſt ſurely be very precious. Suppoſe, for inſtance, the child of God in the moſt gloomy frame that can poſſibly be imagined, dead, ſtupid, and barren; backward to every exerciſe of religious duty; no reliſh for divine things, and tempted from every quarter. Aſk him if he is happy in ſuch a ſtate? and he will not heſitate a moment to reply in the negative. Seek to know the cauſe of his miſery, and he will inſtantly tell you, the abſence of his God. Bid him give up his hope, and baniſh his ſorrow in a participation of carnal pleaſures, and he will ſpurn at the offer with indignation. Nothing but the liftings up of his heavenly Father's reconciled countenance can give him eaſe. What is all this but the breathings, or tendency of the gracious heart towards God, as its chief good? and an infallible teſtimony that ſuch a ſoul is actually under the ſaving influence of divine grace?

I think I may venture to ſay, (as another property of this evidence) it can never be totally loſt, but, like the river running to the ſea, may always be perceived gliding to its ſource. Sometimes like Jordan of old, overflowing all its banks, and at other times purling but ſlowly along; yet never wholly dried up. And though during a long, cold, wintry ſtate, the poor chilly Chriſtian may think it is frozen to the bottom, yet let him come to the houſe of God, or a throne of grace in ſecret, for a little warmth to thaw a hole in the ſurface, and he will ſoon perceive it gliding underneath as faſt as ever. If he ſtill ſtands in doubt of this, he has only to retire to his cloſet, and aſk himſelf a few plain queſtions reſpecting

reſpecting the preſent ſtate of his ſoul; its ſecret breathings; and the object of its affections; and he will ſoon find it continues tending to its divine ſource.

In the hurry of buſineſs this evidence may even be perceived; in the regret the Chriſtian often expreſſes, at being neceſſarily obliged to ſpend ſo much of his time in it: though it is to be lamented, he may at times be ſo inordinately and unlawfully attached to creature objects, as to ſuſpect his ſoul to be wholly engroſſed by them: but in ſuch a caſe, let him put God and the world in oppoſite ſcales, and he will ſoon ſee which preponderates. If God does not weigh moſt in his eſteem, he has loſt the mark I am endeavouring to recommend, and has too great reaſon to doubt of his Chriſtianity.

Perhaps there may be weaklings among God's flock, who will ſay they have no love to God; they feel no ſuch tendency of the ſoul towards him: but ſuch, I am ſorry to ſay, are very apt to tell ſtories; for you may as well pull the ſun from the firmament, as draw ſuch from the ordinances of God's-houſe, the ſociety of his people, or from a throne of grace in ſecret. Their ſouls are all the while tending upwards, however imperceptible to them, and however little they believe it. If it were not ſo, they would ſoon turn off into the world, and walk no more with Jeſus.

Laſtly, This evidence will always clearly diſtinguiſh the real Chriſtian from the hypocrite: for no hypocrite can conſtantly find this tendency of his mind towards God. Will he always delight himſelf in the Almighty? was Job's queſtion to his friends; plainly implying he will not. But the real Chriſtian can find no ſolid peace, comfort, or delight in any thing elſe, equal to what he enjoys in communion with his God, nor will he ever be ſatisfied with the traſh of the world, as an equivalent for this; nor even with that degree of communion he actually enjoys in this vale of tears; for "More, more," will be his daily cry, till he comes to the full fruition of a triune God in glory.

EVIDENTIA.

REMARKABLE

REMARKABLE CONVERSION OF A THIEF.

A Notorious fellow, known in the South of Scotland by the name of *John of the Score*, ſupported himſelf for many years by depredations on the public. On a certain day he met a poor countryman travelling with two horſes, which he forcibly took from him, notwithſtanding the poor creature fell on his knees, and earneſtly begged, *for Chriſt's ſake*, that he would reſtore one of them; pleading that without one horſe he ſhould be unable to ſupport his numerous family. The hard hearted thief, deaf to all entreaty, refuſed his requeſt, and decamped with the booty. However, ſoon after this, he became a prey to gloom and melancholy, and could get no reſt or quiet in his mind; for which he could aſſign no other cauſe than the words of the poor man, which ſeemed continually to ring in his ears—*for Chriſt's ſake.* Theſe words,—though he knew nothing of their meaning, being a wretched ignorant Atheiſt,—lay as a heavy burden on his mind; ſo that though he was informed that the officers of juſtice were in ſearch of him, he continued in his own habitation, not having it in his power to attempt an eſcape, or get out of the way of danger.

Being at length diſcovered and apprehended, he was committed to priſon in Edinburgh, where he was tried, found guilty, and condemned to die. During his impriſonment, the Lord ſtirred up the hearts of the Rev. Mr. Blyth, and a Mr. Cunningham, to viſit him. They found him extremely ignorant, and endeavoured to convince him of his ſin and miſery; and then ſhewed him the neceſſity of flying to *Chriſt*. At the mention of that name, the poor wretch immediately exclaimed—*O what word is that—for it has been my death! That is the word which has lain on my heart ever ſince the poor man I robbed ſpake to me, ſo that I had no power to get out of the way!* They then proceeded to explain to him the nature of the Goſpel; ſhewed him who *Chriſt* was, and told him that without *Chriſt* he could not be ſaved: On which he cried—*O will he ever look upon me?—Will he ſhew mercy to me? Who would not, for his ſake, ſhew mercy to the poor man, and give him back his horſe?*

After

After further inſtruction, it evidently appeared that the Lord had wrought a gracious change in his heart; he gave the moſt ſatisfactory proofs of its reality; attained to great aſſurance before his death; and on the ſcaffold where he was executed, ſpoke ſo wonderfully of the Lord's dealings with him, as left a conviction on all preſent, and obliged them to acknowledge a truth and reality in the grace of God.

Mr. *Fleming*, in his "Fulfilling of the Scriptures," ſpeaks of this as a fact, well known to many who were living when that book was publiſhed; *viz. Anno* 1681.

THE BELIEVER'S UNION TO CHRIST.

THERE are multitudes of things, whoſe exiſtence we are moſt intimately acquainted with, yet of whoſe ſpecial manner of exiſtence, we can have no idea. It is, however, a ſufficient confirmation of the truth of this doctrine, that our experience agrees with what is revealed in the word of God. Numbers of divines have written well upon the delightful ſubject: though it is too little conſidered by many of our practical writers, as the foundation of both our practice and hope. Were it more diſtinctly conſidered, more particularly explained, and more frequently inſiſted upon, it would be a probable means to check the growth of thoſe dangerous errors, which prevail among us; and to give men a deeper ſenſe of the neceſſity of experimental vital piety, in order to a well grounded hope of the favour of God.

This union is ſometimes repreſented in ſcripture, by the ſtrongeſt expreſſions that human language can admit, and even compared to the union between God the Father and God the Son. Thus, John xvii. 11, 21, 22, 23. "Holy Father, "keep through thine own name thoſe whom thou haſt given "me, that they may be one, as we are.—That they all may "be one, as thou Father art in Me, and I in Thee, that "they alſo be one in us.—That they may be one, even as we "are

" are one. I in them, and thou in me, that they may be " made perfect in one."

It is compared to the union of a vine and its branches. Thus, John xv. 4, 5. *Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, and ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.*

It is compared to the union of our meat and drink with our bodies. Thus, John vi. 56, 57. " He that eateth my " fleſh, and drinketh my blood, dwelleth in me, and I in " him. As the living Father hath ſent me, and I live by the " Father: ſo he that eateth me, even he ſhall live by " me."

It is frequently compared to the union of the body to the head. Thus, Eph. iv. 15, 16. " But ſpeaking the " truth in love, may grow up into him all things, which is " the head, even Chriſt: from whom the whole body fitly " joined together, and compacted by that which every joint " ſupplieth, according to the effectual working in the mea- " ſure of every part, maketh increaſe of the body, unto the " edifying itſelf in love."

It is ſometimes compared to the conjugal union. Thus, Eph. v. 23, 30. *For the huſband is the head of the wife, even as Chriſt is the head of the church, and he is the Saviour of the body. For we are members of his body, of his fleſh, and of his bones*, Rom. vii. 4. " Wherefore my brethren, ye alſo are " become dead to the law by the body of Chriſt, that ye " ſhould be married to another, even to him who is raiſed " from the dead, that we ſhould bring forth fruit unto " God."

It is likewiſe compared to the union of a building, whereof Chriſt is conſidered as the foundation or chief corner-ſtone. Thus, 1 Pet. ii. 4, 5, 6. " To whom coming as unto a " living ſtone, diſallowed indeed of men, but choſen of " God and precious, ye alſo are built up a ſpiritual houſe, " an holy prieſthood, to offer up ſpiritual ſacrifices, accept-

" able

" able to God by Jeſus Chriſt. Wherefore alſo it is con-
" tained in the ſcripture, Behold, I lay in Zion a chief
" corner-ſtone, elect, precious."

This union is ſometimes repreſented in ſcripture by an identity or ſameneſs of ſpirit. Thus, 1 Cor. vi. 17. " He that is joined unto the Lord is one ſpirit."

It is ſometimes repreſented by an identity of body. Thus, 1 Cor. xii. 12. 27. For as the body is one, and hath many " members; and all the members of that body being many, " are one body; ſo alſo is Chriſt. Now ye are the body of " Chriſt, and members in particular."

It is alſo repreſented by an identity of intereſt. Mat. xxv. 40. " Verily I ſay unto you, inaſmuch as ye have done it " unto one of the leaſt of theſe my brethren, ye have done " it unto me." Chriſt and believers have one common Father. John xx. 17. " I aſcend unto my Father, and your " Father; and to my God, and your God." They have one common inheritance, Rom. viii. 17. " Heirs of God, and " joint heirs with Chriſt." And they have one common place of eternal reſidence. John xiv. 3. " " And if I go " and prepare a place for you, I will come again, and re-
" ceive you unto myſelf, that where I am, there ye may be " alſo."

We now proceed to conſider ſomething diſtinctly, what is the ſpecial nature of this union, and what we are to underſtand by it. And it may not be improper, in the firſt place, to conſider it negatively, and ſay what it is not, before entering upon an illuſtration.

This union is not an eſſential or perſonal union. The unity of the Trinity in the Godhead, is eſſential: the union of the divine and human nature in Chriſt, is perſonal. But it were blaſphemy to ſuppoſe either of theſe kinds of unions in the caſe before us. Should we ſuppoſe the former, we ſhould attribute divine perfection to ourſelves. Should we ſuppoſe the latter, we ſhould make ourſelves joint-mediators of the covenant, with the glorious Redeemer. Though Chriſt and believers are one, as he and the Father are one, this is to be underſtood with reſpect to the reſemblance there

is, in point of reality and nearneſs of union; and not with reſpect to the nature and kind of it.

Though the word union is apt to carry our minds into an imagination of a contact, mixture, inheſion, or the like, we are to remember, that theſe are too low and groſs conceptions of this aſtoniſhing myſtery, to be entertained by us. We are to remember, that our union is to him, who "is by the "right hand of God exalted," and who is "ſet down on "the right hand of the majeſty on high."

We ſhall now proceed to conſider (according to the light given us in the ſcripture) what the nature of this union is.

The reality and certainty of this union is clearly revealed, and the bleſſed effects of it are experienced by all the children of God: but the manner of it (like the divine perſon, God incarnate, to whom we are united) is not only above our knowledge, but above our ſearch and enquiry. This may perhaps be matter of prejudice in the minds of ſome, againſt the doctrine before us, that it is inſcrutable and unintelligible: but the ſame objection lies againſt the moſt important articles of our faith and hope; and even againſt many undoubted certainties in the kingdom of nature, as well as of grace. There is the ſame reaſon to doubt of the union of the three perſons in the Godhead, of the union of the divine and human natures in the perſon of the Son of God, and even of the union of our own ſouls and bodies. We may have reaſon to believe, what our ſouls cannot ſearch out, nor enquire into; and when that is the caſe, the more myſterious and unſearchable is the modus of any thing, which God hath revealed, the more ſhould it be the ſubject of our acknowledgment and admiration. Thus in the preſent caſe, becauſe *this is the Lord's doing, and marvellous in our eyes*; therefore we ſhould adore the wonderful diſpenſation of grace, and rejoice and be glad in it.

This is a *ſpiritual* union. Such an union whereby, being joined to the Lord, we are one ſpirit with him, 1 Cor. vi. 17. By which we may underſtand, that believers partake of the ſame divine Spirit, and the ſame divine influences and operations, with our bleſſed Redeemer and Maſter: this difference

ference being excepted, that we have only lower degrees of the divine communications; but "to him God giveth not "the Spirit by measure." We partake of rays; he of the full sun of divine light and grace; and in him are all the treasures of grace as in the repository or fountain, from whence we derive those supplies, which we are partakers of. The blessed Spirit, who is in Christ an infinite fountain of all grace, communicated some emanations of the same grace to us, whereby we are (though in a low and imperfect degree) conformed to the divine will, made "partakers of the divine "nature, have Christ dwelling in us, and we in him."

By this union believers have all needful supplies of grace treasured up for them in Christ. In which respect, it is said, "all things are theirs: for they are Christ's; and Christ is "God's," 1 Cor. iii. 21. 23. "In Christ are hid all the "treasures of wisdom and knowledge: and we are compleat "in him, who is the head of all principality and power," Col. ii. 3. 10. By which means believers are "blessed with "all spiritual blessings in heavenly places in Christ," Eph. i. 3. And "Christ is made of God unto them wisdom, and "righteousness, and sanctification and redemption," 1 Cor. i. 30. By these and other like texts of scripture, believers have matter of great consolation, even in their sharpest temptations and lowest frames; in that how dead soever their affections may be, and how dark soever their circumstances may appear, they have an inexhaustible fountain of grace treasured up for them in Christ; and by virtue of their union to him, they have an interest in his person, they have an interest in his graces, and are secure of all necessary communications of grace as he shall see their case require. The believer's refuge therefore, in all his trials, in all his prevailing darkness, deadness, temptation, and imperfection, is to act faith in Christ, for grace to help in time of need. There is a sufficient stock laid up for him in the hands of Christ: and if he will reach forth the hand of the soul, and by a believing view of the fulness of Christ, be ready to receive, he shall surely find the grace of Christ sufficient for him; and the strength of Christ made perfect in his weakness. If he will eat Christ's flesh, and drink his blood, that

is, if he will exerciſe a lively faith in him, he ſhall, by virtue of this communication of the Spirit of grace, "dwell in "Chriſt, and Chriſt in him." John vi. 56.

It is by their union to Chriſt, and ſupplies derived from the fulneſs which is in him, that glorified ſaints attain to the perfection of knowledge and grace. By this they are perfectly delivered from all remainders of ſin and corruption: by this are all the powers and faculties of their ſouls brought into a glorious conformity unto Chriſt himſelf, that they ſhall be like him, when they ſee him as he is: and by this they are compleatly qualified for the raviſhing joys of the heavenly ſtate; and the eternal praiſes of redeeming love. "In the "diſpenſation of the fulneſs of times, God will gather toge-"ther in one, all things in Chriſt, both which are in Hea-"ven, and which are in earth, even in him. That we ſhould "be to the praiſe of his glory, who firſt truſted in Chriſt," Eph. i. 10, 12. "I in them, and thou in me, that they "may be made perfect in one. Father, I will, that they "alſo whom thou haſt given me, be with me where I am, "that they may behold my glory, which thou haſt given me." John xvii. 23, 24.

Here, Reader, it will be proper to make a pauſe; and to conſider this with a ſpecial application to your own ſtate. It is proper to conſider, where it is that you are looking for ſupplies of grace; to your own good purpoſes and endeavours, to your prayers, meditations, good affections, and reſolutions; or to this inexhauſtible treaſury of grace, that there is in Chriſt, to be obtained by the renewed exerciſe of faith in him. It is proper to conſider, whether you are indeed joined to the Lord; and have one ſpirit with him. Whether you have a ſenſible experience of the bleſſed operations of the Holy Spirit, divorcing you from your idols, mortifying your appetites and paſſions, quickening your graces; and inflaming your affections to God and godlineſs. At leaſt, whether you are groaning under the burthen of your imperfections; and groaning after the quickening influence of the divine Spirit in your ſoul, to bring and keep you nearer to God; and whether the Spirit does thus help your infirmities, with groanings which cannot be uttered.

It

It is proper to conſider, whether you have the evidence of your union to Chriſt, by your being a partaker of the divine nature, by your ſteady deſire of conformity and ſubjection to the divine will, by your having the intereſt of the Redeemer's kingdom at heart, and by keeping your eye upon his glorious example, that you may follow his ſteps; and whether you are ſtill looking to him by faith, for his quickening influences, and for an intereſt in his interceſſion, whenſoever you find yourſelf come ſhort in theſe attainments. You will remember, that I am not explaining the fundamentals of Chriſtianity, as a mere matter of ſpeculation, or to entertain your curioſity; but that you may know what is the hope of your calling, what the foundation of your confidence; and where the returns are to be made for all your experience of grace and life.

J. D.

[*To be continued.*]

A PARAPHRASE ON PSALM lxxvii. v. 3—7.

I complained, and my ſpirit was overwhelmed. Selah. &c.

THOSE whom we love and pity, we run to their relief, if we ſee them in diſtreſs; but when we behold thoſe we have reaſon to hope are loved of God, in difficulties; and ſome ſuch there are whom their fellow creatures might help, and others that only God could poſſibly help; yet He that has the hearts of all in his hands, ſtirs not up any to aſſiſt them in their temporal diſtreſſes; nor gives the leaſt intimation that Himſelf will do that for them which only a God can do. This has not only perplexed many in the time they have been exerciſed in a trial; but others, who like Job's friends looked on till they were ſo nonpluſſed with circumſtances, that they have thought ſuch diſtreſs could only befal thoſe that were hated of God. Himſelf only knows the complaints of his dear children. He always intends to glorify himſelf by turning their darkneſs into light. And himſelf knows well why he thus empties his own from veſſel to veſſel, when both

others

others and themſelves are often drawing the darkeſt concluſions. Many a complaint God hears, that never is heard by any mortal. Only thoſe who have walked in this path can form the leaſt idea of it.

Thou holdeſt mine eyes waking. There may be ſerious perſons that have never experienced ſuch darkneſs as to have their ſleep broke by it; but let not ſuch think it ſtrange, if after many years profeſſion, ſome ſuch cloud ſhould overſhadow them.

I remember once in a ſermon (near thirty years ago) ſaying, If I ſhould meet with a man that would ſay he had been twice ſeven years, and never had one ſcruple about his intereſt in Chriſt, I ſhould fear he was in a deluſion. After ſermon a middle aged man came and told me he had been more than twice ſeven years in the way to heaven, and had not for more than fourteen years had any doubt about his ſtate. The man being one of the moſt heavenly men I then knew, I believed he ſpoke true. The ſame man came to me in leſs than two years, in ſuch diſtreſs as I have not many times ſeen.

Some have great darkneſs at their firſt ſetting out, and after that long continued joys; others have a more eaſy entrance, but meet ſometimes with great darkneſs afterwards. The Pſalmiſt mentions God, as holding his eyes waking, becauſe he denied him thoſe tokens of his love he had formerly experienced.

If thoſe who have their ſleep broke with dreadful apprehenſions, thinking they have made a fatal miſtake, could believe, ten thouſand now in glory once had their hearts rent with ſuch gloomy thoughts, as now terrify them, it would give ſome glimpſe of hope: but when we are in this wilderneſs, we always think we are alone, and in a path none ever trod before.

I am ſo troubled that I cannot ſpeak. Many, who have not only ſpoke, but to purpoſe, and alſo have been of great comfort to others, have been ſo deſerted as to think all they have ſaid to others will only make their hell the more intolerable; and wiſh their mouths had been ſealed, rather than they ſhould ever have ſaid one word on the ſubject.

Our

Our great adverſary, who artfully attempts to prevent any from being uſeful to others, has not only a particular malice againſt ſuch, to injure the proſperity and comfort of their ſouls; but would alſo, if he could, prevent their being of the leaſt ſervice to others. But when the tongue is ſilent, there is no ſilence within. How quick the thoughts of thoſe who are in deep diſtreſs!

In general, thoſe who have been thus ſerved by the enemy, when God ſets them at liberty, they fly to the relief of others, who are thus held by him in chains.

As Chriſt was fitted by his temptations to ſuccour and relieve others; ſo one Chriſtian is oft made of great relief to another.

Thoſe miniſters who never knew much of darkneſs and temptation themſelves, are ſeldom intended by God to be extenſively uſeful in his church.

Three things, Luther uſed to ſay, made a miniſter: prayer, temptation, and meditation.

As Jacob thought it impoſſible that all his grievous troubles could terminate in ſuch joy, ſo the Chriſtian, in this ſituation, is oft juſt giving up all hope, and ſeldom can tell the whole of his diſtreſs. He ſpeaks, but ſpeaks not the whole; and fears others would condemn him, if they knew as much of the evil of his heart as himſelf; and dreads being driven into dark deſpair.

I have conſidered the days of old. A traveller that has loſt his way, if he has been in the company of old men that were accuſtomed to roads, he naturally calls to mind whether he ever heard ſuch men mention a valley ſo long, or a foreſt ſo wide as that he now is in, and where there ſeems to be little or no beaten path. How welcome would a wiſe affectionate guide be to ſuch an one, in whom the greateſt confidence might be placed. But the end that God has in ſuch trials would be fruſtrated, if this darkneſs was made light immediately. Relief is more welcome, and the ſoul more humbled by its continuance.

God, for wiſe ends, has not revealed to us all the unbelieving fears and dark concluſions of the antients; ſuch as Abraham, Iſaac, Jacob, and others, who were among the

moſt

moſt eminent. We do not ſee all the hard thoughts they had of God, nor all the hardneſs of heart and darkneſs they experienced.

But though they did not ſpeak their feelings ſo clearly as David, we ſee they were called to great trials, which for a ſeaſon bore down their faith.

No doubt but we ſhould ſee ſome of thoſe that have ſhone like ſtars, covered, at ſome time in their travel, with the blackeſt clouds.

The idea, that a miſtake might eternally ruin a man, by making him ſecure in a way that leads to damnation; if any thing will bring the mind to cloſe conſideration, this will.

The experiences of God's people differ in many things; yet there are many in which they agree as face anſwers to face in a glaſs; and there can be no doubt the end God had in view in revealing many things in the experience of his people, was the inſtruction and comfort of ſucceeding generations. *Walk about Zion, and go round about her: mark ye well her bulwarks, conſider her palaces, that ye may tell it to the generation following. For this God is our God for ever, and ever; he will be our guide, even unto death.* Pſ. xlviii. 13. Many have bleſſed God that they could thus ſee Zion, and the bulwarks that ſurrounded it.

I call to remembrance my ſong in the night. There may be true ſpiritual joy, as well as ſorrow for ſin, that never is ſo great as to cauſe a ſong in the night. Some have neither ſuch high joys or gloomy fears as others have. We do not imagine that Iſaac had either ſuch wonderful manifeſtations of divine love, or ever experienced ſuch dreadful darkneſs and horror as Jacob. We do not ſee him afraid of being cut to pieces by four hundred armed men; nor do we find him ſo near to God as Jacob at Penial. This calling to remembrance former joys, will not afford relief without ſome freſh aſſiſtance of the Holy Spirit.

There is a ſovereignty in grace as well as in providence: two that belong to the ſame family, equally redeemed, one cannot ſleep for joy, nor can the other either ſleep or ſpeak on account of dread and horror.

His

His ways are paſt finding out. After the Pſalmiſt had run over what he had heard or read of others of old, he reverts to himſelf, and ſearches what could be the cauſe of ſuch a joy as made him ſing in the night. It is very common for thoſe who have real comfort when in darkneſs, to fear it was Satan transforming himſelf into an angel of light—and ſometimes even the greatneſs of the joy ſhall but increaſe the chriſtian's ſuſpicion.

Such as have remarkable ſeaſons of light and joy, ſhould expect ſome gloomy ſeaſons. Thoſe who have great ſpirits, are generally called to great trials—and thoſe who are admitted to great nearneſs with God, have before them, for the moſt part, ſeaſons as uncomfortable. The Pſalmiſt can look back (as but to yeſterday) to a time when he could not ſleep in the night for joy; now his dread and horror will not ſuffer him to take his reſt.

Paul had juſt been in Heaven, and heard the language there; now he is brought down not only to earth, but to hear even the language of hell—There is a needs-be for all this; and rough as the way is, it is the high road to aſſurance and comfort. Thoſe dark times are oft the womb of a bright morning. 1 Pet. i. 10. *The God of all grace*, &c. *after you have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.* Storms ſhall but make the plants of God grow more firmly rooted.

I commune with my own heart, and my ſpirit made diligent ſearch. Carnal perſons are never thus exerciſed. The heart, though deceitful above all things, yet its general bent may be known: Thoſe oftentimes are the moſt uſeful moments we ſpend, when thus employed.

It is the heart that the Pſalmiſt now particularly enquires into; not the ſentiments, or underſtanding, or whether he aſſents to or believes what is true; but whether he is intereſted in the truth. It is in general eaſy to diſcern what we believe; but to be perſuaded that our believing is through the ſaving operations of the Spirit of God, is the difficulty. This is a work which no one can do for the Chriſtian but himſelf. 1 Cor. ii. 11. *For what man knoweth the things of a man, ſave the ſpirit of man which is in him?*

A diſtreſſed perſon, in this ſituation, firſt ſearches to ſee if grace can be in a heart ſo full of diſtreſs; and is often in confuſion, like a man who having miſlaid his money, is ſo terrified, that for ſome time he is deprived of the power of recollection. It is but looking into a dark cave, without taking the light of the word with us. Paul mentions, *knowing the things that are freely given us of God, i. e.* diſcerning our intereſt in them. To have a clear underſtanding what the heart is by nature, is of no ſmall advantage: this makes the change more evident; darkneſs and light are oppoſite. Thoſe that would ſtudy what grace is, ought to ſee fallen nature deſcribed in the word of God.

Grace, though but as a muſtard ſeed, may be diſcerned. Paul ſays, "Know ye not, that Chriſt is formed in you, except ye be reprobates." If this was ſomething that could not be known, why reprove them in this manner?

That which makes this enquiry the more difficult is, that the natural conſcience of many, being enlightened under the means of grace, they are much reformed and apparently go a great way; this makes thoſe who ſee the awful conſequence of being deceived, jealous and timorous.

Though the ſoul can come to no concluſion without the aſſiſtance of the Holy Ghoſt, yet it is of great advantage to diſtinguiſh between natural virtue (ſuch as the Romans were remarkable for, and many of the heathen,) and evangelical grace, ſuch as an affecting ſenſe of our own ſinfulneſs and unworthineſs, that makes us from the heart renounce all our own righteouſneſs as dung. High and exalted views of Chriſt, the efficacy of his blood, and perfection of his righteouſneſs; that panting after the light of God's countenance, which only a child of God is capable of; theſe are not found in any heart under heaven, but in ſuch as are ſavingly changed.

T. P.

VIEWING THE LORD JESUS CHRIST AS JUDGE OF ALL, AND IN HIS OWN PERSON AND NATURE.

GOD, poſſeſſed of majeſty, of wiſdom, and of juſtice, as God-Man Mediator, of unbounded love, fully evinced by all the weakneſs and infirmities of human fleſh, in which he ſhared a part as well as ſuffered death; and as a ſpotleſs Man, what ground of confidence, what ſure foundation for an humble hope,—oh! what a ſource for heart-felt joy, nay, for a chearful animation all through life, has every believer, every blood-bought ſoul, when he views the union that has taken place betwixt this God and him; for "he that is joined to "the Lord is one ſpirit." 1 Cor. vi. 17. Can any one doubt the certainty of ſuch a fact, that an intimate union does take place between the Lord Jeſus Chriſt and each believing heart? Behold him taking the human nature into union with his own divine; living upon earth for more than thirty years; thinking, ſpeaking, acting as a man in all his travail here below; at length dying an ignominious death, and, on the third day (becauſe impoſſible the human nature thus connected with the Godhead ſhould ever ſee corruption), he roſe triumphant; and, at the appointed hour, aſcended into heaven, in the full face of day and in the preſence of evidences not a few, to take poſſeſſion, in our nature, of that glory and thoſe manſions, God hath prepared for them that love him; and there he dwells before the throne, as the ſure pledge of their arrival there, and at the right hand of God there ever lives their glorious Interceſſor and High Prieſt. And after having ſeen thus much, can any poor, weak, doubting mind, ſuſpect the fact? and ſay, For ſome, for ſtrong believers it may be, but it is too great for me;—let ſuch reflect, that actions which ſurpaſs the thought of men and angels, do but become our God, and therefore ought to be believed and given credit to, if for no other reaſon; but of others we might draw forth a numerous train—Oh believer! what a proſpect here unfolds itſelf to your aſtoniſhed eyes; you are the

object of the Father's love—" For the *Father himſelf* loveth you." John xvi. 27. The Son not only laid down his life for you, but you are become his ceaſeleſs charge; for, ſpeaking of his church under the title of a vineyard, he ſaith, " I the Lord do keep it, I will water it every moment; leſt " any hurt it, I will keep it night and day." Iſai. xxvii. 3. And if he ſpeaks in ſuch ſtrong terms of the Church collectively, ſurely the ſame will hold good of each individual that compoſes it: for if one be loſt, the whole muſt be imperfect; as much and as evidently as the body is imperfect, if it want a limb.

You ſurely cannot doubt either his tenderneſs or love, who bears emphatically the title of *The good Shepherd*; to evidence the firſt, he ſays, " I know my ſheep, and am known of " mine, and none ſhall ever pluck them out of my hand:" and to prove the laſt, " I lay down my life for my ſheep."—Facts are ſtubborn things, eſpecially when eſtabliſhed by faithful witneſſes; therefore look at him in this point of view, and your own connection with him, oh! believer, then doubt his affection, or your ſafety, if you can!—How is the proſpect rendered doubly beautiful, when, ſtanding on an eminence, we look around and view the ſtretching landſcape, far as eye can reach, and then ſay, this all belongs to my Father, and when arrived at maturity will be as ſurely mine as now it is his, for he hath already given me the earneſt of inheritance; this brings to our mind a verſe truly applicable to the Chriſtian's caſe, which we have ſomewhere met with, though where we do not recollect.

" Yes, I to the end ſhall endure,
" As ſure as the earneſt is given;
" *More happy*, but not *more ſecure*,
" The glorified ſpirits in heav'n."

Is not this thy caſe, oh! believer? Though ever ſo weak, haſt thou not undeniable marks, inconteſtible evidences, that the Holy Spirit hath been at work with thy heart, and renewed thee in the ſpirit of thy mind? elſe what means that anxious ſolicitude for the return of the

light

light of thy Father's countenance? how came thou to hate ſin, or love holineſs? Was this the ſpontaneous growth of thy natural heart? Methinks thou canſt not but anſwer, Oh! no.—Then it muſt have been the operation of the Holy Spirit there, his own moſt bleſſed implantation, for Satan would not have ſown ſuch precious ſeed, had it been in his power; it therefore muſt be his of whom it is ſaid, "He that hath begun a good work in you, will carry it on "to the day of Jeſus Chriſt."

What reaſon has the believer to rejoice at viewing the next link in the bleſſed chain of ſalvation, at the happy thought of what he ſhall be put in poſſeſſion of, when arrived in his Father's houſe above! Then ſhall he ſee as he is ſeen, and know as he is known; then ſhall he be for ever in that preſence where there is fulneſs of joy, and be ſeated at his right hand, where there are pleaſures for evermore.—He ſhall then—but ſtop my pen, arreſted be each thought—why ſo fooliſh to attempt deſcribing what thoſe pleaſures are which God hath prepared for them that love him? when the lip of eternal truth hath declared reſpecting them, that "eye hath not ſeen, "nor ear heard, neither hath it entered into the heart of "man to conceive" of them.

But now for the reverſe of the medal—and, oh! how unlike the other ſide!—If any of our readers claſs with theſe, their conſcience, while they read, makes plain the fact—and, as to the wicked, what have they not to fear! —Oh! conſider the truth of what we have been treating on, in all its various parts—that a general final judgment there will ſurely be, proved from reaſon, the nature of things, man's general foreboding it, as well as the word of God—Reflect, Sirs, on the nature of a judge's office; what qualities he ſhould poſſeſs; that the Lord Jeſus Chriſt is the appointed Judge; that all thoſe qualities he does moſt eminently poſſeſs—look at Him, as God, in his own nature, full of majeſty, of wiſdom, and of juſtice —As God-Man running over with love, tenderneſs, and ſympathy—and as man poſſeſſed of ſinleſs perfection—then view what

what believers have to hope and to rejoice in, as taken into union with their bleſſed Lord, as being objects of the Father's love, of Jeſu's ceaſeleſs care, and of the Holy Spirit's work —for " they are his workmanſhip, created anew in Chriſt " Jeſus."

And can you bear to look at their proſpects, behold their inheritance, and have no heart to wiſh yourſelves like them? —yes, you can, and feel at the ſame time riſings of enmity againſt it all, unleſs the Lord affect your heart; and, like the filthy ſwine, would rather wallow in the mire.—Oh! ſeriouſly reflect! you are enemies to God—who is omniſcient, and therefore knows your inmoſt thoughts; who is omnipreſent, and therefore cannot eſcape his eye; and who is omnipotent, and therefore you cannot form the moſt diſtant hope to overcome him—Yet who is full of mercy, who waiteth to be gracious, who willeth not the death of a ſinner, but rather that he ſhould turn from his wickedneſs and live; and who never caſts out any that come to him; but with open arms, in the kind language of the Goſpel, invites whoſoever will to come. From theſe and ſuch like conſiderations, may the Lord alarm your fears, challenge your love, and draw forth all the powers of your ſouls—and from theſe conſiderations, and many others which their minds ſuggeſt, may the Saints be learning to live more like themſelves, and leſs like the world; for ſince ſuch are their circumſtances, ſo ſafe, ſo honourable, their proſpects ſo great, and their inheritance ſo ſure—" what manner of perſons ought ye to be, in all " holy converſation and godlineſs?"

Let ſaint and ſinner both reflect, they are haſtening quickly to the grave—therefore, O man, " whatſoever thy hand " findeth to do, do it with thy might; for there is no work, " nor device, nor knowledge, nor wiſdom, in the grave, " whither *thou* goeſt."—And as death leaves thee, judgment will ſurely find thee.

Z. Z.

SELECT

SELECT SENTENCES.

OR

SAYINGS of a GOSPEL MINISTER.

THE new creature receives his life from Chriſt Jeſus, and breathes in the element of free grace.

The blood of Chriſt is the Pacific Ocean for the believer to ſwim in, to his haven of eternal happineſs.

If a ſoul had a ſight and ſenſe of the guilt of all the damned in hell, one ſight of Chriſt, by faith, would entirely remove it.

Chriſt is the treaſure houſe, faith is the key, prayer unlocks the door, and the Holy Spirit ſhews us the treaſury.

God the Father plunged the ſword of vindictive juſtice into the heart of Jehovah Jeſus, as God-Man Mediator.

The Holy Spirit, as he teſtifies of Jeſus, puts God's people into the actual poſſeſſion of his love.

In the covenant of grace is exhibited and ſet before us the riches and freeneſs, the ſovereignty and fulneſs, of that mercy which is from everlaſting to everlaſting, which encircles the people of God, and by which they are ſaved with an everlaſting ſalvation.

God the Father has choſen his people out of his own heart's love in Chriſt, before the foundation of the world, and predeſtinated them to be "veſſels of mercy," whom he hath by his purpoſes and decrees "appointed unto "glory."

"Bleſſed are the people that know the joyful ſound" of ſalvation by grace, of ſins pardoned, and tranſgreſſions and iniquities freely, perfectly, and eternally forgiven, through the ſacrifice of Jeſus.

Chriſt Jeſus is King of Kings and Lord of Lords; all worlds, beings, and things are at his diſpoſal and under his feet; ſo that he can cruſh his enemies into hell, and preſerve his church in the world unto the day of his appearing.

The

The covenant of grace is made on the behalf of the elect, and it is the effect of God's infinite wiſdom, proceeds from God's everlaſting love, is built upon everlaſting mercy, is eſtabliſhed upon the everlaſting righteouſneſs of Jeſus, contains everlaſting conſolation, and everlaſting life is given in it to all the people of God.

All the veſſels of mercy are put into the Mediator's hands, and all the mercy with which we are to be filled, is contained in the fulneſs of our Lord Jeſus.

The elect being wrapt up together with Chriſt in the covenant, it is utterly impoſſible for them to periſh.

God the Father muſt firſt ceaſe to love Chriſt, before he can ceaſe to love his people; and he muſt be unmindful of his covenant, before he ceaſes to make good his promiſes to his dear people, whom he eſteems as his jewels, his crown, his joy, his portion, his inheritance, and his peculiar treaſure.

There is in that heart which is effectually wrought upon by the Holy Ghoſt, an invincible hatred againſt all ſin.

The love of God never ceaſes towards his dear people; ſo neither ſhall the promiſes of his grace fail of being fulfilled unto them.

The fall of man made way for the diſplay of God's love and mercy.

Sin cannot damn that ſoul for whom Chriſt ſuffered.

The law, by the ſufferings of Jeſus, has received more honour than if ſin had never entered into the moral world.

The Lord Chriſt courts ſinners with tears of blood.

The love of Chriſt is the death of ſin.

CHAMPIGNON.

TRURO, April 9, 1790.

TO

From the Right Hon. the Counteſs of HUNTINGDON,

TO THE

REVEREND MR. PRIESTLEY.

REVEREND SIR,

CONSISTENCY of character muſt ever claim reſpect; and that, in proportion to the juſt eſtimation due to the excellency of its object. While I therefore eſteem your zealous and faithful labours as a ſervant of Jeſus Chriſt, owned and honoured by ſucceſs from him, I am led to look to the ſource from which this can only flow; even to the foundation that *is* laid; and which admits of no other happy one, either for our preſent comfort, or future ſecurity. Thus you and I, independent of modes, or the dogmas of particular eſtabliſhments, are under the neceſſity of finding out, experimentally, that *one* true Chriſtian church, formed and eſtabliſhed by Jeſus Chriſt himſelf, on the day of Pentecoſt; the exiſtence of which, ſtill remains confined to the ſame powerful influence. We muſt not, therefore, wonder, that natural ignorance, uninfluenced by this power, rejects the wiſdom and mercy that unite in God's being manifeſt in the fleſh.

It is through this medium, of our own nature only, that inſtruction can be communicated to us in a way ſuitable to the weakneſs of our preſent condition; and is thus yielded to us by Him who is God over all bleſſed for ever.

This conſideration revives every dead and dry ſentiment of my heart. Here, alſo, every wild and

warm imagination, intoxicated by pride and ſelf-love, muſt end; and ſubmit, not only to learn of the pooreſt and moſt afflicted man in our nature, but alſo to find in him, and in HIM ALONE, a ſuitable relief for all our miſery; and, through the ſame medium, a free acceſs to all divine and heavenly wiſdom, whenever a ſenſe of our own evil renders us ſufficiently conſcious of our wants.

I fear to tranſgreſs the limits of a letter, and muſt therefore paſs over much that is moſt delightful to me, and confine myſelf to the ſtrength of the oppoſition againſt that great truth which is held forth to us in the ſtate of a Phariſee. I ſhould reaſonably ſuppoſe this, well conſidered, would fill a feeling and ſenſible mind with a horror, that would avoid, even with ſeverity, the ſpirit, creed, whole life, doctrines and diſpoſitions, of ſuch a generation of vipers, as our Lord terms them to be. Let us, then, beware of their leaven; and ever remember that a little of it leavens the whole lump; and by that means deludes the ſoul from the glory, ſimplicity, and divine ſweetneſs of the Goſpel; which would lead us, as poor ſinful worms, to find out the daily food of immortality, in Jeſus Chriſt alone. It is from this rock (if we are the happy inhabitants of it) we can only ſing—it is here that truth, in the abſtract, can only be found to ſatisfy the ſad variety of human miſeries, and finally ſeparate us from ourſelves; and it is here, alſo, that every earthly ſacrifice is counted as nothing; while all our ſpiritual and rational capacities become witneſſes of ſuch immutable evidence of divine mercy and eternal glory, ſo ſecured.

Thus faith, that faith which is the ſubſtance, or ſubſiſtence, of things hoped for, and the evidence of things

things not ſeen, muſt carry the day; and by it walking in the light, as God is in the light, the blood of Jeſus Chriſt cleanſes us from all ſin; while his heavenly and divine Spirit, daily carrying us forward, leads us experimentally into thoſe various ſtates, which he himſelf has declared to be truly bleſſed. And now, my kind friend, allow me to extend the freedom of my thoughts, and the length of this letter, by an illuſtration of one of thoſe bleſſed ſtates—and which I can depend upon as a fact.

I was well acquainted with Mrs. Mitchell, the daughter of Biſhop Burnet, one of very ſuperior parts, and an excellent woman—to the beſt of my memory, from her I had the following pleaſant fact conveyed to my ſtill-admiring mind.

Her father, the Biſhop, from his zealous care of his dioceſe, made it a rule yearly to viſit the various pariſhes of which it was compoſed; and with the moſt diſtinguiſhed regard, ſuch miniſters as were eminent for their piety, and moſt attentive in their care of the ſouls of the people—One of thoſe had frequently expreſſed the great importance of well underſtanding our Lord's meaning of the Beatitudes; and of this in particular, "Bleſſed are the meek, for they ſhall "inherit the earth." Many anxious enquiries yet left this gracious miniſter unſatisfied in his own mind, of the juſt and true explanation of it, and many prayers were added to prevent any partial view of it, or haſty opinion from the learned, favoured by him.

In this unreſolved ſtate, he took a morning walk ſome conſiderable diſtance from his pariſh; and obſerving an habitation more wretched than he had before ſeen, walked towards it, and, to his ſurpriſe

heard a voice of great and joyous praiſe—drawing nearer, he heard it as that of an individual only—He wanted to learn the cauſe, and looking in at the window, viewed the poor inhabitant in the moſt wretched ſtate of outward want and poverty that he had ever beheld—She had, on a little ſtool before her, a piece of black bread and a cup of cold water; and with her eyes and hands lifted up to Heaven, as in a rapture of praiſe, added theſe words,—"What! all this, and Jeſus Chriſt, too?—What! "all this, and Jeſus Chriſt, too!" It wants not to be added, that with the living leſſon which this bleſſed man here learnt, he, with holy gratitude, returned, well underſtanding who only inherited, in our Lord's ſenſe, the whole earth, by poſſeſſing Him—And thus we beſt find out the ſuppoſed paradox of our dear brother Paul; as having nothing, yet poſſeſſing all things.

My prayers are earneſt for the ſucceſs of your publication, which I believe will be a bleſſing to the church of Chriſt, as the effect of truth, and the power of it ever will; and my eſteem for you makes me hope the length of this letter, and the freedom with which I have communicated my ſentiments, will only be conſidered as a natural effect of that friendſhip and invariable regard with which I remain,

REVEREND SIR,

Your ever faithful

And obliged Friend,

S. HUNTINGDON.

SPA-FIELDS,
April 26, 1790.

AN

AN AUTHENTIC ACCOUNT

OF THE

CONVERSION AND EXPERIENCE OF A NEGRO,

Extracted from a Letter written by a Gentleman who was Secretary to Lord H— during part of the late American war.

SOME years ago a friend of mine, by a particular providence, had occaſion to be in North America, where, among other adventures the following circumſtance occurred to him, which I will take leave to put down in his own words.

" Every day's obſervation convinces me that the children of God are made ſo by his own ſpecial grace and power; and that all means, whether more or leſs, are equally effectual with him, whenever he is pleaſed to employ them for converſion.

" In one of my excurſions while I was in the province of New York, I was walking by myſelf over a conſiderable plantation, amuſed with its huſbandry and comparing it with that of my own country, till I came within a little diſtance of a middle aged negro, who was tilling the ground. I felt a ſtrong inclination, unuſual with me, to converſe with him. I aſked him ſome little queſtions about his work, which he anſwered very ſenſibly. I wiſhed to know if his ſtate of ſlavery was not diſagreeable to him; and whether he would not gladly exchange it for his liberty. " Maſer, (ſaid he, looking ſeriouſly upon me) I have wife and children; my maſer takes care of them, and I have no care to provide any thing. I have a good maſer who teach me to read, and I read good book that make me happy." I am glad, replied I, to hear you ſay ſo; and pray what is the good book you read? " The Bible, maſer, God's own good book." Do you underſtand, friend, as well as read this book? For many can read the words well, who cannot get hold of the true and good ſenſe. " True, maſer," ſays he, " I read the book much before I underſtand, but at laſt I felt pain in my heart. I found things in the book that cut me to pieces."

Aye,

Aye, ſaid I? and what things were they? "Why, maſer, I found I had a bad heart, maſer, a very bad heart indeed. I felt pain, that God would deſtroy me becauſe I was wicked, and done nothing as I ſhould do; God was holy and I was very vile and naughty; ſo I could have nothing from him but fire and brimſtone in hell." In ſhort, he entered into a full account of his convictions of ſin, which were indeed as deep and piercing as any I have ever heard of; and what ſcriptures came to his mind which he had read, that both probed him to the bottom of his ſinful heart, and were made the means of light and comfort to his ſoul. I then enquired of him what miniſtry or means he made uſe of; and found that his maſter was a Quaker, a plain ſort of man, who had taught his ſlaves to read; but who had not, however, at any time converſed with this man concerning the ſtate of his ſoul. I aſked, likewiſe, how he got comfort. "Oh! maſer," ſaid he, "it was Chriſt gave me comfort by his dear word. He bid me come to him, and he would give me reſt; for I was very weary and heavy laden." And here he went through a liſt of the moſt precious texts in the Bible, ſhewing me by his artleſs comment upon them as he went along, what great things God had done for his ſoul in the courſe of ſome years.

Being rather more acquainted with the doctrinal of religion, and the analogy of the Bible than he was, or in his ſituation could eaſily be, I had a mind to try how far a ſimple untutored experience, graciouſly given, without the uſual means, could carry a man from ſome ſpeculative errors; and I therefore aſked him ſome queſtions about the merit of works, the juſtification of a ſinner, and the like. I own I was as much aſtoniſhed at, as admired the ſweet ſpirit and ſimplicity of his anſwers, with the heavenly wiſdom God had put into the mind of this negro. His diſcourſe flowing merely from the richneſs of grace, with a tenderneſs and expreſſion far beyond the reach of art, perfectly charmed me. On the other hand, my entering into all his feelings, together with an account to him, which he had never heard before, that thus and thus the Lord in his mercy dealt with all his children, and had dealt with me, drew ſtreams of joyful tears down his black face; that we looked upon each other, and

talked

talked with that inexpreſſible glow of Chriſtian affection, that made me more than ever believe, what I have too thoughtleſsly profeſſed to believe, the communion of ſaints. I ſhall never forget how the poor excellent creature ſeemed to hang upon my lips, and eat my very words, when I enlarged upon the love of Chriſt to poor ſinners, the free bounty and tender mercy of God, the frequent and delightful ſenſe he gives of his preſence, the faith he beſtows in his promiſes, the victory this faith is enabled to get over trials and temptations, the joy and peace in believing, the hope in life and death, and the glorious expectation of immortality. To have taken off his eager, delighted, animated air and manner, would have been a maſter-piece for a Reynolds. He had never heard ſuch diſcourſe, nor found the opportunity of hearing it before. He ſeemed like a man who had been thrown into a new world, and at length had found company.

Though my converſation at leaſt laſted two or three hours, I ſcarce ever enjoyed the happy ſwiftneſs of time ſo ſweetly in all my life. He would accompany me as far as he might, and I felt for my part ſuch a delight in the ſavoury, artleſs, ſolid, unaffected experience of this dear ſoul, that I could have been glad to have ſeen him often then, or to ſee his fellow at any time now; but my ſituation rendered this impoſſible; I therefore took an affectionate adieu, with an ardour equal to the warmeſt and moſt ancient Chriſtian friendſhip, telling him that neither the colour of his body, nor the condition of his preſent life could prevent him from being my dear brother in our dear Saviour; and that though we muſt now part, never to ſee each other again in this world, I had no doubt of our having another joyful meeting in our Father's houſe, where we ſhould live together and love one another throughout a long and joyful eternity. "Amen, Amen, my dear maſer; God bleſs you, and poor me too, for ever and ever." If I had been an angel from heaven, he could not have received me with more evident delight than he did; nor could I have conſidered him with a more ſympathetic regard, if he had been a long known Chriſtian, of a good old ſort, grown up into my affections in the courſe of many years."

May

May I be permitted to add, This honour does God put upon the uſe of his holy word, and this is one of the bleſſings, among others, of having it in our own mother tongue.

A THOUGHT ON JEREMIAH xvii. 9.

The heart is deceitful above all things, and deſperately wicked.

THIS is one of the firſt leſſons of practical religion, and a leſſon the Chriſtian is learning all his life. However the people of God may differ in other points, if the whole company of believers from Adam till this moment were convened, they would unite in one teſtimony to this great truth. Abel, who bled for Chriſt; Enoch, who walked with God; Abraham, the friend of God; Moſes, who talked with God; David, who ſang of God; the amiable diſciple who lay in the boſom of God, and he who learned the goſpel in the third heavens; all, all would ſay, *The heart is deceitful above all things.*

This is the *inward* enemy, worſe than all outward foes: an enemy in every ſtage of life. An enemy to be always watched, by the babe in grace and the father in Chriſt. How hard to bring back the heart when once it has wandered! How often does it loſe the ſweeteſt frames! How readily does it take fire with a ſpark of temptation! How ſoon do the beſt reſolutions vaniſh; ſo that we are not the ſame perſons in the evening that we were in the morning, nor the ſame in the morning that we were in the evening. Surely, Reuben's character belongs to the human heart—*unſtable as water.*

Painful, but profitable knowledge! Bleſſed be God for it! Hence we learn the value of Chriſt—the need of his righteouſneſs—the greatneſs of his love, and the power of his grace, which can mend what we ſo often ſpoil, and is ſtronger to ſave than ſin is to deſtroy.

PUBLICUS.

To

To YOUTH.

Remember the Sabbath-day to keep it holy, Ex. xx. 8.

Thrice welcome ſacred hours,
Bright pledge of reſt above;
Where ſaints employ their nobleſt pow'rs
In worſhip, praiſe, and love.

THE inſtitution and obſervance of a weekly ſabbath, is one of the nobleſt and ſtrongeſt bulwarks of publick religion. It is a ſtanding memorial of divine grace to man. The Jewiſh ſabbath was deſigned to commemorate the birth of the creation; and to remind man of his abſolute dependance upon the Almighty Creator.—The Chriſtian ſabbath exhibits far brighter ſcenes. Redemption from ſin and hell, accompliſhed by the incarnate, obedient, bleeding, riſing Jeſus. The iron fetters of death are broken; his envenomed ſting extracted; his gloomy dungeon demoliſhed. The law of God is magnified, and juſtice ſhews its untarniſhed honours. Grace ſmiles upon the reſplendant throne, and points to the new Jeruſalem above, the everlaſting habitation of the redeemed.—My young friend, *Remember the ſabbath day to keep it holy*. With eager gratitude ſeize the golden ſeaſons of mercy, which the day of God affords. Reſort to the ſanctuary of the Lord, and enquire in his temple. Let no vain converſation or engagements infringe upon the holy hours; but let the pleaſures of religion occupy them all. And then, while multitudes ſquander away the days of heaven in worldly employments, deſtructive amuſements, or ſtupid ſloth, you will find that a day ſpent for God is better than a thouſand in the ways of ſin.

J—— B——n.

Hanley.

A SOLILOQUY.

SURELY my ſoul eſteems thee my God, as the chief good, the fountain of being and bleſſedneſs; I look on thy perfections with ſilent admiration; my devout affections are awakened, all the powers of my ſoul hang with ſupreme complacency on thy throne, they reſt in thee with joy unſpeakable; I eſteem thee as the moſt excellent being; the happineſs of all thy creatures and their eternal glory. How then, O thou allwiſe and unchanging Lord! can I withold from thee my warmeſt love! Since thou art ſo glorious in thy perfections, every power of mine ſhall be eternally employed in their contemplation, and unfold itſelf before thee. Thy nature, which is *love*, ſhall be my chief delight, manifeſted in the perſon of the great Redeemer; there ſhall I behold thee connected with thy people by the moſt endearing and ſtrong engagements: one with them in the bleſſed Jeſus, thou wilt delight to manifeſt thyſelf unto them; their minds will be ſo perfectly attuned to the heavenly happineſs, that thy bleſſedneſs will conſtitute their felicity. With what complacency does the Divine Being reſt in himſelf! He is our life, therefore we reſt in his power, and joy in God. Without fear or reſerve (according to thy covenant with the Lord Jeſus) in him I chooſe thee as my all-ſufficient good; I acknowledge thee as the author of my exiſtence, and delight in thee as its end. Oh! if thou wilt guide me by thy counſel, I will devote myſelf to thy fear and *expect* thy glory; for thou art the ſtrength of my heart and my portion for ever. Yes, the eternal God is my refuge; he that formed me will have mercy on me. My portion is far more excellent than it could be, if I called the world my own. Who would drink of the troubled ſtream, when the clear fountain is at hand? Who would give their affections and will to the variable creature, when the unchanging Creator calls in the ſweet voice of the goſpel, *My ſon, give me thine heart?* Oh! who can reſiſt the call? And does the God of glory ſtoop ſo low? Am I indeed called by that endearing name? Heirs of God!! *Herein is love,* NOT *that we loved God.* Think on the words, ſigh over the painful truth, *Not that we loved God*—Oh! rejoice at the beautiful oppoſition! BUT *that he loved us.*

ANERES.

To

To the EDITOR of the CHRISTIAN'S MAGAZINE.

REV. SIR,

IF the following account of the unhappy ſtate of an infidel may be thought worthy of a place in your Magazine, you are welcome to it. Your's, C. D.

Mr. N. was conſtantly taken by his father to public worſhip every Sunday morning and afternoon, 'till he came of age, and quitted his father's houſe to ſettle himſelf in buſineſs. Entering into new engagements and connections, he became acquainted with Sceptics, Infidels, and Deiſts. Theſe men captivated him: he liſtened to their converſation on the *prejudices of education*; the *ſhackles and reſtraints* which were unreaſonably impoſed upon youth by *ſuperſtitious parents*; *the natural rights of rational and moral agents to think and talk freely on all ſubjects*, provided they were free from diſturbing the government, and acted well as members of ſociety; that the *whole of religion* conſiſted in doing as one would wiſh to be done by. If this was done, it was of no importance whether a man *believed or diſbelieved Chriſtianity*, or whether he *revered or ridiculed* Chriſt and his apoſtles, Moſes and the prophets. Drinking deep of this dreadful ſtream, as well as the *liquor* on the table, he began to approve and reliſh the doctrines advanced by theſe ſoul-deſtroyers.

Now, publick worſhip was thrown aſide; he left off prayer, ridiculed it as an unneceſſary attempt to inform the Deity of our wants: in conſequence of this, and in conformity to theſe ſentiments, he neither aſks for God's bleſſing before the *hours of ſleep*, nor returns him thanks in the morning for having watched over, and preſerved him the *paſt night*: nay, Mr. N. ſits down to his meals with no more thought of him, who daily ſpreads his table, than the beaſts that periſh, and therefore never aſks a bleſſing on his food; and whenever at the table of his friend, he can be ſo rude as to turn a deaf ear, and talk to the perſon next him while (as it is generally termed) the grace is ſaying. The ſame diſregard he ſhews when a return of thanks is expreſſed for the mercies received. Mr. N. has now been upwards of ſeven years in this deplorable ſituation, living as without God in the world. He ſeeks for the company of men like himſelf, Atheiſts, Deiſts, and Infidels. His Sundays are ſpent in an idle and

unprofitable manner. His books are poiſonous, tending to encreaſe a hatred to God and Chriſt; and if any infidel writer publiſhes a book in which he boldly blaſphemes *the perſon, the miracles, the life of Jeſus Chriſt,* he buys the book, and reads it *with eager delight.*

Sir, is not this ſtate of mind dreadful and deplorable? May God awaken poor Mr. N. out of it, before he goes hence and is no more ſeen. Amen.

I utter that ſhort prayer, becauſe I know Mr. N. is not out of the reach of God's power, who may by ſome means, perhaps loſſes, ſickneſs, or other means, bring him to himſelf. I truſt in God to anſwer the prayers of his Chriſtian friends. I diſcovered a few days paſt that he was in horrible fears of a fit of illneſs. I know that habitually he hates to enter a ſick friend's chamber, and would be ſo frighted to ſee a miniſter come into the room, that he would inſtantly and abruptly quit the place; and was he by any means obliged to ſtay, it would be a torment to him: ſuch is the ſtate of a mind given up to infidelity. No love to God, no delight in his ways, an abhorrence of his ſabbaths, a hatred to his miniſters and people, a prayerleſs life, totally deprived of communion with God, and a ſtranger to that peace which paſſeth all underſtanding; but which Chriſtians enjoy here in this world, and are thereby prepared to enjoy it for ever in the world to come. And now I ſay to Mr. N.

O! Sir, (a torment to yourſelf and to your friends) unhappy Mr. N. may God ſhew you the folly of attempting to deſtroy the evidences of Chriſtianity, which ſo copiouſly are offered throughout the whole Bible. May he enable you to ſee that Infidelity, attended with all its horrid train of blaſphemies, ridicule, and banter here, can never make up an equivalent for the loſs of your immortal ſoul for ever. Conſider this in time, and may God bring you into the way of ſalvation through Jeſus Chriſt our Lord. Amen.

P. S. It is adviſed that every infidel ſhould aſk himſelf and his companions, what kind of happineſs they would wiſh, hope, and deſire to have in eternity, upon a ſuppoſition that the ſoul is immortal, or that there will be a future ſtate of exiſtence? Let them not reſt till they find out a better than the Bible propoſes, or elſe accept of that with a glad and thankful heart.

POETRY.

POETRY.

By Grace ye are ſaved. EPH. ii. 5.

1.

SELF-righteous ſouls on works rely,
And boaſt their moral dignity;
But if I liſp a ſong of praiſe,
Each note ſhall echo, *grace, free grace.*

2.

'Twas *grace* that quicken'd me when dead,
And *grace* my ſoul to Jeſus led;
Grace brings me pardon for my ſin,
'Tis *grace* ſubdues my luſts within.

3.

'Tis *grace* that ſweetens ev'ry croſs,
'Tis *grace* ſupports in ev'ry loſs;
In Jeſu's *grace* my ſoul is ſtrong,
Grace is my hope, and *grace* my ſong.

4.

'Tis *grace* defends when danger's near;
By *grace* alone I perſevere:
'Tis *grace* conſtrains my ſoul to love,
Grace, grace is all they ſing above.

5.

Thus 'tis alone of *grace* I boaſt,
And 'tis alone in *grace* I truſt:
For all that's paſt *grace* is my theme,
For what's to come, 'tis ſtill the ſame.

6.

Through countleſs years of *grace* I'll ſing,
Adore and bleſs my heavenly king;
I'll caſt my crown before his throne,
And ſhout, *free grace! free grace alone!*

A. C. R.

SPRING.

1.

ALLhail thou ſweet reviving ſpring!
How fair thy beauties ſhine!
How vaſt the concourſe of thy joys!
Thy pleaſures how divine!

2.

The kind return of thy delights
New pleaſure does impart;
And while thy glories I ſurvey,
The ſcene inſtructs my heart.

3.

I call to mind thoſe bliſsful days,
Which formerly I've known,
When, crown'd with peace and heav'nly joy,
I call'd the Lord my own.

4.

But each of theſe, alas! are gone;
The loſs I deeply mourn,
And wait a kind reviving ſpring,
Oh! when ſhall it return?

5.

Dear Jeſus, let me ſweetly prove,
How kind and true thou art:
Remove this dark and wintry ſtate,
And heal my wounded heart.

6.

Thou Sun of Righteouſneſs! appear,
And on a mourner ſhine;
My drooping ſoul ſhall then revive,
And taſte of joys divine.

7.

Then will I gladly, loudly boaſt,
My winter paſt and gone;
And ſing the praiſes of my God,
Who makes *each* ſpring return.

A. C. R.

JEREMIAH viii. 22.

Is there no balm in Gilead? Is there no phyſician there? Why then is not the health of the daughter of my people recovered?

UNHEALTHY and weak
By nature we are,
Declining and ſick,
And wanting a cure.
No palate for heaven,
No ſavour of God,
But hurried and driven
In vanity's road.

The

2.
The ſtrength we poſſeſs'd
In Adam our head,
Is totally loſt,
And we become dead.
The fall has bereav'd us
Of beauty within,
And God might have left us
To periſh in ſin.

3.
But mercy deviſed
A ſuitable way,
To raiſe us to life,
And rich grace diſplay.
A ſkilful phyſician
Affords us a balm,
To heal our condition,
And Satan diſarm.

4.
This medicine grows
In Gilead's land,
'Tis ſweet as the roſe
When pluck'd by the hand.
The wounded, the ſickly,
The dying, the lame,
Are all healed quickly
With Gilead's balm.

5.
The med'cine's refuſed,
When offer'd at firſt,
And morality uſed
As ſafer to truſt:
But when tired with labour,
And worn out with grief,
They come to the Saviour
To give them relief.

6.
Phyſician moſt ſweet!
Permit me to lye,
Abas'd at thy feet,
This balm to apply.
Thy blood and thy ſpirit
Reveal to my heart,
And let me inherit
In heaven a part.

J. M.

PRIMITIVE RELIGION DESIRED.

ACTS ii. 42, &c.

WHEN firſt the good Spirit was ſent
With graces and gifts from above,
What unction attended the word,
What liberty, pleaſure, and love!
How dear the communion of ſaints,
How ſweet was each common repaſt;
And when at the ſupper of Chriſt,
How largely of heav'n did they taſte!

But O, in our days what a change,
How ſtrangely is Jeſus forgot!
The contraſt ſhould make us enquire,
"Is Jeſus among us or not?"
Yet the Spirit of God is the ſame;
O may he our graces revive!
For primitive love may we pant,
For primitive purity ſtrive.

On us then, dear Saviour, beſtow
The ſpirit of praiſe and of pray'r;
Like Chriſtians of old may we love,
Like theirs be our mutual care.
Thus ſinners around us ſhall flock,
And cry for a ſhare in thy grace;
Our hearts ſhall run over with joy,
And earth ſhall reſound with thy praiſe.

G. B.

CHRIST THE BEST PREACHER.

JOHN vii. 46.

SEE God's own Son a preacher ſtands,
With life and pardon in his hands:
Hear *him* the joyful news proclaim!
For never man could ſpeak like him.

Mark, how his awful frowns ariſe,
While round he turns his piercing eyes,
Reproves a guilty world for ſin;
Sure never man could ſpeak like him!

And when we hear this prophet teach,
What God-like wiſdom marks his ſpeech!
Wiſdom which he alone can claim;
For never man could ſpeak like him.

When he invites the guilty near,
What gentle language do we hear!
Come freely drink at mercy's ſtream;
O who could ever ſpeak like him?

The Jewiſh elders give command,
And forth proceeds the armed band;
They hear—and quite amaz'd, exclaim
Sure never man could ſpeak like him.

Diſarm'd, and ſtruck with awful fear,
Before the rulers they appear,
And cry (all overwhelm'd with ſhame)
No man on earth can ſpeak like him!

O Jeſus,

O Jeſus, in this ſolmn hour
Speak to each heart with ſov'reign power;
And then, our ſouls, from guilt ſet free,
Shall *feel* there's none can ſpeak like thee.

J. B——n.

Hanley.

AN EVENING HYMN.

THE Sun at length is gone to reſt,
And ſomething ſays within my breaſt;
Forbear awhile, each earthly thing,
And haſte to meet thy Lord and King.

He ſits upon a throne above,
Shining with majeſty and love;
Methinks I hear him ſweetly ſay,
Come ſinner, riſe and come away.

I come, my Jeſus, fraught with joy,
Swift on the wings of love I fly,
Within thy arms ſecure to lay,
Till mortal cares are paſt away.

And now I want, dear bleſſed Lord,
Ever to keep thy holy word;
And firm to Heav'n's unchang'd decree,
To keep this wand'ring heart for thee.

Here may'ſt thou ever, ever reign,
And never let us part again;
Then often this ſhall be expreſs'd,
Was ever ſoul than me more bleſt!

E. S.

TO THE PAST YEAR.

Written in Affliction.

GO, thou ſtrangely chequer'd ſcene,
Rugged rocks and valleys green;
Clouds and tempeſts oft ariſe,
Then diſperſe and leave the ſkies;
Yet ſo long the tempeſts ſtay
That they weary out the day.—
Go, ye many painful fears,
I am nought in your arrears;
Pale diſtreſs and agony,
Ye have nought to do with me;
Go, with all your frightful train,
Nor diſturb my peace again;
On the paſſing wing of time
Haſten to ſome unknown clime.
Will the coming months afford
Better pleaſures to record?
Oft, I glance my anxious eye
Where the hidden ſecrets lie;
Hope, I'll ſmooth thy ruffled wing,
And in midnight bid thee ſing,
Thy ſweet warbling through the night
Chears me to the dawning light.
Days and months, and years roll on,
Cares and time will ſoon be gone,
Yet, while dwelling in my clay,
Hope, ſweet Hope! I prithee ſtay.

SERENA.

EVENING CONTEMPLATIONS.

1.

BENEATH this ſacred grove, [rove,
Where contemplation deigns to
With her I'll gladly ſtray.
Intent on heaven and heavenly joys,
Can earth with all its tranſient toys
Invite my longer ſtay?

2.

This world is not my fix'd abode,
'Tis a probationary road
To the ætherial plains.
Soon will my pilgrimage be o'er,
Soon ſhall I gain that bliſsful ſhore,
Where joy eternal reigns.

3.

Adieu, ye toys of earth, adieu!
Eternal regions meet my view,
Celeſtial ſcenes appear.
Immortal glories charm my ſight,
While ſounds of rapture and delight
Attract my liſtening ear.

4.

Fly, fly, ye lingering hours away,
O haſte the wiſh'd-for welcome day,
That breaks this mortal chain.
Then ſhall my ſoul unfetter'd ſoar,
Then ſhall I heav'nly realms explore,
And earthly joy diſdain.

5.

Then ſhall I reach the bleſs'd abode,
Where dwells my Saviour and my God;
There, in immortal lays,
Aſcribe to him who reigns above,
The fountain of eternal love,
Dominion, power, and praiſe.

COMFORT

COMFORT for the AFFLICTED.

It is good for me that I have been afflicted.
PSALM cxix. 71.

Whom the Lord loveth he correcteth.
PROV. iii. 12.

1.

LIFT up your heads afflicted saints,
Suppress your murmurs and complaints,
And let this thought your grief remove
That your afflictions are in love.

2.

The wicked feel the scourging rod,
Yet neither know nor love our God;
But this should well be understood,
The Christian's trials are for good.

3.

'Tis good that they should bear the cross,
For this will purge them from their dross.
Afflictions answer this good end,
And is the soul's sincerest friend.

4.

'Tis good that wealth should be deny'd
When riches stir us up to pride.
Some Christians cannot bear success,
Such then will often feel distress.

5.

'Tis good that some should mourning go,
That they themselves may better know.
It makes them better love the Lord,
And value more his precious word.

6.

'Tis good in youth to bear the yoke,
And to submit to ev'ry stroke.
Afflictions wean from sense and sin,
And make the graces grow within.

7.

'Tis good that saints should trust the Lord,
And seek for comfort in his word:
There all they read will tend to prove
That their afflictions "are in love."

8.

'Tis good that life is short below;
For soon will death end all our woe,
And saints will know in heaven above
That all their trials "were in love."

SOLITUDE.

1.

WHAT though my humble name
Ne'er met the eye of praise;
What though ensnaring fame
Ne'er smil'd upon my lays;
'Tis sweet to sing,
In solitude,
My Saviour King—
He still is God.

2.

Begone! perverse desire;
Nor tempt my guilty heart.
In shade I'll tune my lyre,
Illusive hope depart;
Thy joy's a dream
Which fancy pours,
By sickly beam
In midnight hours.

3.

When dawning reason shines
The phantoms disappear,
These visionary scenes
Awake the pensive tear;
Then calm content
Assumes her seat,
Her brow unbent,
Her movement sweet.

4.

Maiden, she cries, give o'er
Thy vain pursuit of praise;
Wish to be great no more,
But tread my humble ways.
There's many a flow'r
Unfolds its sweet,
Nor boasts of pow'r,
Beneath thy feet.

UNA.

Engrav'd for the Christian's Magazine

John Owen, D.D.

Published as the Act directs, June 1 1790

THE CHRISTIAN's MAGAZINE.

FOR JUNE, 1790.

A SHORT ACCOUNT

OF THE AWFUL END OF A FEW OF THE MOST EMINENT

PERSECUTORS OF THE CHURCH OF CHRIST.

THE firſt who raiſed a public perſecution againſt the Chriſtians was the emperor Nero, of whom Tertullian tells the Gentiles, and for the confirmation of which he appeals to their public records. "We glory," ſays he, "in ſuch "an author of our perſecution; any body who knows him "may underſtand, that nothing but what is eminently good "could be condemned by Nero." Yea, he is ſtiled by the Pagan writers themſelves, a beaſt in human ſhape, and the very monſter of mankind. He was of a very cruel diſpoſition, and appears to have carried the perſecutions of the Chriſtians even to Spain, beſides a variety of torments he inflicted on the Chriſtians: in the day, he uſed to burn them alive; in the night, in his own gardens, that when day-light failed they might ſerve as torches in the night; and exhibited theſe ſpectacles for the entertainment of the people, and took delight in ſurveying them himſelf: But what was his end?—Nero being thruſt from his throne, and perceiving himſelf in danger, became his own executioner.

The ſecond perſecution was under Domitian, who is ſaid to have exceeded Nero in cruelty. He was killed by his own ſervants.

The third perſecution was raiſed by Trajan, and continued after his death by Hadrian his adopted ſon, who died of a diſtemper, accompanied with uneaſineſs of mind, as appears by ſome of his laſt words.

In the year 195, Severus, an African, got upon the throne, who was obſtinate and cruel in his diſpoſition. Under him began the ſixth perſecution. He firſt ſhewed himſelf favourable to the Chriſtians, but afterwards perſecuted them with the greateſt violence. It is recorded of him, that after he began to perſecute the church he never proſpered in his affairs, and was taken off by his wicked ſon.

About 27 years after, one Maximinius began the ſeventh perſecution, who was remarkable for his obſcure original, mean and ſordid education; for cruelty of diſpoſition, called by hiſtorians as cruel a beaſt as ever trod upon the earth; for ſtrength and ſtature beyond the ordinary ſize, and manners as robuſt and boiſterous as his conſtitution. He reigned only three years, and died a violent death.

In the year 250, Decius mounted the imperial throne. He was a good commander and prudent governor, but had an implacable enmity to the Chriſtians, againſt whom he raiſed the eighth perſecution. Though this was the ſhorteſt perſecution that had hitherto oppreſſed the church (only continuing for two years), yet it was the hotteſt they ever had. Decius was drowned in a marſh, and his body could never be found.

Gallus ſucceeded Decius, both in his government and his enmity againſt the Chriſtians. He carried on what the former had begun: but this cloud of perſecution was ſoon blown over; for having made an ignominious peace with the Scythians, his own army turned him off, and put him and his ſon to death.

He was ſucceeded by Valerian, who entered upon the empire with univerſal applauſe. In the beginning of his reign he was a patron to the Chriſtians, treating them with great kindneſs and humanity, even entertaining them in his own family; ſo that his court ſeemed a church for piety, a ſanctuary and a refuge for good men: but, alas! this pleaſant ſcene ſoon vaniſhed. The emperor being perſuaded by a magician,

magician, that the only way to proſper in his affairs was by ſuppreſſing Chriſtianity, commenced the ninth perſecution about the year 257, which continued three years and a half. At length Divine Providence puniſhed this emperor for his horrible cruelty to thoſe whoſe intereſt with heaven, while he was favourable to them, ſecured his proſperity; for not only did the northern nations break in upon the empire, but Valerian himſelf was taken priſoner by Sapor King of Perſia, who treated him below the rate of the meaneſt ſlave, uſing him as his footſtool to mount on horſeback, and after ſome years captivity cauſed him to be ſlayed alive and rubbed with ſalt, and ſo put a period to his miſerable life. His ſon Gallenus, growing wiſer by the miſcarriages of his father, ſtopped the perſecution, and reſtored peace to the church, as appears by his edict recorded by Euſebius.

As to thoſe concerned in the tenth and laſt perſecution, Diocletian the emperor, ſoon after it commenced, was obliged to reſign the empire, and became diſordered in his mind. Maximinianus Herculeus was ſpoiled of his empire and ſtrangled. Maximinanus Galerius was ſmitten with a dreadful ulcer and naſty diſeaſe; and it is to be remarked, that when the diſeaſe prevailed he ſent forth an edict, (recorded by Lactantius and Euſebius) ordering the perſecution to be ſtopped; yea, allowing the Chriſtians peaceably to enjoy their religion and their aſſemblies, and deſiring them to pray to God for his health and the proſperity of the republic, that they might enjoy his protection and live quietly under it. However, ſoon after he expired. Severus cut his own veins and died.

The laſt inſtance of divine vengeance we ſhall mention, is that of Julian, commonly called *the Apoſtate*, becauſe he profeſſed himſelf to be for ſome time a zealous Chriſtian; he even ſuffered himſelf to be ordained, and read the ſcriptures to the people before the congregation: but as ſoon as he was delivered from the fear of a rival in the empire, which was about the year 361, he began openly to reſtore Paganiſm. The following is a ſhort account of his ſchemes for that purpoſe: He endeavoured to reform Paganiſm, and its profeſſors, from more groſs corruptions, and introduce many excellent

excellent things he had obſerved among the Chriſtians; he took all occaſions of expoſing Chriſtians and their religion to ridicule, blaſpheming the ſcriptures. When he ſpoke of Chriſt he would call him by no other name than the Son of Mary, or the Galilean; and though he abſtained from open perſecution himſelf, yet he connived at thoſe who did perſecute the Chriſtians; he endeavoured to weary out the clergy by bad uſage; he ſought all means to weaken the power of Chriſtians, exacting unreaſonable ſums of money from them upon all occaſions; he ſeized treaſures and lands appropriated to the uſe of the church, and mocking them, ſaid he would eaſe them of their burdens, that they might go lighter to the kingdom of heaven: but, ſays he, if they provoke our humanity by ſedition and fighting, let them be puniſhed with ſword, baniſhment, and fire. He gave all manner of aſſiſtance and encouragement to the Jews, in contempt of the Chriſtians; he endeavoured to extinguiſh all human learning among the Chriſtians; he greatly encouraged and highly honoured thoſe philoſophers who wrote againſt Chriſtianity; he uſed the moſt popular arguments to perſuade the world to embrace Paganiſm; and he tried all his art to enſnare unwary Chriſtians to comply with Pagan ſuperſtition.

An account of his awful end is as follows: He was engaged in a war with Perſia; and in the middle of ſummer coming within ſight of the Perſian army, and having a hopeful proſpect of victory; when venturing too far without his armour, he was on a ſudden ſtruck with a horſeman's lance, which grazing on his arm, paſſed in at his ſide and went into the lower lap of his liver. The lance being two-edged, he cut his fingers while he attempted to pull it out; and fainting with the loſs of blood and ſpirits, he ſunk on his horſe's neck. It is reported by Theodoret, that Julian finding himſelf mortally wounded, took a handful of his blood, and throwing it up into the air, cried, "Thou haſt overcome me, O Galilean!" Sozomon ſays, he threw up his blood into the air as looking to Chriſt, and accuſing him as the author of his death. His wounds being found dangerous, he was laid on a target and carried into his tent, where he died about midnight, when he had not reigned full two years. His death

reſtored

reſtored ſafety and peace to the church, which, notwithſtanding ſo many perſecutions, began again to flouriſh. Though the fire had been burning ſo violently and continued ſo long, the buſh was not conſumed; while there were many who like Moſes wondered how it could exiſt, nay, even increaſed in the flames; which made ſome writers of that day declare, that the faſter Chriſtians were mowed down, the faſter they ſprang up again; and that the blood of the martyrs was the ſeed of the church.

The judgments, as well as the mercies of God, are a great deep; yet they are awfully inſtructive leſſons to the children of men, and therefore ſhould be recorded for the benefit of generations to come. The tokens of God's indignation, and the judgments he has inflicted on the enemies of his church, ſerve to convince us, that his nature is not (as many would wiſh to repreſent it) all mercy; but mercy united with the ſtricteſt juſtice and holineſs. They ſhew us the futility of every attempt to overthrow the kingdom of Chriſt, to ſtop the progreſs and eclipſe the glory of his goſpel. They have a tendency to ſtrike the mind with an awe of the majeſty and power of Jehovah, and ſometimes have been bleſt to the converſion of ſouls. They ought to impreſs the minds of Chriſtians with that infinite and continual care and love which has always been manifeſted, and ſtill is in continual exerciſe, for the preſervation of God's Zion in the world: It is his inheritance, therefore none ſhall deſtroy it: It is his garden, therefore he will be a wall of fire round about it. His church has always been infinitely dear to him, and his care over it muſt be equal to his love. The judgments with which he viſited the perſecutors of his children, are as ſo many teſtimonies of love to them, and therefore ſhould be peruſed with ſacred pleaſure—for this God is our God for ever and ever, and will be our defence and guide even through death itſelf.

UNUS.

A MEDITATION ON JOB xxv. 6.

Man, that is a worm, and the ſon of man which is a worm.

HOW humbling, yet how juſt is this deſcription! Proud mortal, review thine original. Is a worm from the earth? So art thou. Does the worm ſubſiſt on earthly productions? So doſt thou. Is a worm ſubject to conſtant dangers? So art thou. Is a worm incapable of reſiſtance? So art thou. Muſt the earth-bred worm return to the earth? So muſt thou. *Duſt thou art, and to duſt ſhalt thou return.* A worm thou art, and to worms ſhalt thou return.

Why then ſhould man be proud? Why ſhould he ſwell above the clouds, or make his neſt among the ſtars, when he muſt ſhortly mingle with the clods of the valley; and being a worm himſelf, become the food of worms?

Fellow worms, let us no more give flattering titles to one another. The titles given to man by the Spirit of God, are humbling titles. Let us think and ſpeak of ourſelves as the Holy Ghoſt ſpeaketh. Awfully did God correct the flattery received by *Herod*. *It is the voice of God and not of a man*, ſaid the *Tyrians*: But the miſtake was diſcovered when this new-made god was worm eaten.

Poor believer! envy not the rich and great and gay. Has thy neighbour a little more wealth, beauty, learning, or influence than thyſelf? Be it ſo; he is yet a worm—a *ſilk-worm* perhaps—perhaps a *glow-worm*. O envy not the worms!

Afflicted Chriſtian! this deſcription of man ſuits thy experience well: but receive encouragement. *Fear not*, ſays God, *Fear not, thou worm Jacob: I will help thee, ſaith Jehovah, thy Redeemer*. Iſa. xli. 14. A worm need not fear if Jehovah helps. Yea, ſo aſſiſted, a worm *ſhall threſh the mountains*.

But O, what do feeble worms owe to Jeſus! Sin degraded us from our original glory. We were once but a little lower than the angels; but we have fallen to the earth, and lick the duſt. To raiſe us up again, Jeſus the Lord of angels deſcends from heaven; and hear what *he* ſays in his low eſtate:

I am

I am a worm and no man, a reproach of men, and deſpiſed of the people. (Pſ. xxii. 6.) Let Jeſus be adored for his love! He has given wings to worms; by faith they begin to forſake the ground: ſoon ſhall they ſoar aloft, and be as the angels of God.

C.

REMARKS ON EPHESIANS, i. 3.

Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.

IT is of the greateſt advantage to have a thorough knowledge of thoſe with whom we have the moſt intereſting concerns—we watch their conduct; every thing in their behaviour that creates ſuſpicion of their ſincerity, gives us pain; and when we are perfectly ſatisfied their profeſſions of friendſhip are ſincere, it gives us great pleaſure.

But when we apply this to God, what pleaſure to have clear diſcoveries of his infinite love! How ſhall this be obtained, but by attending to ſuch words as theſe.—Theſe are far more than words—Thouſands in every age have experienced them. When it is ſaid, "In the beginning God created the heavens and the earth," it was an exertion of infinite power, proved by a fact; ſo when it is ſaid, "He bleſſes," it is an act of infinite love, making ſuch truly bleſſed.—Thus he bleſſed Abraham.

We ſhould not only look at the effect of this bleſſing, but at God himſelf, and pry into that infinite love which is manifeſted in thus bleſſing his people. As we know nothing of God by nature, ſo, after we are ſavingly called, we ſee him but through a glaſs darkly, therefore we ſeldom meditate on him as thus bleſſing thoſe he loves, and therefore go not to him as one that has thus bleſſed us; but rather approach him, as if we were doing ſomething to reconcile him to us.

What evident demonſtration had the Apoſtle of this truth, in every one that he firſt ſaw in pagan darkneſs, and then under his own notice created anew in Chriſt Jeſus. Such a change could be from no lower cauſe than the bleſſing mentioned in this verſe.

It is an unſpeakable mercy to have the benefit of Divine Revelation; but it is alſo of great advantage, to have before our eyes ſuch matters of fact as tend to impreſs us with the infinite importance of ſuch truths as are revealed. Thus to ſee ſuch an one as Paul, eminently employed in the devil's ſervice, brought from the kingdom of darkneſs; and at the ſame time to underſtand the cauſe: we ſee what infinite mercy ſuch enjoy; and that ſuch bleſſing muſt be the effect of free diſtinguiſhing love;—and for God himſelf to inform us, this was a love fixed in his purpoſe from eternity, not only argues its greatneſs, but that God would have us particularly impreſſed with it, and always approach him as a God who has thus loved us—How ſhould this conſideration encourage our hearts in all our addreſſes to a throne of grace!

To ſee others bleſſed is very pleaſing; but to find ourſelves ſo, what can conſtrain us more to pry into the wonderful myſtery of this love?

'Tis evident, many who believe this to be a truth, by the little attention they pay it not only loſe much comfort, but treat him who ſo loved them from everlaſting with great neglect.

Among men how do we take it, when our fellow-creatures ſlight the greateſt kindneſs we can ſhew them? and can greater love be ſhewn to us than that which God declares he had for his people from all eternity? God cannot think himſelf reſpected by thoſe who will ſcarce ſpend one moment in the contemplation of that which his own mind has been fixed on with infinite pleaſure from eternity.

The deſign of God in revealing his everlaſting love in ſo particular a manner, is to raiſe ours to the higheſt pitch—and does it not appear highly proper that he (who not only thought of us from eternity, but loved us infinitely) ſhould have this love ſo particularly noticed as to influence our daily

daily conduct, not only toward himself but toward all creatures and all things?—Shall we who are thus loved, set our affections on creature objects, and turn away from him who thus loves?

It is said *he blessed us in him*—This expression proves both the reality and greatness of the blessing—Real, because it was that which brought about the incarnation and death of him in whom we are blessed—1 John iii. 16. *Hereby perceive we the love of God, because he laid down his life for us.* Great, because the highest honour of which our natures are capable; for what higher connection could God himself have thought of for us than that which not only saves, but for ever makes us heirs and joint heirs with him who is Lord of all.

If a foreign princess is to be married to a British King, when on her journey home she is coming to the honours and enjoyments of our court; and before she arrives they are properly accounted hers.—So when we were blessed in Christ, the honours and pleasures of that high station were given us, as that which should surely be in our possession when our union or marriage with the Prince of Peace shall be consummated.—Matt. xxv. *Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world.*

This blessing then will effectually make those blessed who are interested in it.—Heaven is as really ours, and we are now as really blessed, as those who are arrived there, Eph. ii. 19.—*Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.* Could we see this more clearly, we should live more like those that are in heaven.

The greatness of those honours that were given us in Christ are also his glory, as much as the honours of a foreign princess when married to the king—the king's glory is not diminished by their being bestowed; because all she has is through him, by being his bride—and it affords peculiar pleasure, that, in like manner, will our glory be the glory of Christ himself. 2 Thess. i. 10. *When he shall come to be glorified in his saints, and to be admired in all them that believe.*—Eph. i. 19. *And what the riches of the glory of his inheritance*

in

in the ſaints. This is one of the greateſt arguments for the glory of Chriſtians; becauſe the glory of Chriſt's perſon is ſo connected with the whole church.

A great evidence this of the everlaſting nature of this bleſſing, and that it will be as immutable as Chriſt himſelf! John xvii. 23. *Thou haſt loved them as thou haſt loved me*, i. e. from everlaſting to everlaſting.

We may be certain, thoſe who are thus bleſſed, will be particularly cared for and helped in their travel to that glory which is given to them in Chriſt. That which the heart is ſet on as the chief delight, cannot be overlooked; though ſmaller things, and things of leſs moment, may be neglected by us, yet nothing can be by him. Iſaiah xlix. 14, 15. *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb?* &c.

Strong affections make us but the more unhappy, if we are incapable of making thoſe happy we love. But this is not the caſe with him who bleſſes us. He has infinite delight in putting us in poſſeſſion of what he loves to give. Zephaniah iii. 17. *The Lord thy God in the midſt of thee is mighty; he will ſave thee, he will rejoice over thee with joy: he will reſt in his love, he will joy over thee with ſinging.*

While parents prove their affections by giving to their children, they diminiſh their own riches, yet they do it freely: much more will God not only give, but glory in it; for his treaſure can never be diminiſhed, and he is determined to make known the riches of his glory on veſſels of mercy: ſo far from diminiſhing, it adds to his glory, in a way of manifeſtation; and to receive things in ſuch infinite love, gives them a particular ſweetneſs.

If this was more ſeen by us, the love that is inſeparably connected with every thing we enjoy, would be more to us than all its numerous effects; and our returns of love to God would be more evident to ourſelves: this would keep us from that ſuſpicion which ſpoils the comfort of moſt.—To have impreſſions of this bleſſing, let us take a view of Chriſt in his preſent ſtation, and conſider him as the beloved one. Iſaiah xlii. 1. *Mine elect, in whom my ſoul delighteth.* Let us conſider, as his human nature is inſeparable

from

from his divine, ſo are his people inſeparable from himſelf. —As we are bleſſed in him, we are particularly called to conſider him. A woman when going to be married, conſiders and finds pleaſure in the ſtation her intended huſband holds; and had we but clearer ideas of this ſubject, we ſhould have more thoughts of what we are to be. 1 John iii. 2. *Beloved, now we are the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.*

Is there not ſomething in heaven that was not there eighteen hundred years ago; and a glorious office fulfilling, which formerly was only held out in types and ſhadows? Chriſt made heaven, as it were, anew, when he arrived there, which proves the redeemed will ſtudy redemption for ever: the whole ſyſtem of nature will only be kept in motion and order, until the beloved ones, whom God has bleſſed, be made partakers of all that love and grace which is already given them in the everlaſting covenant; and as not one good thing failed of all that God promiſed to the ſeed of Abraham, neither ſhall the ſmalleſt be wanting to any of the ſaved.

Bleſſing is that which God has chiefly in his mind, in the preſent continuation of Chriſt's office in the heavenly world. Paul ſaw little of this once, but now ſees it was the chief thing in the divine mind concerning himſelf. When David had ſhared of ſuch great mercies, he ſays, *According to thine own heart, thou haſt done, &c.* It is evident he had not the leaſt idea at one time of the great things that God intended to give him. And what is all that which is now going on both in heaven and earth, but conveying to the redeemed the bleſſings given them in Chriſt before the world began?

When our thoughts turn on any town remarkable for ſome particular kind of manufactory, it is common to think of what is going on there: ſo if we think of heaven, we ought to conſider what are the chief things that are there going on, and this ſhould engage our thoughts in a peculiar manner; ſince the greateſt things that are carrying on there, concern both our temporal and eternal intereſts, and are there ſo attended to, that Chriſt may truly ſay, "*I have*

"*engraven*

"*engraven them upon the palms of my hands;*" i. e.—ourſelves and all our concerns.

This inſures us, all our troubles, difficulties and darkneſs, will infallibly be bleſſings to us; for all things work together for good to them that love God. It would ſpoil the whole of that glory God is aiming at in that rough way he (in infinite wiſdom) ordained we ſhould walk, if one thing ſhould fail of working for our good.

It ſhall be a right though a rough way; his wiſdom will ſhine beſt in the darkeſt and moſt crooked parts; and though his own glory is the chief thing he has in view, yet it is entirely connected with the everlaſting good of his children: this was evidently the caſe with Job; his underſtanding was enlarged by the whole trial, and his impreſſions of God's kindneſs far greater than before.

This bleſſing takes in the whole of whatever was to be permitted, and would make all contribute to the glory of love, wiſdom and grace, eternally. The martyrs went through ſufferings too great to be deſcribed, yet it *all wrought for them a far more exceeding and eternal weight of glory.*

T. P.

EXAMPLES OF DILIGENCE IN READING THE SCRIPTURES.

JOSEPHUS teſtifies of his countrymen the Jews, that every one of them, if aſked concerning the laws of Moſes, could anſwer as readily as he could tell his own name. The *Bereans* are commended for ſearching the ſcriptures daily. *Timothy* knew the ſcriptures from a child. *Aquila* and *Priſcilla* were ſo well acquainted with them, that they were able to inſtruct the eloquent Apollos, and to expound to him the way of God more perfectly.

Eraſmus ſpeaking of *Jerom*, ſays, "Who ever learned by heart the whole ſcripture, or imbibed, concocted, handled, or meditated upon it as he did?" This holy father it was who adviſed the Chriſtian women of his time, not to lay the

the Bible out of their hands, till they were overcome with ſleep.

Tertullian, after his converſion, was taken up night and day in reading the ſcriptures, and got much of them by heart.

Proſper was remarkably aſſiduous in reading the ſcriptures, and uſually had the four evangeliſts in his hands.

The emperor *Theodoſius* wrote out the whole New Teſtament with his own hand, and read ſome part of it every day.

Theodoſius the ſecond, dedicated a good part of the night to the ſtudy of the ſcriptures.

George, prince of Tranſylvania, read over the Bible ſeven and twenty times.

Alphonſus, king of Arragon, read it over with a large comment fourteen times.

The venerable *Bede* read the ſcriptures with ſuch affection, that he often wept over them, and uſed to conclude with prayer.

Bonaventure wrote out the Bible twice, and learned moſt of it by heart.

Zuinglius wrote out St. Paul's Epiſtles, and got them by heart.

Thomas Cromwell (Earl of Eſſex) in his journey to and from Rome, learned all the New Teſtament by heart, and it was the means of bringing him to the knowledge and love of the truth.

Biſhop *Ridley* thus atteſts his own practice, and the happy fruit of it: "The walls and trees of my orchard, could they ſpeak, would bear me witneſs, that there I learned by heart almoſt all the Epiſtles, of which ſtudy, although in time a great part was loſt, yet the ſweet ſavour thereof I truſt I ſhall carry with me to heaven."

Dr. Gouge uſed to read fifteen chapters every day, five in the morning, five after dinner, and five before he went to bed.

Mr. Jeremiah Whitaker uſually read all the Epiſtles in the Greek Teſtament, twice every fortnight.

A poor priſoner being confined in a dark dungeon was never indulged with a light, except for a ſhort time when

his food was brought him; he uſed then to take his Bible and read a chapter, ſaying, he could find his mouth in the dark, but not read in the dark.

Dr. Robert Harris inſerted this clauſe in his will. "Item, I bequeath to all my children, and their childrens children, to each of them a Bible, with this inſcription, None but Chriſt."

Let the reader *go and do likewiſe*. Let theſe examples ſhame the ſlothful worldly profeſſor, and be a ſpur to greater diligence in all. May our names be among the admirers and ſtudents of God's word, and be written among ſuch happy perſons; if not in the records of the church, yet in the annals of heaven!

SELECT SENTENCES.

THERE are thoſe who are well enough contented with their ſins, but always diſcontented with their condition; who complain more of their eſtates being no better than their hearts.

The ſpider weaves her web and then hangs the fly in it; ſo Satan helps ſinners to weave the web of ſin with religious pretences, and then hangs them in the ſnare.

Thoſe who have a good conſcience, have not always a good name.

The old ſerpent ſpits his venom at the godly through the mouths of the wicked.

If Satan cannot ſtrike his fiery darts into our conſcience, he will put a dead fly into our names. The people of God are repreſented to the world in ſtrange forms: how ſtrangely does a ſaint appear when put into the devil's dreſs! ſomething like thoſe primitive Chriſtians that were cloathed with bear ſkins, and painted with red devils.

Chriſt Jeſus went more willingly to ſuffer than we do to pray.

The

The drunkard makes his body a tunnel for wine and ſtrong drink to run through.

The epicure makes his body a living tomb to bury the good creatures of God.

Death in ſcripture is called a ſleep; but it is *much* eaſier for God to raiſe all the dead, than for us to awake one that is aſleep.

Sometimes the ſaints ſow the land with their bodies, Pſal. cxlii. 7. and water it with their blood, Pſal. lxxix. 3. But their bodies, whether impriſoned, beheaded, ſawn aſunder, burnt, or devoured by wild beaſts, ſhall riſe and ſit with Chriſt upon his throne.

The bodies and ſouls of the wicked at the great day will be joined together as briars to ſcratch and tear one another for ever.

Grace in a Chriſtian of a bad diſpoſition, is like a gold ring on a leprous hand, or a diamond ſet in iron; yet we are to ſeparate the precious from the vile, and if there be any thing of Chriſt there (though ever ſo little) it is our duty to love it.

The ſaved will be to eternity in a flame of love, and the loſt in a flame of fire; both of which are never to be quenched.

Contentions in religion are never more hot than when the love of profeſſors is moſt cold.

For a wolf to worry a lamb is uſual, but for one lamb to worry another is unnatural.

For Chriſt's lily to be among the thorns is common, but for this lily to become a thorn to injure and tear itſelf is unuſual.

The differences of Chriſtians will be a foil to ſet off heaven the more.

A Chriſtian in this life is like quickſilver, which has a principle of motion in itſelf, but not of reſt.

Chriſtians in this life are like tearing brambles, but in heaven like the olive and myrtle tree, which form a wonderful ſympathy; wherever they grow near together embrace each other.

Heaven is not like Noah's ark that received beaſts into it, both clean and unclean; nor like Pharaoh's court where the vermin came. Exod. x. 6.

Joſeph gave his brethren money and proviſion for the way, but the full ſacks were kept till they came to their father's

houſe. God gives us a little of the hidden manna by the way, but the full ſacks are reſerved for our father's home above.

Though we often fall out by the way, and about the way, yet we ſhall perfectly agree at our journey's end.

One ſmile from Chriſt will make the Chriſtian forget all his afflictions and ſorrow.

If it were poſſible for a ſaint with Chriſt to ſhed tears, they would be tears of joy.

When the Chriſtian is upon the earth, he is united to, and derives ſome comfort from his friends and relatives; but when he comes to be with Chriſt, he comes to the ocean, therefore he will never grieve that he has left thoſe ciſterns behind.

Sorrow is a cloud gathered in the heart upon the apprehenſion of ſome evil, and weeping is that cloud of grief dropping into rain; but in heaven the Sun of Righteouſneſs will ſhine ſo bright, that there will not be the leaſt interpoſition of any cloud, and Chriſt will wipe away all tears from off all faces.

UNUS.

THE BELIEVERS's UNION TO CHRIST.

[CONCLUDED FROM PAGE 187.]

THE whole church, whether militant or triumphant, are by their union to Chriſt one church, one family, and one body, whereof Chriſt himſelf is the head. The family in heaven indeed, as adult children, have their inheritance in poſſeſſion, while the family on earth, as minors in their non-age, have only neceſſary ſupplies for their ſupport, comfort, and growth, till they come into a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. But then the fulneſs of the glory in the one, and the gradual progreſs of grace in the other, are both the product of their union to Chriſt. And as the whole church is the body of Chriſt, ſo each particular believer is a member of that body; and hath both his body and ſoul united unto the perſon of Chriſt; by

an

an union that can never be diſſolved, by an union that will not only continue with the ſoul, in its ſeparate and intermediate ſtate; but will alſo continue with the body, in it ſtate of diſſolution, whereby its glorious reſurrection and final renovation will be ſecured; and them which ſleep in Jeſus, will God bring with him.

This union is ſuch, that Chriſt and believers have one common intereſt. In the great deſign of reconciling ſinners to God, and preparing a choſen number for eternal glory, Chriſt and the church were one myſtical perſon: ſo one, that what he did was imputed to them, as if done by them; and what they deſerved was imputed to him, as if he had been perſonally obnoxious. Thus the Lord Jeſus Chriſt is called the LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. And the church by virtue of this union to Chriſt, is conſidered as the ſame perſon, and has the ſame characters aſcribed to her. "This is the name wherewith ſhe ſhall be called, the "*Lord our Righteouſneſs*," Jer. xxxiii. 16. This identity of perſon was founded on the eternal covenant of redemption. The Lord Jeſus Chriſt was foreordained to the office and work of a Saviour and mediator, "before the foundation of "the world," 1 Pet. i. 20. And "we were choſen in him, "before the foundation of the world; and predeſtinated un-"to the adoption of children by him: and thus we become "accepted in the beloved," Eph. i. 4, 5, 6. And as he was foreordained to the work and office of a Redeemer, ſo likewiſe to all that grace, righteouſneſs, ſtrength, and glory required thereunto; not only to that which was peculiar to himſelf; but to that alſo, which was needful to be communicated to the church, and to all that ſhould ever believe on him, in their ſtate of probation here, or perfection hereafter. And on the other hand, as believers were choſen in him, ſo they were choſen to be partakers with him, in that common ſtock or depoſitum committed to him, for both their preſent and eternal intereſt and happineſs. Thus the obedience of our Lord Jeſus Chriſt becomes our righteouſneſs, his ſufferings our atonement; and he is a fountain opened for all ſupplies of grace, upon our union to him by faith. "He bore our "ſins in his own body on the tree," 1 Pet. ii. 24. And

"we

" we are compleat in him," Col. ii. 10. Thus likewiſe, the believer's ſufferings in his cauſe are the ſufferings of Chriſt, Col. i. 24. " In all their afflictions, he is afflicted," Iſa. lxiii. 9. The believer's graces are the graces of Chriſt, owned by and derived from him; and " of his fulneſs they all re-" ceive, and grace for grace," John i. 16. And " the be-" liever's good converſation is in Chriſt," 1 Pet. iii. 16. In fine, the whole intereſt of the church is the intereſt of Chriſt, and is by him taken care of, and provided for, as his own: and the whole intereſt of Chriſt is the intereſt of the church; and the believer is moſt nearly affected with the intereſt of Chriſt's kingdom, as what moſt nearly concerns him. Thus is the church united to Chriſt; and thus has he graven her upon the palms of his hands, and her walls are continually before him.

The union between Chriſt and believers is ſuch as that they have thereby one common relation. He is their everlaſting Father, their head, their huſband, their brother, their friend, theirs by all relations of neareſt intimacy. His Father is their Father, his brethren are their brethren, and his God is their God. " Go to my brethren; and ſay unto them, I aſcend " unto my Father and your Father, and to my God and your " God," John xx. 17. Thus are believers diſtinguiſhed from the reſt of the world, dignified and exalted above all thoſe who are eſteemed great and honourable among men, by their near relation to him who is " higher than the higheſt, and is " the prince of the kings of the earth."

The union between Chriſt and believers is ſuch, that they have thereby one common inheritance. " They being children, " are heirs, heirs of God, and joint heirs with Chriſt," Rom. viii. 7. " And if I go (ſays the bleſſed Saviour) and prepare a " place for you, I will come again, and receive you unto my-" ſelf, that where I am ye may be alſo," John xiv. 3. There is nothing can break the band of union between Chriſt and believers: the union will not be diſſolved, but perfected by death. " Neither death, nor life, nor angels, nor principali-" ties, nor powers, nor things preſent, nor things to come, " nor heighth, nor depth, nor any other creature, ſhall be able " to ſeparate us from the love of God, which is in Chriſt

" Jeſus

" Jeſus our Lord," Rom. viii. 38, 39. This is the hope of their calling. This the inheritance of the ſaints, that when they have a little longer ſtruggled with the temptations and imperfections, diſtreſſes and calamities of this militant ſtate, they ſhall arrive ſafe to the end of their deſires and hopes; and be ever with the Lord. They ſhall dwell in his preſence, and partake of the joys at his right hand for evermore.

This union is accompliſhed by the omnipotent agency of the Spirit of God, as the author and efficient; and by faith, as the bond of union. Vain therefore are their pretences, and they have but a deluſive and deſtructive hope, who aſcribe all the change in converſion to mere moral perſuaſion, or to the exerciſe of our own natural powers or endeavours only. It is beyond the power of men or means to perſuade a ſinner into this ſtrict and intimate union with Chriſt. It infinitely exceeds the capacity of any ſuch ſinful worms as we are, to make ourſelves one with the Lord Jeſus Chriſt, *as the Father and he are one.* No! *We dwell in him and he in us, becauſe he hath given us of his Spirit,* 1 John iv. 13. And *by one Spirit we are baptized into one body,* 1 Cor. xii. 13. Vain likewiſe is the pretence of an eternal union to Chriſt, or of an union to him from the time of his paſſion, or of his finiſhing the work of our redemption. For it is to them, and none but them, who receive him and believe on his name, that he gives power to become the ſons of God, John i. 12. And *Chriſt dwells in our hearts by faith,* Eph. iii. 17. The bleſſed Spirit ſhining with a ray of divine light into the ſoul of a ſinner, thereby diſcovers to him his own miſery and impotence; and ſhews him the fulneſs and excellency of Chriſt, the freeneſs of the goſpel-offer, the faithfulneſs of the promiſes; and the readineſs of this precious Saviour to accept and ſave ſuch guilty periſhing ſinners as he is.

Our juſtification before God neceſſarily and immediately depends upon our vital union to Jeſus Chriſt. It muſt be confeſſed by all men, who know any thing of human nature, and have any belief of a divine revelation, that *we have all ſinned,* and that *we are all become guilty before God.* And which way ſhall guilty ſinners be reconciled to God? This, Reader, is the moſt important concern in the world. Conſider the queſtion,

queſtion, with an attention worthy of its infinite conſequence. Can you quiet your conſcience with hopes of appeaſing the divine juſtice by your reformations, good endeavours, or duties? Alas! they are all ſo defective and ſinful, that the iniquity of your holy things will greatly increaſe the ſcore, and add to the weight of your guilt. Will you flatter your hopes, from the mercy and goodneſs of the divine nature? But what claim can you have to mercy, when open to the inexorable demands of juſtice! Do you expect acceptance with God upon Chriſt's account? This is indeed a ſure foundation of hope, for all who are intereſted in Chriſt and united to him. But what pretence can you make to the righteouſneſs of Chriſt and the benefits of his redemption, if you have no intereſt in him, or in any of his ſaving benefits? If you have an intereſt in him, you are united to him, as I have already demonſtrated. If you have have not an intereſt in him, you have no plea to make for juſtification and acceptance with God upon his account. Our Lord Jeſus Chriſt has indeed made a ſufficient atonement for ſin. He has wrought out a perfect righteouſneſs for ſinners, whereby they may be acquitted from guilt, reconciled to God, and freely juſtified in his ſight. But what is this to impenitent unbelievers, who have never been drawn to Chriſt by the powerful influences of his holy Spirit, who have never received him by faith, ſo have never belonged to him; and therefore could never have any part in either his active or paſſive obedience? *If a man abide not in me* (ſays our bleſſed Lord) *he is caſt forth as a branch, and is withered; and men gather them and caſt them into the fire, and they are burned*, John xv. 6. We cannot be juſtified by works. We cannot be juſtified by a conformity to any imaginary law of grace, without a vital union to Chriſt by faith. For *he that believeth not is condemned already*, John iii. 18. And *he that hath not the Son of God hath not life*, 1 John v. 12. But then, on the other hand, being united to his perſon, we are united to his benefits; and partake with him in all the merits of his obedience, in his righteouſneſs, victories, graces, and inheritance.

Our ſanctification likewiſe immediately and neceſſarily depends upon a vital union unto the Lord Jeſus Chriſt. The ſcriptures

tures do indeed exhort us to be holy, as our Father which is in heaven is holy; and to that end exhort us to watch and pray, to crucify our flesh with its affections and lusts, to mortify our members which are upon earth, and to place our affections upon things that are above. But they no where exhort us to attempt these in our own strength, or to expect a renewed nature by any performance of them within our power.

To attempt our sanctification merely by our endeavours, were to press oil out of a flint. For *in the Lord, shall men say, we have righteousness and strength:* his grace, and that only, is sufficient for us; and without him we can do nothing. Can the branches of an olive tree flourish without the root? Surely we cannot bear the root; but the root must bear us; and we must therefore be grafted in, if we would partake of the root and fatness of the olive tree Rom. xi. 17. Can we live and act, when separated from our life? Christ is our life, Col iii. 4. and until he quicken us, we are dead in trespasses and sins, Eph. ii. 1. In a word, our carnal minds are enmity to God, we are altogether as an unclean thing; and when love to God can be the production of enmity itself; and purity and holiness of nothing but defilement and uncleanness; then, but not till then, can we be holy without an union to Jesus Christ.

Our communion with God likewise wholly depends upon our union to Jesus Christ. All quickening, comforting, and strengthening grace, must flow from the same source as converting and sanctifying grace does. Would you be humbled and abased before God? you must learn of Christ to be meek and lowly of heart, Mat. xi. 29. Would you have your affections placed upon things above? you must remember, that *you are dead, and that your life is hid with Christ in God*, Col. iii. 2, 3. Would you have enlargement of soul, and a cheerful hope in God's mercy, when you approach his presence? *Christ in you is your hope of glory*, Col. i. 27. *In whom* you may *have boldness and access with confidence by the faith of him*, Eph. iii. 12. *And be accepted in the beloved*, Eph. i. 6. Would you enjoy the earnest of your future inheritance? it must be *upon your believing in him, that you are sealed with that holy Spirit of promise, which is the earnest of your inheritance*, Eph. i. 13, 14.

Would you have joy and peace in believing? you muſt *rejoice in Chriſt Jeſus, without confidence in the fleſh*, Phil. iii. 3. Would you have the communications of divine love to your ſoul? it muſt be from Chriſt's loving you, and manifeſting himſelf to you, John xiv. 22. To conclude, certain it is, that without union there can be no communion; and it therefore concerns you not only to conſider, whether you are indeed united to Chriſt, and have acceſs to God through faith in him; but alſo, whether your deadneſs, formality, and diſtractions in duty, which you ſo often complain of, are not owing to the want of a chearful dependance upon Chriſt, as the head of influence; or elſe to your vain attempts to quicken your ſoul by ſome endeavours of your own, without looking to him for the incomes of his Spirit and grace.

And now, Reader, you are to judge, whether there be not more than a doctrinal acquaintance with our union to Chriſt neceſſary for us, if we would either be juſtified in the ſight of God, obtain that holineſs without which no man can ſee the Lord, live near to God, or *hold the beginning of our confidence ſtedfaſt unto the end.*

If you are in doubt about your ſtate, and in an uncomfortable ſuſpenſe whether you are united to Chriſt or not; do not reſt ſatisfied in ſuch a caſe, wherein your eternal ALL is at ſtake, and in a precarious uncertainty. But labour to reſolve your doubts, by the lively exerciſe of faith; and by an humble chearful confidence and delight in the bleſſed Saviour. Then may you know that *he dwells in your heart by faith*, when you are *rooted and grounded in love*, Eph. iii. 17. Labour to evidence your union to Chriſt, by having your heart purified by faith; and your affections ſpiritual and heavenly. Then may you know that "you are riſen with Chriſt, when you "ſeek thoſe things which are above, where Chriſt ſitteth at "the right hand of God, and when you place your affections "on things above, and not on things on the earth," Col. iii. 1, 2.

That Chriſt may abide in you and you in him, that you may win Chriſt, and be found in him at his appearance and kingdom, and that you may reign with him for ever, is the prayer of

J. D.

THOUGHTS ON PHIL. ii. 12, 13.

Work out your own ſalvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleaſure.

[In anſwer to B. P's. requeſt, page 119. in our Third Number.]

THE propriety of ſuch an exhortation will appear, by viewing the conduct of Chriſt himſelf: how did he warn and exhort the diſciples when on earth, though he knew it was impoſſible they ſhould fall away!

John xv. 4. *Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. Watch and pray, that ye enter not into temptation.* In exhorting them, he taught the whole church; and thoſe very words which were a ſavour of life to the redeemed, and of real uſe and benefit to them, were to Judas, and thoſe that were loſt, a ſavour of death—their guilt was highly aggravated by ſinning after the cleareſt warnings; ſuch exhortations are often made as real bleſſings to the children of God as ſermons.

The Apoſtle himſelf was particularly active in the uſe of the means of grace, and thus kept under his own body, as well as exhorted others to the greateſt activity and watchfulneſs.

Fear and trembling is oppoſed to carnal ſecurity and bold ſpirited boaſters; who having never felt the evil of ſin, never had the fear of God in their hearts. Heb. ii. 4. *Behold, his ſoul which is lifted up is not upright in him; but the juſt ſhall live by faith.*

For it is God that worketh in you to will and to do. It was a great ground of encouragement to the believing Iſraelites, to ſee that both the beginning of their march out of Egypt, as well as their hearts being inclined to leave the onions and the garlick, to which they had been ſo long accuſtomed, was purely of God. The conſideration of this

encouraged them in looking to him who brought them out of bondage, for all future aſſiſtance and ſupplies.

The believer, having the fulleſt teſtimony in himſelf that his willingneſs to be ſaved was wholly of God, will be encouraged in looking to that infinite manifeſtation of the Lord's love and kindneſs. This demonſtrates, that as that which is in God was the firſt cauſe of our being made willing, the ſame cauſe will operate as ground of future encouragement. Therefore it is ſaid, *Work out your* OWN SALVATION.

Thoſe Iſraelites who believed that the land of Canaan was their own by the gift of God, were animated to fight, according to the argument made uſe of: *Up, for the Lord hath given it, &c.* Salvation is as really theirs who are made willing to be ſaved, theirs by that chief of all covenants, as the land of Canaan was the property of Abraham's ſeed by the covenant God made with him.

If you find little ſtrength, and no will to uſe the appointed means, you feel by experience you have nothing in yourſelves; but muſt look out for help, to him who once worked in you both to will and to do, and that wholly of his own pleaſure. As he found in you nothing but enmity and rebellion, there could be nothing in yourſelves to move him to love you; which is an evidence how great and free was that love which came over ſuch mountains of provocations!

There are many obvious reaſons for this exhortation: there is a peculiar connection between the means and the end. The victory over Amalech was ſure; but Moſes muſt pray, and his hands be held up. The God of means, loves to have them held in high eſteem; and ſalvation by free grace, never teaches us to ſlight and caſt contempt on the authority of God in appointing them. The Canaanite ſhall fall before Joſhua, but Iſrael muſt be valiant and fight, and lay ambuſhments. God himſelf appoints means, both for the exerciſe of our faith, and the more effectually to keep us from ſin; as the old proverb is found to be true, *idleneſs is the devil's cuſhion.* The Lord rained down manna among them, but it did not fall into their mouths; they muſt go out and gather it, and grind it: this did not diminiſh the bounty and kind-

neſs

neſs of God in the giving of it. Thoſe that wiſh to be ſaved, and hate all exhortations to the uſe of proper means, want only ſalvation as an eſcape from hell.

Chriſt commanded the paralytic to ſtretch out his hand; and, in compliance with the divine command of him that could give the power, he attempts to obey, and help is given him.

He that has promiſed to be with us always in the means, made it our duty to be diligent, and has given all the encouragement we can wiſh. The friends of Lazarus muſt roll away the ſtone—how infinitely leſs for Chriſt to do, than raiſe the dead man!

Chriſt bids us ſtrengthen the things which remain, and are ready to die. By keeping our eye upon the commander, we follow in his ſtrength; and by waiting upon the Lord we find our ſtrength renewed. There can be no neglect of a divine command and exhortation, but it is a contempt of the authority of God.

All arguments that tend to encourage ſloth, neglect, and ſin; not only injure the Chriſtian in running the race that is ſet before him, but encourage him to neglect communion with God, and to be content to live far from him. As diligence in the uſe of means is the way to hold communion with him, who but the enemy of ſouls would encourage men in the neglect of them?

It argues an awful ſpirit to be content with looking at the theory of religion, and not to thirſt after the enjoyment of it. Thoſe that love the form, but diſlike to ſpeak of the power, from ſuch turn away.

Indeed, God himſelf only can give a ſoul the encouragement that is in this ſcripture. If we ſee what the human will is in the unregenerate, what is that power that is put forth to make a ſoul willing, we ſhall be as much impreſſed with a ſenſe of being perſonally and infinitely loved, as Lazarus, newly come from the tomb, was, with Chriſt's particular kindneſs for him.—While then the Apoſtle exhorts to the diligent uſe of all means, may the great Head of the Church give us the grace of the means for our encouragement!

T. P.

REFLECTIONS ON ISAIAH xl. 31.

They ſhall mount up with wings as eagles, &c.

AS the Eagle delights to fly higher than other birds, and covets to get as near the ſun as poſſible, ſo thoſe who truſt in the Lord have aſpiring thoughts; the trifles of this earth will not ſatisfy them; they, having taſted that the Lord is gracious, having proved, in ſome meaſure, the compaſſion and love that there is in his heart towards them, by ſweet experience; they, inſtead of enquiring *Who will ſhew us any good?* look beyond every thing here, and ſay, *Lord, lift thou up upon us the light of thy countenance.* Thus they mount up upon the wings of holy meditation, and contemplate the glories of that portion, or inheritance, which is reſerved for them; they, by the eye of their faith, look at the Sun of Righteouſneſs; they can take a view of their Saviour—not only in the garden, and on the croſs dying in their ſtead; but they can by faith behold him riſing from the grave, and aſcending into heaven, as the mighty conqueror of death and hell; and they can ſee him at the right hand of God, executing the prieſt's office in their behalf, appearing in the preſence of God for them, to plead their cauſe, and to execute judgment for them. Thus, by the eye and hand of faith, joined with earneſt prayer, they are ſometimes indulged with a foretaſte of heaven while on earth, and even have their converſation in heaven.

They ſhall run and not be weary; they ſhall walk and not faint. It may ſeem ſtrange at firſt reading, that the Chriſtian ſhould be ſaid firſt to mount up with wings as eagles, and afterwards to run, and after running to take to walking; but this agrees in general with the Chriſtian's experience. It is true, ſome Chriſtians have their dark ſeaſons firſt, and afterwards, at the latter part of their lives, they enjoy much conſolation; but in general it is otherwiſe, particularly in ſudden converſions: in that caſe when grace interpoſes, eſpecially after deep conviction of ſin and fear of

the

the divine diſpleaſure, it is attended with great effects. When the ſoul is bowed down under a ſenſe of ſin, and the ſtings of a guilty conſcience, the fear of a juſtly incenſed Judge; the perſon looks this way and that way for eſcape, but all in vain: when he looks back on his paſt life, guilt ſtares him in the face; when he looks forward, he ſees death and deſtruction, almoſt in an hundred forms; if he looks upward, he ſees an offended God; when he looks to the holy law, its broken precepts are as ſo many flaſhes of lightning and peals of thunder to deſtroy every gleam of hope; when the ſoul is brought into this ſituation, and is thus prepared to hear the glad tidings the goſpel brings, if there is a meſſenger, one of a thouſand, when God is gracious to ſuch an one, and ſaith, Deliver him, for I have found a ranſom; when he is enabled to look to the atonement made for his numerous offences by the precious blood of Chriſt, and is taught how a ſinner may appear juſt before God, cloathed in the righteouſneſs of Chriſt; the tranſition, from the greateſt diſtreſs to a hope of eternal happineſs, is ſo great, that the ſoul cannot fail to be in raptures with the proſpect: in like manner, as a condemned criminal when brought to the ſpot for execution, would receive a free pardon.

A deliverance from the wrath of a ſin-avenging God, and from the penalties of a broken law, and that through the ſuffering and death of Chriſt, is as if the gates of heaven were really opened for the admiſſion of the ſoul; the things of earth muſt retire at a diſtance from the mind under ſuch circumſtances. The amazing love of God, as manifeſted in the gift of his beloved Son, and in the transfer of his guilt and puniſhment to the holy Jeſus, and the ſecurity of the covenant of grace, and the aſſurance of eternal happineſs in conſequence of it, are the ſubjects which take up his attention, ſo that he can have neither leiſure nor inclination to think of other things; and while a lively ſenſe of theſe bleſſings remains on the mind, the man does indeed mount up, as upon eagles wings; he ſoars high above his fellow Chriſtians on the wings of faith and love; he thinks much, and uſually ſpeaks much, of the love of God to his ſoul; and he is ſo taken up with the idea of God's ſpecial choice of him in his

his eternal election, that he loves to ſpeak of this ſubject almoſt to every one he meets. But this frame will not laſt always; for the Chriſtian has much to learn while in this world, before he is made meet for his heavenly inheritance. His faith muſt be exerciſed; in order to which his Lord and Saviour ſuffers afflictions and temptations to beſet him ſometimes, for wiſe ends known only to himſelf; he withdraws from the Chriſtian the ſenſible enjoyment of his preſence, and then the Chriſtian feels the evil of his own heart; he diſcovers the coldneſs of his affections, his proneneſs to cleave to earthly things; and feeling his love to his Lord grow cool, his evidences conſequently are clouded; the very doctrine which before inſpired him with confidence, namely, that of eternal predeſtination, appears to make againſt him; doubts prevail in his mind; as he does not feel that flaming love and zeal in divine things as formerly, he draws this diſtreſſing though falſe inference, either that all his paſt experience was a deluſion, or that the heart of Chriſt is changed towards him.

This is more or leſs the experience of every child of God, at one time or other; but, more particularly to thoſe who are favoured with very evident manifeſtations of the love of Chriſt in their firſt converſion. Now a believer under the above circumſtances, though it is true at firſt he did mount up as on eagles wings, ſo far from flying, now he cannot be ſaid to run; but the moſt that can be ſaid of him is, that he walks, and that but ſlowly; but through the help of divine grace, ſhall nevertheleſs walk without fainting.

AN ESSAY ON 2 COR. xii. 9.

And he ſaid unto me, My grace is ſufficient for thee: for *my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.*

WE have in this context not only a deſcription of Paul's weakneſs, but a beam of light, by which we ſee the mind and will of Chriſt in a particular manner. He that

that appointed this trial for his ſervant, had him not only in his eye but in his heart. We think little of what an infinite mercy it is to have one always with us, who has himſelf been tempted, on purpoſe that he might ſuccour thoſe that are tempted.

We learn our weakneſs by experience only; but he that knows what is in man, underſtands well how to humble him, and to ſhew him *that* in himſelf he never ſaw before. —He can bring down the moſt exalted to the duſt. Satan would ſoon poiſon the greateſt ſaints, if the wiſe phyſician did not apply his ſovereign remedies; and in this we ſee ſomething beſides his dying on the croſs for us—His watching over us in love.

Paul ſeems now to be learning a new leſſon; he not only feels his need of help, but experimentally finds the malice and power of Satan: it is one thing to hear of Satan's devices, another to experience their dreadful effects. Many who have taken great liberty in ridiculing, or at leaſt looking on tempted perſons, as weak headed, and imagine their own folly the ſole cauſe of their being ſo unhappy, have afterwards felt what the Holy Ghoſt meant in thoſe words, *Ye ſhall not be tempted above what ye are able*, i. e. they have had as much as they could bear.

If there was a neceſſity for Chriſt himſelf to be tempted, in order that he might ſuccour thoſe that are tempted; thoſe that are in the miniſtry, who are ſo infinitely inferior to Chriſt, will make dry, hard-hearted nurſes to exerciſed ſouls, if they are total ſtrangers to temptation.

Thoſe words evidence great kindneſs; here is ſomething in them more than a promiſe of aſſiſtance; a kindneſs and a willingneſs to give all the aſſiſtance Paul needs: and, that his convincing him of his own weakneſs, was purely out of love. Thoſe are our beſt friends, that will not wink at our failings—and to point them out in love, is friendſhip indeed.

Chriſt chuſes the thorn. It is folly to ſpend our time in inquiry and conjecture, thinking what kind of trial Paul was now exerciſed with—whatever it was, Satan took the advantage of it. Chriſt, who knows our tempers and ſituations,

underſtands what kind of trials will be moſt ſuitable to humble, and keep us near himſelf.

Pride, as it is above all things the moſt odious to God, ſo it calls for the moſt effectual and ſpeedy remedy. In ſome foreign country, their hieroglyphic for pride is a bladder full blown, and a man ſtanding with a large thorn juſt going to pierce it.

Shall we wonder, who feel how prone we are to be inſenſible and boaſt, that the Lord in infinite wiſdom, ſhould permit ſuch things as he knows will effectually humble and lay us at his feet? There have been many Nebuchadnezzars in the world, and a greater number in the church than moſt imagine.

And as a bad caſk will ſpoil the beſt flavoured wine, ſo thoſe, if not ſpeedily attended to, will ſpoil the flavour of the Goſpel itſelf.

As we do not ſee our vileneſs at once—but by degrees, ſo God in infinite wiſdom, ſhows us our weakneſs gradually too. Could we clearly ſee the debility of all the individuals of the church, and what difficulties each muſt and will go through; as well as God's deſign to glorify himſelf in all this infinite variety; we ſhould ſay like Job, *What he doeth, he knoweth right well.*

As he knew what he was going to create when about to form the world, and foreſaw all the different parts and qualities; and when the myſterious plan of providence was laid, not one wheel, among the countleſs millions, was overlooked; ſo all our temptations, and the grace we need, was conſidered and determined.

Many have had a ſaving and comfortable ſight of the blood of Chriſt, who are wholly in the dark about what Chriſt here mentions—*My grace is ſufficient for thee.* They are yet ignorant of their own weakneſs, and if they do not ſpeak out like Peter, *Though all men deny thee, yet will not I;* they ſwell with ſelf importance, and oft look down from their imaginary mount, on others, who perhaps live far nearer God than they.

For a king to ſay to a poor man, My treaſury is ſufficient for thee: what need for that man to be caſt down on account

count of poverty? If one in rags ſhould ſpeak the ſame words, what a different effect would they have on his heart! But if a man have eyes given him to ſee this ſpeaker, how will he admire the kindneſs of Chriſt, and ſee his own happineſs, in having ſuch proviſion made! How can that man be loſt for want of ſupplies of grace, to whom Chriſt ſays, *My grace is ſufficient for thee?*

Help coming from heaven, has in it ſomething animating: but for the Lord of Heaven thus to ſpeak, it is a refreſhing ſtream of living water coming from the throne of God and of the Lamb; and what makes it particularly ſo is, it will never dry—it will be always ſufficient.

Paul would not have been ſo earneſt if this thorn had not been very painful. Our very pains are of uſe, as ſpurs to a dull horſe: The idle ſcholar would only laugh at the rod if it only touched his back, but never made him ſmart; neither would a ſmall ſtorm have cauſed Jonah to be thrown overboard: God will both raiſe and continue our ſtorms, till his great ends is obtained.

How well does Chriſt know what grace will be ſufficient! Though manna was given in plenty, it would not keep till the next day; and it is oft the caſe with the believer, he has but juſt as much as keeps his head above water.

Sometimes indeed grace and ſtrength is given to go through trials as nothing. Thus Rogers, the firſt martyr in bloody Mary's days, called out to the popiſh prieſts; and told them he felt no more, though in the fire, than if he was in a bed of down—others went trembling, and had juſt ſtrength for the trying moment.

'Tis evident this temptation was in love to Paul: *Leſt I ſhould be exalted above meaſure.* That man is ignorant of his own heart, who ſees not how prone he is to pride and ſelf dependence. A ſurgeon who loves us, if he give pain in any of his attempts to cure a wound, we don't fly into a paſſion with him; we know he acts from love; he muſt probe if he will cure.

If it can be proved that Chriſt ſays thoſe words to every individual of his people, *My grace is ſufficient for thee;* can we wiſh for greater ſecurity? What ſea of trouble is there

between us and glory, that ſhall drown us? What difficulty, what enemy can overturn us? Shall thoſe be plucked away from him, by whom he intends to glorify his great name, even out of their very weakneſs? Should thoſe ſtarve in the wilderneſs, when their being brought there was on purpoſe that God might glorify himſelf in the ſupply of their wants?

How does experience lead the believer out of himſelf more and more! He thus ſeeks and looks for help in a way he never thought of before.

The ſame love that engaged Chriſt to die for us, ordained him to be our helper in the way; and it is as impoſſible for us to help as to redeem ourſelves: but as thoſe ſhall never periſh for whom Chriſt died, ſo thoſe, who have the Lord Jehovah for their ſtrength, are ſure to overcome; for if ſuch conquer not, Chriſt's honour would be ſtained.

Does not this view of Chriſt give great encouragement to a poor tried ſoul, to aſk for grace to help in time of need?

Could we behold Chriſt in the glaſs of the word, with a more ſteady eye, we ſhould go every ſtep of our journey looking to Jeſus; and believe as firmly his love and faithfulneſs as his exiſtence. He is now as really giving us grace as he was near eighteen hundred years ago on Calvary, when dying on the croſs.

As Chriſt's merit is ever appearing for us in the world above, ſo that grace given us in him, ere time began, is communicated to us in a way that all the wiſdom in the world cannot find out. Is it, then, any wonder, that a natural man ſhould be ignorant of it? Many ſaw the martyrs go off triumphing, that had not the leaſt idea from whence their ſtrength and ſupport aroſe.

My grace is ſufficient for thee. That which is called habitual grace in the Chriſtian, is that by which he is made to differ from the unregenerate; and on which account he may be called *a plant of the Lord's planting; a good tree*, that will bear good fruit. It was ſaid of Jeroboam's ſon, *In him was ſome good thing found toward the houſe of the Lord God of Iſrael. Barnabas ſaw the grace of God in others, and was glad.*

This

This grace here mentioned by Chriſt, we muſt endeavour to view in the light of divine revelation. *Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt before the world began.* 2 Tim. i. 9. There is grace mentioned that was given us, and given us in Chriſt. That which is wrought in us already, is not that which Chriſt intends, when he ſays *my grace;* but it is all that is in Chriſt for us; out of which, according to the covenant, we were to be ſupplied to the end of our journey.

I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, &c. Rev. iii. 18. This implies that Chriſt is the great magazine or ſtore-houſe.

It pleaſed the Father, that in him ſhould all fullneſs dwell. This was a part of thoſe unſearchable riches of Chriſt, which Paul was to make known to the Gentiles.

Wherever we are perſuaded a ſufficient ſupply is laid up on purpoſe for our uſe, we ſhall be ſure to have our eye there in time of need.

Inform any man that a ſum of ten thouſand pounds is paid into ſuch a banker's hands for him, and he will not need inviting to apply there when his needs preſs hard. Doubtleſs, if our eyes were more enlightened to ſee what is as real as our own exiſtence, we ſhould be looking more into this glorious treaſure. This would help us, more than we are aware, to ſet our affections on things above, where Chriſt ſitteth at the right hand of God.

Only ſuch as have experienced their own weakneſs, and felt the power of that grace Chriſt gives to his people in time of need, can have any idea of grace being communicated. How could Chriſt's grace be ſufficient if not communicated?

There are many things in the natural world which the wiſeſt philoſopher in it cannot underſtand.

That things ſo different in colour and taſte ſhould grow from the ſame earth and water! If common things, and things of no concern to God, ſo far exceed our underſtanding, is it any wonder that ſome of his higheſt ways ſhould, in which his glory is ſo peculiarly concerned?

T. P.

To

To the EDITOR of the CHRISTIAN's MAGAZINE.

Rev. and dear Sir,

YOU know it is natural for every one that loves God to love alſo his word, as being the copy of his heart—the exact delineation of his nature—the expreſs declaration of his will; in which every thing neceſſary to ſalvation is revealed, containing all that concerns our faith and obedience. It follows, certainly, if we love it we ſhall be very often thinking of it; and when we think of it, we ſhall deſire to underſtand it. A text in St. Paul's firſt epiſtle to Timothy was very lately brought to my mind; where, ſpeaking of Deacons, he ſays, (chap. iii. 9.) *Holding the myſtery of the faith in a pure conſcience.* Upon which I was immediately led into the following reflections:

Faith may here intend the doctrines which are *objects of faith*—the *profeſſion of faith*, or the real poſſeſſion of it conſidered as a *divine grace.* While a Chriſtian preſerves his conſcience pure, living unſpotted from the world—having his converſation as becometh the goſpel—reſembling the divine *Lord Jeſus*, who was holy, harmleſs, and undefiled, walking worthy the vocation wherewith he is called—adorning the doctrine of *God* his *Saviour*, while he lives above the world; walking by faith and not by ſight; that is, I humbly apprehend, under the direction and influence of inviſible heavenly objects—while he has a conſcience purified by the blood of Chriſt, and void of offence towards God and man, *he is a myſtery to the unregenerate part of mankind.* His ſprings of action, his motives, and the governing principles of his life, are to them unknown, and they wonder how it is! They are aſtoniſhed that he is not inclined to love what they ſo paſſionately admire; and they think him to be, what he really is, a *perſon of a different nature.*

But if he be found wandering from the path of duty, conforming in the leaſt degree to their ſinful cuſtoms and practices, through the overcoming influence of Satan's temptations;

tions; or be allured by the bewitching charms of this painted idol, the world; or overpowered by the Devil's confederates within him; or by whatever means, be ſeduced to join with the world in the commiſſion of ſin; then *the myſtery is unfolded, and the ſecret intuitively diſcovered.* They immediately exclaim, and ſay, "Art thou alſo become as one "of us? We thought you pretended not to belong to the "world; we uſed to think you a ſtrange creature: but now "we ſee plainly you are no better than ourſelves. You, "who formerly was afraid of coming near us, leſt you ſhould "be defiled and corrupted, do not ſcruple now to make one "of our jovial company. We are fully convinced, of what "we have been always inclined to believe, that there is no "reality in religion. It is an idle fiction!—it is prieſtcraft! "—it is compoſed of old wives' fables!—it is any thing!— "it is nothing! Your conduct confirms the truth of this. "Where are now your fine pretences to ſanctification and "godlineſs?"

Thus they will ſoon give evidence that the Devil is their father, by imitating his mode of action; which is, firſt to ſeduce a poor ſinner to tranſgreſs, and then bitterly accuſe him of it. They, with their father, always act perfectly conſiſtent with their character, as *accuſers of the brethren.*

Let true Chriſtians learn hence, carefully to preſerve the myſtery of the faith; to be very anxious to have a pure conſcience, or rather to beg of *God* the *Holy Spirit* to make their conſciences clean, and *purify their hearts by faith*, that they may effectually prevent all ſuch accuſations; leſt by opening the mouths of gainſayers againſt them, they make their own lives uncomfortable, lay ſtumbling blocks in the way of their brethren, grieve the *Holy Spirit*, plant their dying pillow with thorns, and diſhonour the profeſſion they make of the ſpotleſs religion of Jeſus.

W. N.

Enfield.

To

To the EDITOR.

SIR,

AS it is not unuſual, to propoſe ſubjects of a ſerious nature, and to aſk queſtions for information on concerns of the greateſt moment, through the medium of a periodical publication, ſo uſeful as the CHRISTIAN'S MAGAZINE, I ſhall be particularly obliged to you to requeſt the favour of ſome of your ingenious correſpondents to give their thoughts on the *Providence of God*, either in a general or particular point of view, as they feel their minds diſpoſed. The extent and importance of the ſubject, I hope, will lead ſome one to a full diſcuſſion of it; which, I doubt not, will be univerſally acceptable, as it appears to be but little underſtood, or by many to be miſconceived of.

THEOPHILUS.

3*d May*, 1790.

[*The Editor will chearfully receive the thoughts of any of his Correſpondents upon the above important ſubject.*]

THOUGHTS ON PSALM l. 21.

Thou thoughteſt that I was altogether ſuch an one as thyſelf.

CARNAL men have carnal conceptions of God. They do not indeed ſuppoſe that God is a man; but that he has the ſame ideas of good and evil which men have. As if what is right in their eyes, muſt, of neceſſity, be ſo in his. But God reproves ſuch carnal notions by ſaying, *My thoughts are not your thoughts; but as the heavens are higher than the earth, ſo are my thoughts higher than yours.* That is, as my thoughts have a vaſtneſs in them, in all reſpects beyond yours; ſo particularly in this, the performance of my promiſe for the pardon of ſin. O how unlike is God to men in this! God is not more above man in his abſolute freedom from ſin, than in his admirable freedom to pardon it. Men are not only unmerciful to thoſe who injure them, but revengeful; and with difficulty

culty is a breach made up; and ſeldom is a reconciliation ſo perfect, that nothing of offence remains. But the thoughts of God are not ſo: he is ſlow to wrath, and ready to forgive. He quickly pardons the offence, and receives the offender into favour; no more retaining the memory of the offence, (to his injury) than if he had never offended. Thus the Lord would aſſure ſinners, that his thoughts in pardoning ſin are not as theirs. And all this is needful: for when ſinners are firſt awakened, they frame ſuch thoughts of God, with reſpect to pardon, as they have in themſelves; when they conſider their ſins as too great to be pardoned by man, they are apt to conclude that God cannot or will not pardon them.

It is alſo the cuſtom of wicked men to frame thoughts of God like to themſelves, while they commit and continue in ſin. Man ſhould not dare to imagine any thing of God, in reference either to his juſtice or mercy, whether as to the puniſhing or pardoning of ſin, but what he has declared of himſelf. All we imagine beſides, is but making another God.

There are many falſe gods made by the *hands* of men; but their fooliſh *hearts* make many more. Every wrong imagination of God, is the formation of an idol. Thus the heathen Romans *became vain in their imaginations, and their fooliſh heart was darkened;* and thus they *changed the glory of the uncorruptible God, into the repreſenting image of mortal and corruptible man.* There is a changing of the glory of God into the mental or *internal*, as well as into the *external* image of man: that is, into ſuch thoughts and conceptions as are common in man. But let the Chriſtian remember, that the true image of God is only in his word. May the Spirit teach us to ſee it there! and may we all, with open face, ſo behold the glory of the Lord, that we may be changed into the ſame image, from glory to glory!

C.

To the EDITOR of the CHRISTIAN's MAGAZINE.

SIR,

HAVING had the pleaſure to read the Chriſtian's Magazine, I am induced to requeſt a few thoughts on the following words in Hebrews, *chap.* x. *v.* 26. As it is a ſubject which undoubtedly has been miſtaken by many, a few thoughts upon it will be eſteemed a favour, and particularly by S. F.

Strand, April 12, 1790.

For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins.

THE Apoſtle, no doubt, had his eye upon thoſe who turned their back on the truth, and embraced Judaiſm; and thus rejected the great ſacrifice. The ſin, therefore, intended here, is wilful apoſtacy from the profeſſion of Chriſt and his goſpel: As all other ſacrifices can be of no ſervice; there is nothing for ſuch people, but a *fearful looking for of judgment.*

There was great propriety in ſpeaking in this manner, when many were particularly tempted to deſert the goſpel of Chriſt, on account of the great difficulties they were expoſed to by the profeſſion of it. And the Apoſtle, as in other places, joins himſelf with the reſt, ſaying, *if* WE *ſin wilfully*, to ſhew there is no reſpect of perſons in this matter. *Wilfully*, Ἑκουσίως, *obſtinately*, *maliciouſly*, as ſome ſay; but the word will ſcarce bear that ſenſe. *Willingly*, i. e. of choice, without ſurpriſal, compulſion, or fear, is all the word will juſtly bear. Not upon ſudden ſurpriſal, as Peter denied Chriſt; and many others through fear, weakneſs and temptations, who were for a ſeaſon overcome, yet were recovered and ſaved. The words ſeem to be a warning to the Jews and others, who through an evil heart of unbelief departed from the truth, and out of choice, that is *willingly*, rejecting the great ſacrifice, preferring the Jewiſh ceremonies to the Goſpel of Chriſt.

There are, no doubt, ſome, who through education, have ſome conviction of the truth; yet, as the profeſſion of it would be incompatible with their corruptions, are inclined to pay particular attention to arguments in favour of a ſyſtem that would allow them ſome indulgence in their folly. Theſe

meeting

meeting with the Socinian or Arian ſyſtems, that make ſo light of ſin, that there is no neceſſity for ſuch a ſacrifice, as that of him who was both God and Man, to expiate it; will find a great temptation to hearken to every thing againſt the great ſalvation of God; and thus they are more influenced, through their own luſts, to reject the great ſacrifice of Chriſt, than from conviction or reaſon. Such, indeed, have nothing before them *but a certain fearful looking for of judgment*.

Every ſin has ſomething in it that may be called *ſinning wilfully*; on which account this ſcripture has made the heart of many a godly man tremble. It is wholly owing to his ignorance of what the Apoſtle aims at in this portion of ſcripture.

The force of corruption, though it break over all arguments, experience, and the ſtrongeſt obligations and motives, ſo as to defile the conſcience, wound and break the peace of the Chriſtian; though this exceedingly terrify and diſtreſs the ſoul (and this ſcripture is often made uſe of by the enemy for that purpoſe); yet, if ſuch perſons would not be too haſty in drawing the moſt awful concluſions, but examine, as Paul did, (Romans vii. 18.) they would conclude with him, *To will is preſent with me*.

The renewed ſoul, though the law in the members is felt, yea, ſometimes warring dreadfully, cannot go from ſin to ſin like the unregenerate; nor can lie like the ſwine, though he may be puſhed into the mire like the ſheep.

The ſtouteſt ſoldier may be knocked down and not yield. A tyrant may for a time, through force, break into the city, yet not be proclaimed king there.

How thankful are ſuch when they are prevented from falling into ſins, and when the Lord breaks the ſnare, and delivers them!

Theſe ſtruggles are ſo far from making them in love with ſin, that they cauſe a hatred to it in the heart, and oblige them to cry, *O wretched man that I am! who ſhall deliver me from the body of ſin and death?*

How does ſuch a ſoul prize the only remedy! Chriſt is rendered more and more precious by even the workings of corruption; ſin more abhorred, and free grace the more adored.

Theſe are at the utmoſt diſtance from ſinning wilfully, according to the Apoſtle's idea. The renewed will is never

more clearly discovered than in the most violent struggles with sin. So far from sin being the element, the tempted soul can pray Jabez's prayer from the heart: *Keep me from sin, that it may not grieve me.*

Low as tempted Christians may be brought, they abhor the idea of rejecting the method of salvation by Christ; their language is like Peter's, *To whom shall I go?* To sin wilfully, then, is not applicable to those who are terrified with this expression, when at the same time, Christ, and the salvation by him, are highly esteemed. T. P.

ANECDOTE.

COUNT OXENSTIERN, Chancellor of Sweedland, a person of the first quality, station, and ability in his country, after all his honour and acquirements, declared in his retirement to Whitlock, the English ambassador, "I have seen "much, and enjoyed much of this world, but I never knew "how to live till now. I thank my good God that he has "given me time to know him, and to know myself. All the "comfort I have, and which is more than the whole world "can give, is feeling the good Spirit of God in my heart, and "reading in the Bible, which came from that Spirit. And "though you are now in the prime of your age and vigour, "and in great favour and business, this will all leave you; and "you will one day better understand and relish what I now "say to you; and then you will find, that there is more wis-"dom, truth, comfort, and pleasure in retiring, and turning "your heart from the world to the good Spirit of God, and "in reading the Bible, than in all the courts and favours of "princes."

A HINT TO CORRESPONDENTS.

A Correspondent desires us to say, that in the course of his reading some voluminous, but excellent writers of the last century, he has frequently met with admirable illustrations of texts, occasionally noticed in the prosecution of their original subjects; he wishes that ministers, and other persons of study and leisure, would transcribe some of these passages for insertion in this Magazine, apprehending that thereby many valuable thoughts would be preserved, and recommended to more general notice.

POETRY.

POETRY.

THE HEART OF STONE.

Ezekiel xxxvi. 26.

KIND Saviour, tune my powers anew,
For I would praiſe and love thee too:
But, Lord, I muſt with grief bemoan,
That I have ſtill an *heart of ſtone*.

Convinc'd of this, to thee I fly,
On thee depend, on thee rely;
I know thy pow'r, and *thine* alone,
Can take away this *heart of ſtone*.

Support my ſinking ſpirit, Lord;
And grant ſome comfort from thy word:
O let thy matchleſs pow'r be ſhewn,
In melting down my *heart of ſtone*.

O, mighty Jeſus, let me be
Reliev'd from guilt and miſery;
And thus ſhall I be brought to own,
That thou canſt break an *heart of ſtone*.

When pain, diſeaſe, and death appear,
And vaſt eternity draws near,
May this important truth be known,
That Chriſt hath chang'd my *heart of ſtone*.

Then ſhall I leave this world with joy,
And mount to dwell above the ſky;
Where ſaints for ever join to own
That Chriſt can melt an *heart of ſtone*.

There will I raiſe my humble ſong,
In concert with the heav'nly throng;
Will raiſe my ſhout to Jeſu's throne,
Whoſe grace renew'd my *heart of ſtone*.

EPENETUS.

Wrexham.

GRATITUDE.

1.

FATHER, thy ſovereign power
Will rule my wayward heart,
Thy love and goodneſs ſtill ſecure
For me the better part.

2.

Eternal thanks to thee,
For thy beloved Son;
We own the ſacred myſtery,
That God and Chriſt are One.

3.

The Lord of Life appear'd,
And made the Father known;
No longer heavy ſighs were heard,
But praiſe addreſs'd the throne.

4.

Hoſannah to the Lord,
We ſwe tly feel and ſing;
Now we believe th' Eternal Word,
Our joys immortal ſpring.

S.

AN ADDRESS TO GOD.

1.

MY thought expands, it views thy power;
In ev'ry herb, on ev'ry flower,
We trace thy name,
And ſound aloud
Thy deathleſs fame,
Creator God.

2.

Indulgent Lord! and can thy grace
Stoop to receive our humble praiſe?
Still louder ſwell
The grateful ſtrain,
His mercies dwell
On earth again!

3.

Father of lights, thou great Supreme!
Our ſpirits live beneath thy beam;
Whate'er is great,
Or good, or fair,
Buds at thy feet,
And bloſſoms there.

4.

On all life's changing ſeaſons ſhine;
In winter let thy light be mine;
Let no rude ſtorm
Of ſorrow blow,
Nor fancy form
The diſtant woe.

E.

THE

THE BAG,

By the Divine HERBERT,

As he is often called, on account of his piety.

1.

AWAY, deſpair! my gracious Lord doth hear:
Tho' winds and waves aſſault my keel,
He doth preſerve it; he doth ſteer,
E'en when the boat ſeems moſt to reel.
Storms are the triumph of his art,
Well may he cloſe his eyes, but not his heart.

2.

Haſt thou not heard that my Lord Jeſus died?
Then let me tell thee a ſtrange ſtory:
The God of pow'r, as he did ride
In his majeſtic robes of glory,
Reſolv'd to light: and ſo one day
He did deſcend, undreſſing all the way.

3.

The ſtars his tire of light and rings obtain'd,
The cloud his bow, the fire his ſpear,
The ſky his azure mantle gain'd.
And when they aſk'd him what he'd wear,
He ſmil'd, and ſaid as he did go,
He had new clothes a-making here below.

4.

When he was come, as travellers are wont,
He did repair unto an inn;
Both then and after, many a brunt
He did endure to cancel ſin:
And having given the reſt before,
Here he gave up his life to pay our ſcore.

5.

But as he was returning, there came one
That ran upon him with a ſpear.
He, who came hither all alone,
Bringing nor man, nor arms, nor fear,
Receiv'd the blow upon his ſide,
And ſtraight he turn'd, and to his brethren cry'd:

6.

If ye have any thing to ſend or write,
(I have no *bag*, but here is room)
Unto my Father's hands and ſight,
(Believe me) it ſhall ſafely come.
That I ſhall mind what you impart;
Look, you may put it very near my heart.

7.

Or if hereafter any of my friends
Will uſe me in this kind, the door
Shall ſtill be open: what he ſends
I will preſent, and ſomewhat more,
Not to his hurt. Sighs will convey
Aught unto me. Hark! deſpair,—away!

ON REGENERATION.

JOHN, Chap. iii.

Except a man be born again, he cannot ſee the kingdom of God.

1.

AS I from Adam did proceed,
I am a child of wrath;
Polluted both in thought and deed,
And in a ſtate of death.

2.

No part without, nor yet within,
Is free without a ſtain;
Defiled wholly, dead in ſin,
'Till I be born again.

3.

The ſadneſs of my ſtate to tell,
No words can make it plain;
A wretch like to be loſt in hell,
Except I'm born again.

4.

What tho' convictions on me fall,
Of every deed and thought,
And force me to acknowledge all
As ſin that I have wrought:

5.

The law at laſt would ſeize on me;
My guilt would ſtill remain:
From wrath I never ſhall be free,
Till I be born again.

Should

6.
Should I of truth profeſſion make;
To all example be:
Yea, ſuffer death for Jeſu's ſake,
The flames conſuming me:

7.
Should I to ſuch attainments reach,
That ſaints ſhould me admire;
With zeal the truth to others teach
With ſeeming true deſire:

8.
What loſs ſhall be my recompence,
And miſery my gain!
If Chriſt ſhould ſay, Depart thou hence,
Thou art not born again.

ON ZION's KING.

WHAT wonder's this mine eyes behold,
That ſo much glory brings?
Rejoice my heart, for now I'm told,
It is the King of Kings.

2.
I Satan's ſlave too long have been,
From whence my mis'ry ſprings;
But now I yield, for thee I've ſeen,
Thou glorious King of Kings.

3.
The world with its alluring charms,
And many other things,
Poſſeſs'd my heart ten thouſand harms,
Before the King of Kings.

4.
Self-will, and pride, and unbelief,
And death with all its ſtings,
'Till Jeſus brought me this relief,
Himſelf the King of Kings.

5.
What is this Jeſus? Where his throne,
Your lines ſo loudly ſings? [above;
The heavens his throne, he rules
Reign on, thou King of Kings!

6.
'Till all thy foes thy foot-ſtool's made,
And ſaints on thine own wings
Are brought to heaven, as thou haſt ſaid,
With thee the King of Kings.

7.
And then, O glorious to behold!
Such ſweet, ſuch heavenly things!
The ſaints ſhall wear their crowns of gold,
And bleſs the King of Kings.

J. P.

DEUTERONOMY, Chap. i. 17.

The cauſe which is too hard for you, bring it to me and I will hear it.

THE ſcenes which Chriſtians do paſs through
While they are trav'ling home,
Oft fills their ſouls with doubts and cares,
'Till they to glory come.

At times their hopes and joys will riſe
Unmeaſureably high; [eyes,
But ſoon doth darkneſs cloud their
And all their comforts die.

Now God ſhines gracious from his throne,
And heavenly light imparts;
Anon the Tempter caſts them down,
And fears diſtreſs their hearts.

Then they are loſt to know the cauſe,
Why thus he deals with them;
They once could juſtify his laws,
But now his ways condemn.

But, hark! the voice of mercy cries,
"Ye children of the duſt,
"When cauſes are too hard for you,
"Then learn on me to truſt.

"My mercy, faithfulneſs, and power
"Continue to the end;
"Though clouds and darkneſs hide
"my face,
"I am your endleſs friend.

"Doth Satan tempt, or wrongs oppreſs?
"Is unbelief within?
"E'en this ſhall prove and humble thee,
"And purge thee from thy ſin."

Then, O my ſoul, no more complain
Of ignorance of heart;
Thy God can every cauſe explain,
And wiſdom he'll impart.

And

And when in heaven his children meet,
And there behold his face,
They'll ever own, with raptures ſweet,
He is a God of Grace.

R. L.

THE HAPPY STATE OF A *BELIEVER after DEATH.*

1.

HOW happy the man
Who dies in the Lord!
Who has fought the good fight,
Who's regarded his word.
He now is arriv'd
In the manſions above,
And there praiſing God
For his marvellous love.

2.

Exulting he ſtands,
(Oh! was I but there!)
Praiſing Chriſt, the Redeemer,
Without any fear;
Beholding, enjoying,
With wond'rous delight,
The God who firſt gave him
His ſpiritual ſight.

3.

"Hark! hark! (ſaith the man)
"How the angels rejoice!
"The arch-angels likewiſe,
"With an audible voice,
"Praiſe God for his mercy,
"His grace and his favour,
"In ſaving a ſinner,
"Elſe ruin'd for ever.

4.

"They ſing of his mercy,
"His pity and grace,
"Who can ſave the worſt ſinner
"Of the human race.
"They ſing of his power,
"His ſtrength and his might,
"Who baniſhes rebels
"From out of his ſight."

5.

From malicious relations
He now is ſet free,
Who often would mock
When him they did ſee
Attending the worſhip
Of Jeſus the Lord;
Becauſe they deſpiſed
And hated his word.

6.

Sin, and its horrors,
With him's at an end;
He's gone to prove Jeſus
The ſinner's dear friend;
To partake of rich bleſſings
That are laid up in heav'n,
For all who through Chriſt
Their ſins have forgiv'n.

7.

Then let us who now
In this world are left,
Take heed that we're not
Of ſuch bleſſings bereft;
By watching and praying,
Our Saviour to find,
Believing he's merciful,
Gracious, and kind.

8.

Then we ſhall at laſt
Mount the regions above,
And for ever praiſe God
For his mercy and love,
In ſending to us
A Saviour ſo kind,
That all who come to him
Redemption may find.

9.

His mercy's ſo great,
It to none he'll deny;
For ev'ry one's welcome,
Who to him doth fly.
If to him they come,
He'll ne'er caſt them out;
Of his promiſe and word
There's none who need doubt.

10.

May we all, then, to Jeſus
The Saviour faſt move,
Believe in his promiſe,
Doubt not of his love;
That we ſhall ere long
Mount the regions of joy,
Partake of ſuch pleaſure,
That never will cloy.

D. C.

Chancery-Lane,
5th Feb. 1790.

THE CHRISTIAN's MAGAZINE.

For JULY, 1790.

MEMOIRS OF THE LIFE OF Mr. JOHN LIVINGSTON.

MR. JOHN LIVINGSTON was born in Mongabroch, in Stirling-ſhire, Jan. 2, 1625. He had the advantage of being educated under the eye of godly parents, and the example of many eminent Chriſtians. In his remarks on his own life, he mentions that he could not remember the time the Lord begun his work in his ſoul. He often, when very young, would pray with enlargement and pleaſure, and read with delight, and ſoon after be very negligent.

The firſt time he ſat down at the Lord's Table was at Stirling, being then at ſchool. When the miniſter was exhorting before the diſtribution, there came ſuch a trembling upon him as ſenſibly to affect his whole frame; yet afterwards he experienced great conſolation.

He had no inclination to the miniſtry till he had been at the college for more than a year; but he was bent on the ſtudy of phyſic, and requeſted his father's permiſſion to go to France for that purpoſe. His father about that time buying an eſtate, wiſhed him to ſettle in it, and to marry; but his mind being inclined to ſtudy, he could not conſent to leave the college.

After this he began to be in ſome perplexity about the will of God concerning himſelf. He therefore reſolved on

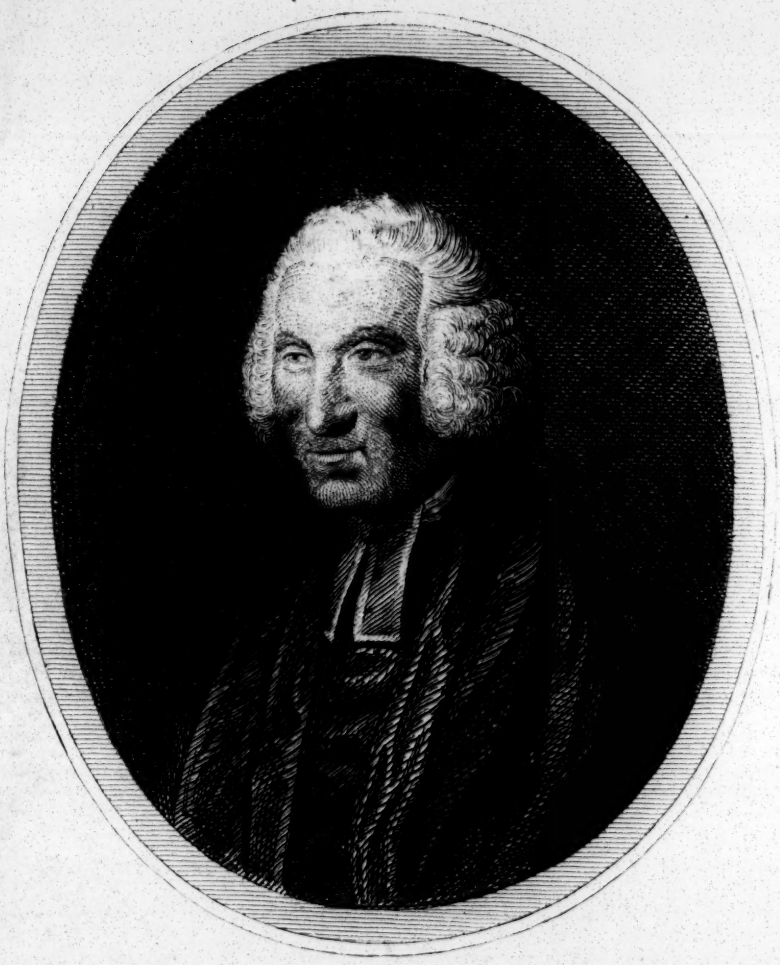
ſpending one day in a cave on the ſide of Mouſewater, near Jervis Wood, where there was no probability of being diſturbed. After much confuſion and diſtreſs about his ſoul, he thought it was made clear to him, that it was the will of God that he ſhould devote himſelf to the miniſtry. He then purſued his ſtudies, and began to preach about 1625; and continued in his father's houſe about a year and a half, and preached in the neighbouring kirks. He ſoon got acquainted with ſome of the chief miniſters then in Scotland, and continued preaching in different places of North Britain till the year 1630; but on account of the perſecution, he was aſked by Mr. Robert Cunningham, Miniſter at Holywood in Ireland, whether he would be content to go into Ireland? He anſwered, If he got a clear call and free entry, he would. About Auguſt 1630, he got letters from Viſcount Clanniboy to come to Ireland, to Killinchie, where he had an unanimous call from the pariſh, where the Lord bleſſed his labours.

About 1635, troubles increaſing, and there being little appearance of better times, ſeveral in the North of Ireland, and ſome in Scotland, reſolved to tranſport themſelves into New England.

Letters were received from the Governor and Council there, very full of kind invitations, and promiſes of good accommodation. A ſhip was built at Belfaſt, called the Eagle-wing, of 115 tons, to have ſailed in September 1636; but on account of ſeveral difficulties, it was September following before they embarked, to the number of 140 perſons. Many of them were eminent for religion, both miniſters and others. The remarkable Mr. Blair, afterwards Miniſter of Kircudbright, and John Stuart, Provoſt of Air, with many more, were in the company.

On the 9th of September 1636, they ſet ſail from Loch Fergus, and, after many ſtorms, were driven back again to the ſame port, on Nov. 3. Mr. Livingſton and ſome of the reſt continued ſome time preaching in Ireland; but a ſervant to Mr. Blair being in Dublin, overheard a purſuivant calling to a keeper of horſes, to prepare againſt to-morrow, as they had orders to go to the North, and bring up two Scotch miniſters.

Engravd for the Christians Magazine.



THE REV.D W.M ROMAINE A.M.

Published as the Act directs June 1, 1790.

by J. Chapman.

miniſters. The ſervant on hearing this ſet off, and rode all night, and in two days brought word to Meſſrs. Blair and Livingſton, who immediately proceeded to Scotland.

Mr. Livingſton continued preaching at different places; and in July 1638 was received at Stranrawer, where he remained till the year 1648, when, by the ſentence of the General Aſſembly, he was removed to Ancrum.

In the year 1642, the miniſters in the North of Ireland being cut off by the dreadful maſſacre, the people ſent to the General Aſſembly in Scotland, petitioning for miniſters. Eight were ſent over by turns, for three months at a time; and among theſe Mr. Livingſton was one.

During theſe months he preached every day. His own words are: "The deſtitute pariſhes were many; the hunger of the people was become great. I came ordinarily the night before to the place where I was to preach, and commonly lodged in ſome religious perſon's houſe, where we were well refreſhed at family exerciſe: by riſing in the morning I had four or five hours to myſelf; after that we rode to church. I eſteemed thoſe viſits in Ireland the far beſt times while I was in Galloway."

In the year 1663, he, with many more baniſhed miniſters, went to Rotterdam, from whence he wrote a moſt affectionate letter to the pariſh he had left in Scotland.

That which will perpetuate the memory of Mr. Livingſton, is, not only the uncommon ſucceſs which attended his miniſtry, but that remarkable out-pouring of the Spirit on the 20th day of June 1630, at which time five hundred perſons were called from darkneſs to light.

Mr. John Gillies, who had the particulars from ſeveral of Mr. Livingſton's cotemporaries, gives the following account of that remarkable ſermon:

There was a great multitude of divers ranks, and from different corners of Scotland, many of them of eminent piety, who attended that communion, by credible information conveyed through a few hands from perſons who were Mr. Livingſton's cotemporaries. The following facts appear well atteſted, as to the occaſion of ſuch an uncommon gathering

gathering of pious people, and their getting the aſſiſtance of ſeveral of the miniſters who were moſt eſteemed at that time.

As the Kirk of Shoth lies on the road from the Weſt to Edinburgh, and is at a great diſtance from any convenient place of entertainment, ſome ladies of rank, who had occaſion to paſs that way, met at different times with civilities from the miniſter at his houſe, which was then ſituate where the public inn now is, particularly once: ſome misfortune befalling their coach, they were obliged to paſs a night in the miniſter's houſe. They obſerved, beſides its incommodious ſituation, it wanted repairing. They uſed their intereſt to get a more convenient houſe built for the miniſter in another place. After receiving ſuch favours, the miniſter waited on the ladies, and expreſſed his deſire to know if any thing was in his power that might teſtify his gratitude to them. They anſwered, it would oblige them, if he would invite, to aſſiſt at his communion, certain miniſters, whom they named, who were eminently inſtrumental in promoting practical religion. The report of this ſpreading far and near, multitudes of perſons of different ranks attended; ſo that for ſeveral days before the Sacrament, there was much time ſpent in ſocial prayer.

It was not uſual, it ſeems, in thoſe times, to have any ſermon on the Monday after diſpenſing the Lord's Supper. But God had given ſo much of his gracious preſence, and afforded his people ſo much communion with himſelf, on the foregoing days of that ſolemnity, that they knew not how to part without thankſgiving and praiſe. There had been a great number of eminent Chriſtians, and the moſt uſeful miniſters, from many places, for ſeveral days before the Sacrament, hearing ſermons, and joining together, in larger or leſſer companies, in prayer, praiſe and ſpiritual conferences, while their hearts were warm with the love of God. Some expreſſing their deſire of a ſermon on Monday, Mr. Livingſton was the miniſter pitched on, though then but about twenty-ſeven years of age. He was not eaſily perſuaded to give the ſermon. He ſpent the night before in prayer and conference; but when he was alone

in

in the fields about eight or nine in the morning, there came such a misgiving of heart upon him, under a sense of his own unworthiness and unfitness to speak before so many aged and worthy ministers, that he was thinking to steal away, and was actually gone to some distance; but when just about to lose sight of the kirk of Shoth, these words, "*Was I ever a barren wilderness, or a land of darkness?*" were brought into his heart with such an overcoming power, as to constrain him to return and preach. The text he fixed on, was Ezek. xxxv. 26. *Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

As he was about to close, a heavy shower coming suddenly on, which made the people hastily take to their cloaks and mantles, he began to speak to the following purpose:

If a few drops of rain from the clouds so discomposed them, how would they be filled with horror and despair, if God should deal with them according to their deserts! and thus he will deal with all the impenitent. That God might justly rain fire and brimstone upon them, as upon Sodom and Gomorrah;—that the Son of God, by tabernacling in our nature, and obeying and suffering in it, is the only covert from the storm of Divine wrath due to us for sin. In expressions to this purpose he was led on about an hour, in a strain of exhortation and warning, with great enlargement of heart. At that time there was so convincing an appearance of God, and a down-pouring of the Spirit, even in an extraordinary way, that one writes, "I can speak on "sure grounds; near five hundred had, at that time, a "discernable change wrought on them, of whom most "proved lively Christians afterwards."

The following particular instances are also well attested:

On that remarkable Monday, three young gentlemen of Glasgow had made an appointment to go to Edinburgh, to attend the public diversions there. They alighted at Shoth to breakfast: one of them proposed, as there was a young

man to preach, that they ſhould go and hear the ſermon, and return as ſoon as ſermon was ended; but the power of God ſo accompanied the word, they could not come away before all was over. When they returned to the public-houſe to take their horſes, they called for ſome liquor; but when it was ſet on the table, they looked one on another, and none of them durſt touch it till a bleſſing was aſked; and as it was not their manner formerly, one of them ſaid, "I think "we ſhould aſk a bleſſing on it?" The other two readily agreed, and aſked one that was preſent to do it for them, which he did: when they had done they could not riſe, until another ſhould return thanks. Now and then, as they rode, they would ſay, "Was it not a great ſermon we "heard?" Another would anſwer, "I never heard the "like of it." They went to Edinburgh; but inſtead of following their intended diverſions and company, they kept their rooms moſt part of the time, and being ſoon weary of Edinburgh, they ſtaid but two days. They did not mention to one another their concern all the way home. After they had been ſome days in Glaſgow they kept much to their rooms; at laſt one of them made a viſit to the other, and told what God had done for him at Shoth; the other frankly owned the concern he was brought under at the ſame time; both of them went to the third, who was in the ſame caſe; and they all agreed directly to begin a fellowſhip meeting, and turned out eminent and uſeful Chriſtians.

Another inſtance was of a poor man, a ſtable-keeper in Glaſgow, whom a gentlewoman had employed to carry her to the kirk of Shoth. In the time of the ſermon he had taken out his horſe to feed at ſome diſtance, when the power of God was ſo much felt in the latter part of the ſermon. He obſerved ſomething extraordinary among the people, and alſo felt himſelf affected in a way he could not account for: he haſtily roſe up, and ran into the congregation, where he was made a ſharer of what God was diſtributing among them that day.

Mr. Livingſton was a great inſtrument, in the hand of God, in that remarkable revival at the Six-mile-water in Ireland. In his own writings he ſays, "I have known them "that have come ſeveral miles to the Communion, ſpend the

"whole

" whole Saturday night, attend public ordinance on Sabbath,
" ſpend the whole night again in like manner, yet at the
" Monday's ſermon were not weary, nor ever ſlept till they
" returned home."

THE DIFFERENCE BETWEEN A SPIRITUAL AND A WORLDLY MAN.

IT is obſervable, that in the courts of kings and princes, children and the more ignorant people are much taken with the finery of the place, while the wiſe ſtateſman paſſes by this as not worthy his admiration or concern; his buſineſs is with the king. Thus it is with the Chriſtian and a Man of the World. One admires the gilded vanities of the world; gaiety, pleaſure, and worldly honours, engroſs his attention, and captivate his affections; or, the higheſt the wiſdom of this world can attain to, is to admire the excellencies and beauties of creation; but the other has his eye fixed upon God, as the chief object of his admiration and his love. He is daily tranſacting affairs of eternal moment with the King of Heaven. He ſets the Lord always before him—no wonder, therefore, he is not allured by the varniſhed excellency of the creature, who has in his view the real and immenſe glories of the Deity, ſhining in the perſon of Immanuel, who, however deſpiſed by ſinners, appears to him as the chief among ten thouſand, and the altogether lovely; and his language is, Whom have I in Heaven but thee? And there is none upon earth I deſire, in compariſon of thee.

UNUS.

SELECT SENTENCES.

AS in nature there is an antipathy between the vine and the bay tree, the elephant and the dragon, and in vultures againſt ſweet ſmells; ſo in the wicked there is an an-

tipathy againſt the people of God; they hate the ſweet perfumes of their graces.

A wen ſeems to be a part of the body, but is indeed an enemy to it; it not only disfigures, but endangers it: ſo are thoſe the vileſt, baſeſt, and moſt dangerous, who hang forth Chriſt's colours, yet fight againſt him.

There are many profeſſors who ſpeak fairly of Chriſt, but will ſuffer nothing for him. Theſe may be compared to the chryſal, which looks like pearl till it comes to the hammering, and then breaks.

Corrupt fleſh is loth to put its neck under Chriſt's yoke, or ſtretch itſelf upon the croſs.

A true ſaint carries Chriſt in his heart, and the croſs on his ſhoulders.

Tertullian was called an adamant for his invincible courage. Holy courage makes God's choſen have ſuch faces of braſs, that they are not aſhamed of the croſs.

Tertullian obſerved of the primitive Chriſtians, that they took more comfort in their ſufferings than in their deliverance.

Ignatius uſed to ſay, his chains were his jewels.

Eraſmus at firſt highly extolled Luther's doctrine; but when the Emperor threatened all who favored Luther's cauſe, he unworthily deſerted it: for which reaſon he was by ſome pictured half in heaven, and half out; which, methinks, is ſome reſemblance of a Chriſtian in this life: In regard of his inward conſolations, he is half in heaven; in regard of his outward perſecutions, he is frequently half in hell.

Biſhop Jewel uſed to ſay---I will deny my biſhoprick, I will deny my name and credit; but the truths of Chriſt I cannot deny.

Let their money periſh with them, ſaid the noble Marquis of Vico, who eſteem all the gold and ſilver in the world worth one hour's communion with Chriſt.

Polycarp, biſhop of Smyrna, being brought before the pro-conſul, was by him bidden to deny Chriſt, and ſwear by the Emperor. He replied, "I have ſerved Chriſt ſixty

" and

" and ſix years, and he hath not once hurt nor oppreſſed " me; and ſhall I deny him now?"

Perſecution and afflictions are to God's people as a corroſive to eat out the proud fleſh; a fan to winnow; a fire to refine us; and as phyſic, to carry away our ill humours.

The goldſmith loves his gold as well when it is in the furnace as when it is in the bag: ſo God loves his children as well in adverſity as in proſperity.

As the tender mother, after having given her child a bitter pill gives it a lump of ſugar; ſo the Lord often gives his people the bitter pill of adverſity, but afterwards the comforts of his Spirit to ſweeten it.

As fire hardens the potter's veſſels, which is at firſt weak and limber; ſo the fire of the Spirit doth harden us againſt ſufferings.

The reward of glory will ſweeten all the waters of Marah; which reward is the legacy free grace bequeaths: it is not merited by our ſufferings.

Chryſoſtom obſerved, A merchant does not mind a few ſtorms at ſea, but thinks of the emoluments when the ſhip comes well fraught home; ſo a Chriſtian ſhould not be over ſolicitous about his preſent ſufferings, but think of the reward when he ſhall arrive at the heavenly port.

N. C. Jun.

AN ESSAY ON PRIVATE PRAYER.

IT was the cuſtom of the Primitive Chriſtians, to ſet apart the third, ſixth, and ninth hours of the day, for the purpoſes of earneſt prayer in their upper rooms, before they were permitted to have churches. Should we go about to find any thing like this among the Chriſtians of the preſent age, how many weary ſteps ſhould we ſet in vain! *Watch and pray*, were the words of our Saviour to his diſciples. *He* knew the treachery of the human heart too well, and was too much intereſted in the welfare of man, to omit

any

any advice which might be uſeful to oppoſe the force of temptations. If the great Redeemer of the World found ſuch advice *neceſſary* to thoſe who were ſo happy as to ſpend their days in heavenly intimacy with their divine maſter, how much *more neceſſary* was it to their ſucceſſors, who were not bleſſed with ſo immediate an intercourſe? St. Paul ſaw this; and in numberleſs paſſages in his Epiſtles, uſes the utmoſt force of expreſſion, and energy of language, to urge the great need of frequent private prayer. If then ſuch advice was ſo *very neceſſary* in the Apoſtle's time, how *infinitely more ſo* muſt it be to *the preſent generation?*

Whilſt we are frequent, earneſt, preſſing, and (if I may uſe the expreſſion) violent in prayer, the ſoul is concentered, as it were, in itſelf; and by becoming more and more abſtracted from the body, ſtands more firm and collected againſt the enſnaring impulſes of the fleſh. This is the way divine grace enters the heart: on the other hand, remiſſneſs, inattention, and indifference in prayer, are puniſhed in the exact meaſure of the degree in which they prevail; for theſe negligences, in proportion as they creep in upon the mind, leave the avenues of the heart unguarded, and open to the inſidious ſuggeſtions of the devil. Our grand adverſary well knows our weak ſide, and is as well diſpoſed to take every advantage. Ever vigilant, and ever bent on our deſtruction, he ſpares no pains, neglects no means, loſes no time, which may work a way to our ruin. He ſeldom makes an open aſſault: he generally takes a more crafty method: he artfully avails himſelf of our corrupt nature, and takes up our paſſions as arms againſt us. At other times, he, with the greateſt ſubtlety, ſeizes every defenceleſs moment, and ſuggeſts innumerable fears, perplexing doubts, and inexplicable difficulties to the beſieged ſoul he wiſhes to enſnare. If this proves ineffectual, his laſt and moſt dangerous artifice is this; he throws off the devil, and puts on the ſaint; clothes his inſinuations in the garb of ſanctity, and approaches not as an enemy but a friend. Human learning (or rather human pride) is a great aſſiſtance to this ſcheme. He makes his advances, through this inlet, by inſpiring ſuggeſtions which bear all the marks of cool reflection, and diſ-

paſſionate

paſſionate reaſon. This ſtratagem has proved deſtructive to many a wary Chriſtian. Nevertheleſs, let no one deſpair in his warfare. Let the young convert, or more experienced veteran, remember, that for every arrow of the enemy we have a ſhield of God's own providing. Let every believer be diligent in reading the word of God, and meditating on his laws. There he will find, that frequent and earneſt prayer is the ſure and only means of acquiring the grace of God, through Chriſt, which is the impenetrable armour of the Chriſtian warrior. Upon the *firſt* evil thought; upon the *firſt* riſe of any doubt, hazard, or ſcruple; on every emergency; and on the moſt diſtant appearance of danger; let him humbly proſtrate himſelf at the throne of mercy, and earneſtly implore the Divine aſſiſtance n every conflict with the enemy. Then will the Almighty God accept his prayer, cloath him with *the armour of light*, and enable him to quit the field even more than conqueror.

March 11. X.

A brief Account of the Dealing of God on an Indian Woman, who was mother of the Rev. Mr. JOPHETTS, *the third Paſtor of the Indians in Martha's Vineyard.*

WUTTUNNUNOHKOMKOOH was the wife of Pamchannit: this couple, having buried five children ſucceſſively within ten days of their birth, notwithſtanding all their uſe of their pawaways and medicines, had a ſixth ſon a little before the Engliſh ſettled there; the mother, being greatly diſtreſſed with fear that ſhe ſhould loſe this child as ſhe had done the former, and utterly deſpairing of help from man, as ſoon as ſhe was able, with a ſorrowful heart, took him up, and went out into the field, that ſhe might there weep out her ſorrow. But while ſhe was there, muſing on the inſufficiency of human help, ſhe found it powerfully ſuggeſted to her mind, that there is one Almighty God, who is to be prayed to; that this God hath created all things that we ſee; and that the God who had given being to her-

ſelf, and all other people, and had given her child to her, was able to preſerve and continue its life. On this ſhe reſolved ſhe would ſeek to God for that mercy: her child lived, and her faith was confirmed. This cauſed her to dedicate her ſon to the ſervice of that God who had preſerved his life. This being about four years before the Engliſh ſettled there, ſhe began, as ſoon as poſſible, to inform the child of that circumſtance: ſoon after which both the parents were converted. This ſon had the advantage of a Chriſtian education; was at the ſchool ſet up for the Indians in the year 1651, and was paſtor of the Indian Church, in Martha's Vineyard, a place noted at that time for the powerful work of God among the Indians.

THOUGHTS ON TITUS ii. 13.

Looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt.

THE believer's happineſs is in reverſion—'tis yet behind. He is on this ſtage a candidate and expectant of heaven; at moſt but little in hand, much in hope. Look which way he will, within or without, he ſees enough to make him breathe after that hope; if he looks inward and views his ſins, with Paul he cries out, "O wretched man that I am!" *Rom.* vii. 24. He finds, too, within him, two oppoſites, fleſh and ſpirit; this makes him look for that bleſſed hope, when he ſhall be diſentangled from his ſins, and happy in the company of the unincumbered world of ſpirits. If he caſts his eyes abroad, he ſees the world as only his ſojourning houſe, a ſtage, whereon vanity and vexation act their part, and the ſcene ſeldom alters. He will ſay to his ſoul as in *Micah* ii. 10, "Depart, this is not your reſt." All which conjoin to make him look for that bleſſed hope, and glorious appearing of our great God and Saviour.

There is a looking with deſire—as the ſervant looked for the year of jubilee and releaſe, *Lev.* xxv. 40; or, as the bride looks for the marriage-day. Now it is a time of abſence

ſence from our huſband Chriſt; therefore, we are dreſſed in mourning, and hang our harps frequently on the willows. But how doth the ſpouſe long for the ſolemnization of the nuptials! At that wedding the "water ſhall be turned into "wine." How often doth the pious ſoul, in a pang of holy deſire, cry, "How long, Lord! why is thy chariot ſo long a "coming?" It is the voice of the whole Church, "Come, "Lord Jeſus, come, quickly." There is a looking with joy—"We rejoice in hope of the glory of God," *Rom.* v. 2. An unconverted ſinner looks with terror; it is called "a fearful "looking for of judgment;" like as a man involved in debt, and knowing a writ is out, looks every hour for the officer to arreſt and impriſon him: but the ſaint's looking "is a joyful "one," as a man expecting looks for a friend, or for one that is to pay him any great ſum. There is alſo a looking with patience: as the huſbandman, after having caſt his ſeed into the earth, looks with patience till the crop ſprings up, ſo the believer is encouraged to look with patience, "for the com-"ing of the Lord draweth nigh," *James* vii. 5.

A Chriſtian's hope is not in this life—here is nothing real to be hoped for, nothing to be expected but viciſſitudes: all the world rings changes.—There is a difference between the ſeaman's and the believer's anchor; the ſeaman caſts his anchor downwards, the believer caſts his towards heaven, "looking for that bleſſed hope." The believer is a rich heir, waiting for a royal crown to be put on his head. (According to our common law there are two ſorts of freeholds; a freehold in deed, and a freehold in law. A freehold in deed is, when a man hath made an entrance upon lands or tenements, and is actually ſeized of them: but a freehold in law is, when a man hath right to lands, but hath not yet made actual entrance upon them.) Heaven is a believer's freehold in law; he hath a right to it, not by his own purchaſe, no; it is *promiſed* him by the Father, *purchaſed* by the Son, and *aſſured* by the Holy Ghoſt. But he hath not, whilſt here, the freehold in deed, but waits God's leiſure, "looking for "that bleſſed hope," till the time comes, when he ſhall actually enter upon poſſeſſion of the inheritance.

There is a threefold appearing of Chriſt. Firſt, when he married his divine to our human nature: "Great is the myſtery!

" God manifeſt in the fleſh," 1 *Tim.* iii. 16. It is an ænigma angels adore, though they cannot explore it. God ſaid, *Gen.* iii. 22. " the man is become as one of us:" but we may now ſay, " *God himſelf* is become as one of *us*, made " in the likeneſs of men," *Phil.* ii. 7. Secondly, there is an appearing of Chriſt in us, that is, when he appears in our hearts, which is called, *Gal.* iv. 19, " a forming of Chriſt " in us." What are we the better for Chriſt's appearing in our fleſh, unleſs he appears in our hearts? Chriſt without us cannot better us; he is without to the carnal, but is within the believer — " Chriſt in you the hope of glory," *Col.* i. 17. Thirdly, Chriſt appears *for his* people in a twofold way. Firſt, as their advocate; *Heb.* ix. 24. " He is entered into " heaven, there to appear in the preſence of God for *us*." In our courts of law, the attorney, (or counſel), pleads for his client, but not without a fee: Chriſt pleads as our advocate freely. Satan, the accuſer, brings a long ſtring of bills of indictments againſt us; but Chriſt, the kind advocate, anſwers all, " appearing," ſaith the Apoſtle, " in the preſence of God for us." He ſpreads his merits before his Father; and in the virtue of his bloody ſufferings, pleads for mercy.

Secondly, Chriſt appears for his ſaints as a judge. His firſt appearing was dark and obſcure—his beauty was veiled—all that ſaw the man did not ſee the Meſſiah; but his ſecond appearing as our judge will be more ſplendid—a ſun no longer clouded—his perſon will be glorious. Paul ſaw a ſparkle of the Sun of Righteouſneſs, *Acts* xxvi. 13. His throne will be glorious. *Matt.* xxv. upon the throne of his glory, a throne beyond deſcription magnificent. His attendants will be glorious: angels are the courtiers of heaven; their ſparkling luſtre is compared to lightning, *Matt.* xxviii. 3; and theſe glorious ſublimated ſpirits ſhall be part of his retinue, accompanying him to his throne. Chriſt will appear as a judge to acquit his people, having croſſed the debt-book with his precious blood—as a judge to vindicate his people. Here many of their names lie buried in reproach; but at that day Chriſt will call them his friends, his ſpouſe, the apple of his eye: their names ſhall flouriſh with honour, and give forth perfume as Lebanon.

Chriſt,

Chriſt, as a judge, will appear to crown his people, when body and ſoul ſhall be re-united and perfected in glory. He will take his people into his ſweet and everlaſting embraces, and fill them with the choice wine of his love to all eternity! Oh! what a hope the believer's hope is! —" the glorious ap-" pearing of Chriſt," when he ſhall appear as a judge, to acquit, vindicate, and crown him. Reader, if all thy hope is in this life, thou art caſting thy anchor downwards, and canſt have no hope of Chriſt's appearing; thou muſt be fearing it; thou art like a priſoner dreading the judge's coming to the bench. Chriſt's appearing will be a diſmal appearing to thee. May the Lord of his infinite mercy take from you your ſandy, and give you a ſound hope; then you will experience the happineſs of caſting your anchor upwards, looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt.

N. C. Jun.

Ratcliff.

To the EDITOR of the CHRISTIAN'S MAGAZINE.

REV. SIR,

I HAVE purpoſed ſome while ago, of informing the public, of my having ſeen the corpſe of that great man of God the Reverend GEORGE WHITEFIELD, in a perfect ſtate; but not having a convenient mode of doing it, prevented me. But ſince you have publiſhed your Magazine, I thought in it I would atteſt to my Engliſh friends the above remarkable (I think I may ſay) phenomenon.

In the ſummer of 1784, I viſited my friends in New England. Having my wife's relations at Newbury-Port, forty miles eaſtward of Boſton, I went thither: there I heard of the unaccountable fact of Whitefield's body being entire.

I went one morning about ten o'clock, my wife and other friends accompanying me. A lanthern and candle being provided, we deſcended down into the tomb: our guide immediately led me to dear Whitefield's coffin, (the company had ſeen him before.) He opened the lid down to his breaſt:

I never felt ſo over a corpſe. His body was perfect. I felt his cheeks, his breaſt, &c. the ſkin immediately roſe after; even his lips were not conſumed, nor his noſe. He did not look frightful at all; his ſkin was conſiderably diſcoloured, blackiſh, through duſt and age: as to ſmell, it muſt be thought the corpſe could not have any: his gown was not much impaired, neither was his wig: (it is well known he was in his coffin, as he was in the pulpit.)

The Reverend Mr. Parſons, at whoſe houſe the Reverend Mr. Whitefield died, and who preached his funeral ſermon, died ſeven years after Mr. Whitefield; he was laid in the ſame vault. I turned myſelf to look at Mr. Parſons, but there was only a promiſcuous ſhew of bones, clean and dry. I do but give you matter of fact. I am well aſſured the body of Mr. Whitefield was not embalmed; he particularly ordered it ſhould not.

I confeſs, to account for the above upon natural principles nonpluſes me: that bodies have been preſerved in ſnow, and in dry gravelly earth, is well known; but the acceſs of air, or the leaſt touch, has deſtroyed them. But Mr. Whitefield's body is opened to every curious viſitor. I have ſuppoſed whether a petrifying virtue might not be emitted from the wet mortar that built the vault; it was built new for him; its ſituation is very dry, and it was cloſed up for ſeven years: this is but a fancy of mine.

Many perſons have not been backward to ſay, "God miraculouſly preſerves Whitefield's body." I hardly know what to ſay to this—I will not ſay God does not preternaturally preſerve it. He was favoured and diſtinguiſhed in our day, as Enoch was in his; and if God did not honour his body with a tranſlation, he may with a preſervation.

I ſhould be glad, Reverend Sir, if any of your correſpondents would favour the Chriſtian's Magazine with their thoughts concerning the above; I am ſure they would be read with eagerneſs, whether they would throw any light on it or not.

I am, Reverend Sir,
Your very humble ſervant,

Epping, Eſſex,
June, 1790.

J. BROWN.
N. B.

N. B. 'Tis well known the Reverend George Whitefield died A. D. 1770, I think in September. His tomb is under the pulpit, in the great Meeting-houſe, in which the Reverend Mr. Murray is ſettled: before him the Reverend Mr. Parſons.

A CHRISTIAN's TREASURE.

WHEN I look into the treaſures of men, perhaps I ſee cheſts of plate, bags of gold, and cabinets of jewels; but this is the miſery of it, that when they go abroad, they cannot carry them without a burden, or leave them without a fear. But here is the excellency of a child of God, that his treaſure is always in him, and it is his happineſs to carry it always with him; that as it is tranſcendent for riches, being the fulneſs of God, ſo it is likewiſe permanent for continuance, becauſe he is filled with that fulneſs; inſomuch that you may ſooner rend his ſoul from his body, than take his treaſure from his ſoul. This was that which ſweetened the loſs of country, houſe, and friends, to Ovid in his exile; the thoughts of his genius—the riches of an ingenious ſpirit, was beyond the reach of Cæſar's malice; and this is that which refreſheth the Chriſtian in all troubles and afflictions that he meets with in the land of baniſhment—he hath the poſſeſſion of Jeſus Chriſt, whom he can never loſe. Oh! the excellency of a child of God! Though you caſt him out of all, yet you cannot caſt any thing of this ALL out of him. But as a certain princely philoſopher ſaid when he loſt his city, and was put to flight, being aſked by thoſe that fled with him, with their bag and baggage, Why he likewiſe took not ſomething with him? anſwered, I carry all my riches with me; meaning his wiſdom and virtues. So a Chriſtian; though you impoveriſh him, baniſh him, and caſt him out of all, yet he is able to ſay ſtill, I carry all my treaſure with me; I have my Chriſt, my fulneſs. And truly, Lord, ſo thou wilt poſſeſs me with this all, I care not though I am diſpoſſeſſed of all.

DEATH

DEATH VANQUISHED:

Being a relation of the happy Death of Mr. WILLIAM LAKE, of Biddeford; with a few expreſſions of the Funeral Sermon, preached by the Reverend SAMUEL LAVINGTON.

O Death, where is thy ſting? O Grave, where is thy victory?
1 Cor. xv. 55.

SHOUT, my fellow ſoldiers, who are engaged in the ſame warfare, and muſt one day encounter the ſame enemy. Shout, ye angels of light and love; you eſpecially, whoſe office it is to attend the death-bed of the ſaints, and to wipe off the dewy ſweat from the faces of the ſtruggling combatants, and convey their diſencumbered ſpirits to the realms of bliſs. Let earth and heaven ring with the joyful acclamation, Victory, Victory! the conqueror is conquered! This mighty champion, that hath ſo long defied the armies of the living God, and through fear of whom *ſo many have been all their life-time ſubject to bondage*, is vanquiſhed, by a ſtripling is vanquiſhed. Ah, Death, where is all thy boaſted powers? all that were witneſſes of the combat will publiſh thy defeat. Thou the king of terrors! a vain title, an empty boaſt: if we had never ſeen any of thy atchievements but this, we ſhould laugh at the ſhaking of thy ſpear. What could all thy terrors avail thee here, ſay ye, that conſtantly attended, or occaſionally viſited this young hero, for ſo I muſt call him; though but a babe in grace, yet he was quite a veteran in experience and fortitude; and as a good ſoldier of Jeſus Chriſt, endured hardneſs, fought the good fight, finiſhed his courſe, and kept the faith. I ſay, let thoſe who ſaw him walk through the Shadow of Death, unuſually lengthened out as it was, declare, whether ever he diſcovered in his looks or language the leaſt ſymptom of fear: Fear! far enough from fear: go when you would, you always found him calm and cheerful. In the earlier part of his confinement, when he had been for ſeveral days, as we thought, growing better, ſome unfavourable ſymptoms ſuddenly appeared, and daſhed all our pleaſing hopes of life.

I ſhall

I ſhall never forget with what a ſmiling countenance he addreſſed me on my entering his room: "Oh! Sir," ſays he, "the wind is come about fair for home again; I was afraid I was to be kept longer at ſea, but I believe I ſhall ſoon be at my deſired port. I have in the courſe of my diſorder made many tacks, but I hope I have got ſome ground by every one of them. Chriſt is a good pilot, and I leave all to him; he doth with me juſt as he pleaſeth, and I am willing he ſhould. If he were to offer me to let me have my own choice, I would inſtantly refer it back to him again—I would not chooſe any thing for myſelf. I confeſs I have deſired to depart, and to be with Chriſt, which is far better than any thing I do know, or ever did enjoy in this world. But I would not be too earneſt even for that; I am ſure when he hath made me ready for heaven, he will come and fetch me; and therefore why ſhould I be uneaſy or impatient? Oh! the wonderful goodneſs of God to ſuch a poor worm! that ever he ſhould think of me, that he ſhould provide ſuch a Saviour, and ſuch a heaven for me, and that he ſhould take care of me in my preſent weak ſtate! I have nothing to complain of, I have a thouſand mercies, indeed I have nothing but mercies. When I have moſt pain in my body, I have moſt comfort in my ſoul; if I have a bad day, the Lord generally gives me a good day for it. What is all that I have gone through to what Chriſt has ſuffered, when, in the extremity of his pain, he cried out, "I thirſt?" He had none but enemies about him, who gave him vinegar to drink; but when I am thirſty, every one is contriving the moſt ſalutary and pleaſant draughts. Oh! love the Lord, all ye his ſaints; I love him much, but I long to love him more. I think I could go thro' the flames to meet him; I would not change conditions with the greateſt monarch in the world. I have been wondering at the goodneſs of God, that enables ſuch a poor worm to bear up under pains which I thought impoſſible for human nature to ſupport under, and yet I have been ſupported: indeed it was no vain boaſt of the Apoſtle's, *I can do all things through Chriſt's ſtrengthening me.* I want breath, and yet in one ſenſe I do not neither; I ſhall be beſt of all when my breath is entirely ſtopped; but

if I had breath, I could ſing now as cheerful as ever I did in my life.

"Oh! what a great change will appear to me by and by! God ſhall wipe away all tears from my eyes; no pains, no faintings, no heavineſs then; but I would not be impatient, yet cannot help ſaying, I long for the time. Now I am a poor creature, groping in the dark, and can ſcarcely ſee any thing of God; but by and by I ſhall know more. The tabernacle begins to ſhake, I believe it will tumble ſoon; I can look through the crevices now, but I want to have them wide enough to creep through. It is juſt nine months ago I was firſt ſeized; but ſome are much longer a dying than that: I am content to wait, even as much longer than that; I know it is all right that God doeth. Oh! the unchangeableneſs of God! I never had ſuch views of it in all my life before: he betrothed me to him in faithfulneſs, he carried me on ſo far, and he won't leave me now, he cannot do it, he is engaged by covenant. I have had great afflictions, but I have had great ſupports; the peace of God paſſeth all underſtanding. Oh! that you did but know Chriſt better; he is a tried friend, a friend that ſticketh cloſer than a brother: the love of a brother, or father, is nothing to the love of Chriſt; he is better than ten brothers, or ten fathers: live or die, I can do nothing but wonder at the unchangeableneſs of God. He loved me firſt, hath continued to love me, notwithſtanding all my weakneſs and wanderings. I have many changes in myſelf, and changes in the world, but God's love never changes: I don't doubt but there is love in the bottom of this cup; it is bitter in the mouth; however, when all is over, I ſhall adore the wiſdom and mercy of this diſpenſation. The Lord is even now amazing kind; he loads me with benefits, but he does not overload me; he remembers my frame, and knows I am but duſt, and therefore doth not give me more than I am able to bear." Though, by the way, he was more than once ſo overwhelmed with the diſcoveries he had of God, ſo that whether in the body, or out of it, neither he himſelf, nor his friends about him, could hardly tell.

But to proceed—ſays he, "I can do any thing to glorify Chriſt, who hath done ſo much for me. I am willing

to

to live, but you muſt needs think I had rather go to heaven. I am burthened like a full caſk that wants vent; but I muſt tell you what God hath done for my ſoul: the more I ſpeak the ſtronger I am, even in my body. One thing I muſt beg of every one of you, that you would exalt Chriſt for me; I know the Lord hath ſome end to anſwer in keeping me here ſo long. My ſiſter's death was a kind of tranſlation, mine is dying by inches; and yet, though it be very painful, I am perſuaded, the longer I ſtay here, the better it will be for me. What a charming thing it will be to get to heaven! There I ſhall ſee my old Chriſtian friends, and many ſaints whom I never ſaw here: but it is a glorified Chriſt that will be the heaven of heavens to me, to ſee him face to face, and not in ſuch a dark way as now I do.

A hope ſo much divine,
May trials well endure.

O what a mercy is it, that Satan hath not been ſuffered to moleſt me; it is the compaſſion of Chriſt that keeps him back. Here have I been confined ſo many months, and yet I can ſpeak it to the praiſe of the glory of his grace, not one cloud hath paſſed over my ſoul. Notwithſtanding all my weakneſs and pains, which are ſometimes very great, I have not one murmuring thought. I think ſometimes if I could but walk about the room, it might be ſome refreſhment; but it is the Lord, let him do what ſeemeth him good; if my pains were ſo much more violent than they are, I have nothing to complain; for did I not, years ago, give up myſelf, body as well ſoul, to the Lord, to do with me as he pleaſed? and indeed he will do all his pleaſure, whether I conſent to it or not. But I did conſent, I do conſent, and I am ſure I have no reaſon to repent of it; for all his paths towards me have been mercy and faithfulneſs. You cannot think how much we diſhonour the Lord by our unbelief. I have had ſtrong conſolation to night from thoſe words: *Becauſe he could ſwear by no greater, he ſware by himſelf:* and ſhall I not believe what God hath ſpoken? I muſt believe. It is an eaſy thing for Chriſtians to talk of the faithfulneſs of God when they are in health, and all things go well;

but I can leave my dying teſtimony to it, he hath been as good as his word, he hath never left nor forſaken me."

Being aſked what he thought of heaven, now in the near views of it, he ſaid—"Indeed I don't know what to think of it; the place, the work, the enjoyments, every thing appears ſo great, that I am loſt, I cannot form any diſtant conception about it: all that myſelf is engaged about, is what Chriſt has redeemed me from, and what he has redeemed me to. Here I can enlarge freely; all the reſt I muſt leave till I get thither." When urged to take a drop of wine or ſome other cordial, he generally refuſed it, but ſaid, "I have given up my body and ſoul to Chriſt, and I muſt take care of one as well as the other. To be ſure it is pleaſant, and nature ſeems to call for ſomething of that kind, but I muſt deny myſelf; the doctors tell me it will hurt me, and therefore I ſcruple to take it." When told of one another that was dead, he ſaid—"We are like travellers, one gets home firſt, and another after; it would not be ſo if we were to go altogether: How then would it be with the church and the riſing generation? I am amazed how any can be ſo fond of the world; I wiſh all could ſee it in the ſame light I do now." At another time he ſaid—"Satan hath deſired to have me, that he may ſift me; but

Should all the hoſts of death,
And powers of hell unknown,
Put their moſt dreadful forms,
Of rage and miſchief on;
I ſhall be ſafe, for Chriſt diſplays
Superior power and guardian grace."

As the ſtraitneſs of his breaſt increaſed, it grew more painful for him to ſpeak; ſo that for ſeveral days, I believe ſome weeks, he could only whiſper. "Now," ſays he, "was it not right that I ſhould ſpeak while I was able; you were afraid I ſhould hurt myſelf, but it never hurt me." One time, when I was taking my laſt leave of him, as we both thought we ſhould ſee each other no more, ſays he—"I long to tell you the goodneſs of the Lord, but I have no breath; when we meet again I ſhall have longer breath, and a better tongue." At another time, when he lay gaſping

for

for life, and ſeemed to be in his laſt ſtruggles, he exerted himſelf juſt enough to bid us read the concluſion of the third of Dr. Young's Night Thoughts, as beſt expreſſive of his ſituation, ſentiments, and feel of death. "This king of terrors is the prince of peace. When ſhall I die, to vanity, pain, death? When ſhall I die? when ſhall I live for ever?" A few hours before he died, he ſaid—"My life hath been full of toil and pain, but I am going to glory; I have a great deal to tell you if I could but ſpeak.

O glorious hour, O bleſt abode,
I ſhall be near and like my God;
And fleſh and ſin no more controul
The ſacred pleaſures of the ſoul."

A little after, ſtretching out his arms as if he ſaw the heavenly convoy that was come for him, he cried out with uncommon earneſtneſs, and repeated, "I am coming, you go too faſt for me! I cannot keep up with you! Stay a moment; coming, coming!" but not ſo as to be fully underſtood. He lay ſo for ſome little time; and then making a ſign to have his head ſupported, he looked up and ſmiled, and died. "Let me die the death of the righteous: O Death, "where is thy ſting?"

Reader, what are thy reflections reſpecting this matter? Do they appear as the frenzies of a diſordered brain? or is thy heart ſaying, Let me *thus* die the death of the righteous. Soon, very ſoon, this DAY OF DEATH will come; *preſent enjoyment* of the love of Jeſus can alone aſſure thee—He will in that trying day neither leave thee nor forſake thee.

JUDGMENT AND MERCY.

OR, THE

Danger of burleſqing the word of God, or of perſecuting the people of God.

[TAKEN FROM A RESPECTABLE HISTORIAN.]

MR. Thomas Rowe was a native of North Petherwin, in the county of Devon. He lived at Mr. Moor's, in Somerſetſhire, and died in 1680. As he was once making

a viſit to Madame Trenchard's, at Litchet, intending, while he was there, to preach in one of the poor pariſhioner's cottages, ſeveral knowing it, came to hear him. One of the pariſh getting intelligence of it, turned informer; and bringing a conſtable and another perſon with him, demanded the doors of the houſe to be opened, though the exerciſe was over. The officious informer ſet down the names of all that were preſent, both miniſter and people; and the dext day procured a warrant to take them up. Mr. Rowe was too quick for them, and ſoon got out of the reach of the warrant into another county: but they actually ſerved the warrant on many of the hearers, and carried them before Juſtice L——, in the iſle of Purbeck, who bound them over to the Quarter Seſſions. The Juſtice, to divert himſelf, aſked ſome of the women what the text was that was preached on at the conventicle they were at. The text really preached upon was *Rom.* viii. 38. "If ye through the Spirit do mortify the "deeds of the body, ye ſhall live:" but one of them, through miſtake, mentioned another text, viz. *Col.* iii. 5. "Mortify "therefore your members which are upon the earth:" which text being recited, the Juſtice burleſqued it, and poured forth his profane jeſts upon it very plentifully. And it ſo happened, that not many years after, before the Juſtice died, his members were perfectly mortified, inſomuch that his very conſcience reproached him for what he had ſaid, and made him frankly acknowledge that this diſtemper (which proved his death) was a juſt judgment from God upon him, for burleſquing as he did that very ſcripture. But that was not the only thing which was remarkable in this caſe: for the buſy informer alſo had the uſe of his right ſide taken from him, which began ſoon after, and at length proved his death. The officer alſo that aſſiſted in diſturbing the meeting, was in a very few weeks after killed with his own cart. And that which renders this awful providence the more remarkable, was, that the cart overturned upon him as it was going up a hill, directly oppoſite the very houſe and door where the meeting was that he aſſiſted in diſturbing. The compiler is ſenſible that it is a very difficult thing to interpret afflictive providences, but the complication of circumſtances in this inſtance makes it very ſingular.

TRUE

TRUE AND FALSE FAITH DISTINGUISHED.

IT is an awful fact, that men may notionally and doctrinally believe the truth of the Gospel, without a saving faith in Christ, or an interest in him. It is therefore of infinite consequence to know that we have indeed the *faith of God's elect;* that it is distinct in its nature and operation from such an empty, lifeless, and fruitless belief, with which the formal, worldly professor, may deceive and destroy his own soul.

Faith is by the Apostle described, *the substance of things hoped for, and the evidence of things not seen:* that which brings eternal things into a near view, and represents them unto the soul as undoubted realities. Whence it is, that the true believer, when he has experienced the defect of his own purposes and endeavours, when he is wearied out of all his false refuges, emptied of all hope in himself, and is brought to see and feel the danger and misery of his state by nature, he is then brought in earnest *to look to Jesus*, as the only refuge and safety of his soul. He then sees the incomparable excellency of a precious Saviour, breathes with ardent desire after him, repairs to him as the only foundation of his hope; and, proportionably to the evidence of his interest in him, *rejoices in Christ Jesus, having no confidence in the flesh.* Now, the blessed Saviour and his glorious salvation is the subject of his serious, frequent, and delightful contemplation. Now, an interest in Christ is valued by him above all the world; and he is in earnest to obtain and maintain good evidence, that his hope in Christ is well founded. Now, the favour of God, and the concerns of the unseen and eternal world, appear of greater importance than every thing else. He now mourns under a sense of his former sins; he groans under the burthen of his remaining corruptions and imperfections; and with earnest diligence follows after holiness, endeavouring to work out his own salvation with fear and trembling. And in a word, he has such an impression on these invisible realities, that whatever temptations, desertions, or prevailing corruptions

corruptions he may conflict with, nothing can ſo baniſh the great concern from his breaſt, as to make him habitually ſlothful and indifferent about it: nothing can quiet him ſhort of having his heart and affections engaged in the things of God and godlineſs: and his appetites and paſſions under the reſtraint and governing influence of *the law of the Spirit of life.*

On the other hand, if we take a view of the influence which a dead faith has upon the ſoul, it is viſible that this uſually leaves the ſubjects of it ſecure and careleſs, trifling and indifferent, in the concerns of the eternal world. Theſe appear to ſuch a perſon but diſtant futurities, which does not engage his ſolemn attention, and make him in earneſt ſolicitous about the event, nor give any effectual check to his inordinate appetites and paſſions. Or if (as it ſometimes happens) any awakening diſpenſation alarms the conſcience of ſuch a perſon, to a diſtreſſing apprehenſion of his guilt and danger, drives him to duties and external reformations, and makes him more careful and watchful in his conduct, he has yet no ſenſible impreſſive view of the *way of ſalvation by Jeſus Chriſt.* He either endeavours to pacify the juſtice of God, and his own conſcience, by his duties and religious performances, and ſo lulls himſelf aſleep again in his former ſecurity; or elſe continues to agonize under moſt dark, dreadful, and unworthy apprehenſions of the glorious God, as if he were implacable and irreconcileable to ſuch ſinners as he. Such a perſon would readily acknowledge, but he cannot feel this bleſſed truth, that Chriſt Jeſus is a ſufficient Saviour. He allows it to be truth; but it is to him ſuch a truth, as has no effectual influence upon his heart and life. Though he owns this to be true, yet he can never comfortably venture his ſoul and his eternal intereſts upon it, unleſs a ray of divine light ſhine into his ſoul, and give him a lively and ſenſible view of what he could before have but a ſlight and ſuperficial apprehenſion of.

Here then is an apparent difference between a true and a falſe faith. The one realizes the great truths of the goſpel by a lively and feeling diſcovery of them; giving the *light of the knowledge of the glory of God in the face of Jeſus Chriſt.*

The other gives but a lifeleſs and inactive aſſent to theſe important truths. The one influences the heart and affections, and by *beholding with open face, as in a glaſs, the glory of the Lord, changes the ſoul into the ſame image, from glory to glory:* the other only ſwims in the head, and leaves the heart in a ſtate either of ſecurity or deſpondency. The one is an abiding principle of divine life, from which there flow rivers of living water: the other is tranſient and unſteady, and leaves the ſoul ſhort of any ſpiritual principle of life and activity.

A ſaving faith is an hearty conſent to the terms of the goſpel; while a dead faith is but a cold aſſent to the truth of it. Accordingly, a true faith is in the goſpel deſcribed to be *a receiving of the Lord Jeſus Chriſt. To as many as received him, to them gave he power to become the children of God.* Our bleſſed Redeemer is freely offering himſelf and his ſaving benefits to poor periſhing ſinners, in the goſpel. Our compliance with, and acceptance of the goſpel-offer, are the terms of our intereſt in him, and conſtitute the *faith of God's elect.* They therefore, and they only, are true believers in Chriſt, who heartily acquieſce in the glorious method of a ſinner's recovery from ruin, by Jeſus Chriſt; and heartily accept an offered Saviour, in all his offices and benefits. A true believer, convinced of his natural blindneſs and ignorance, repairs to the Lord Jeſus Chriſt, to enlighten his mind, to make his way plain before him, and to give him a clear, ſenſible, and ſpiritual acquaintance with the great things of his eternal peace. The true believer has found, by experience, his utter incapacity to procure the divine favour by the beſt of his duties, reformations, or moral performances, and that he has cauſe to be aſhamed and confounded in his own ſight, for the great defects of his higheſt attainments in religion; and therefore welcomes the Lord Jeſus to his ſoul, as the *Lord his righteouſneſs*, repairs to him, and to him only, *for wiſdom, righteouſneſs, ſanctification, and redemption*, and builds all his hope of acceptance with God upon what Chriſt has done and ſuffered for him. The true believer labours and is heavy laden with the ſinfulneſs of his nature; and longs for a further victory over his corrupt affections,

fections, appetites, and paſſions, for more ſpirituality in his duties, and for a further progreſs in piety and holineſs; and therefore heartily deſires and accepts the Lord Jeſus Chriſt, as his ſanctifier, as well as Saviour; and earneſtly ſeeks after the renewing, ſtrengthening, and quickening influences of his bleſſed Spirit. The true believer feels the neceſſity of this bleſſed Saviour, in all his offices, relations, and characters. He ſees him to be juſt ſuch a Saviour as his ſoul wants, and therefore cheerfully accepts a whole Chriſt, with his whole heart, without any reſerve, without any deſire of other terms of acceptance with God. He may entertain dark apprehenſions of himſelf, and complain heavily of the great defects of his faith and holineſs; but he can never entertain hard thoughts of the goſpel-ſcheme, nor complain of the terms of ſalvation therein propoſed. Theſe appear to him *the wiſdom of God, and the power of God*, and every way anſwer the exigencies of his ſtate and the deſires of his ſoul.

But if, on the contrary, we conſider the character of a dead faith, it is what never brings the ſoul to a full conſent to the terms of the goſpel, without ſome exception and reſerve. The unſound believer may imagine that he accepts the Lord Jeſus Chriſt as his Saviour, but what is the foundation and encouraging motive of his imaginary compliance with the goſpel offer? Upon an impartial enquiry, it will be always found to be ſomething *in himſelf*—his good affections, duties, moralities, reformations, promiſes or purpoſes. He endeavours by theſe to recommend himſelf to God; and on the account of theſe he hopes to find acceptance through Chriſt. Or if he feels ever ſo ſtrong a deſire of ſalvation by Chriſt, yet he is driven to it only by fear and ſelf-love; and will renew his affection to other lords, as ſoon as his awakening apprehenſions are worn off. He does not feel his want of Chriſt's enlightening and enlivening influences, for he knows not what they mean. He *ſubmits not to the righteouſneſs of Chriſt;* for he is ſtill endeavouring to procure acceptance with God from ſome good qualifications of his own, ſome duties which he performs, or ſome progreſs which he makes, or deſigns to make, in his religious courſe. He cannot ſubmit to Chriſt as his Lord; for there

is ſome ſlothful indulgence, which he cannot forego, ſome darling luſt which he cannot part with, ſome worldly idol which his heart is ſet upon, or ſome difficult duty which he muſt excuſe himſelf from.

There is nothing more apparent than the diſtinction between theſe two ſorts of believers. The one comes to Chriſt deſtitute of all hope and help in himſelf; but ſees enough in Chriſt to anſwer all his wants. The other is full in himſelf: the one looks to Chriſt to be his light, the other leans to his own underſtanding. The one makes mention of Chriſt's righteouſneſs, and that only; the other hopes for an intereſt in Chriſt and his ſalvation, on account of his own attainments; and, in effect, expects juſtification by his own righteouſneſs, for Chriſt's ſake. The one brings a guilty, polluted, unworthy ſoul to the bleſſed Redeemer, without any qualification to recommend it, expecting from him alone all the ſupplies he wants, repairing to him for *gold tried in the fire, that he may be rich; for eye-ſalve, that he may ſee; and for white raiment, that he may be clothed:* the other ordinarily raiſes his expectations from Chriſt, in proportion to his own imaginary qualifications and good diſpoſitions. The one as well deſires ſalvation by Chriſt from pollution as from guilt: The other has a reſerve of ſome deceitful luſt, and hugs ſome Delilah in his boſom, which he cannot be willing to part with. In fine, the one is willing to accept of the Lord Jeſus Chriſt upon any terms; the other will not come to Chriſt but upon terms of his own ſtating.

J. D.

WISDOM's WAYS ARE WAYS OF PLEASANTNESS.

I HAVE formerly (with the world) accounted the ſpirit of a Chriſtian to be a melancholy ſpirit; and the ways of holineſs only to be unpleaſant paths, leading to the deſarts of ſad retiredneſs. But now I ſee they have hidden manna, which the world knows not of; glorious joys, which

ſtrangers do not meddle with; and the cloſer they walk, the fuller and the ſweeter their joys. Formerly the very thoughts of parting with my pleaſures and delights, to embrace ſoul-humbling, ſelf-denying duties, were grievous to me. But now, I bleſs my God, I can ſay with Auguſtine, Oh! how ſweet it is to want my former ſweetneſs! It is now my rejoicing to be without my former joys; for now I ſee there is a heaven in the way to heaven; and that one look of faith, one ſmile of Chriſt, one glance of heaven, one grape of Canaan, one glimpſe of my crown of glory, yields more ſweetneſs, comfort and content, than all the pleaſures and delights the world affords. The very gleaning of ſpiritual joy is better than the vintage of carnal delights.

Let none keep from wiſdom's ways for want of pleaſures; for he ſhall not loſe, but change them for others which are more delightful and durable.

UNUS.

THE DOUBTFUL NATURE OF SICK-BED PROFESSIONS.

THE ſincerity of thoſe profeſſions of religion which are begun by ſick and dying perſons, is very queſtionable. The awful apprehenſions of death, judgment, and eternity, ſometimes extort ſuch expreſſions of humiliation and contrition on account of ſin, as afford a comfortable hope to relations and friends, that a good work of grace is begun in the heart: and when perſons die in that ſtate, we charitably judge that all is well. But when it pleaſes God to reſtore the ſick from the verge of the grave, and re-eſtabliſh health, their future conduct too often proves that *their goodneſs is as a morning cloud*, promiſing rain, but diſappointing the huſbandman, *and as the early dew*, ſoon evaporated by the heat of the ſun.

Inſtances of this kind are ſo common, that few obſervant Chriſtians have not met with them in the circle of their own acquaintance; but that which I ſhall now relate, exceeds moſt

that

that I ever heard. I was told it a few years ago by a grave and pious old gentleman at Newcaſtle in Staffordſhire, who mentioned it as a fact:

A woman was hanged for a robbery, (I think) at Cheſter. After ſhe was cut down, ſome women, who were employed in preparing the body for a decent interment, perceived ſome ſigns of remaining life. Proper means were uſed for her reſtoration. In the mean time the executioner, being informed of the affair, and apprehending that he ſhould be diſgraced for not performing his office completely, came to the place where the woman was, with a knife under his coat; intending, it was ſuppoſed, to ſtab her: by his countenance, or ſome other circumſtance, he was ſuſpected by the people, and the knife diſcovered. This ſo enraged them, that he thought it neceſſary to make his eſcape from their fury. Having run up the ſtairs of the church-tower or ſteeple, he was purſued, and cruelly dragged down again by his feet, ſo that the ſkin of his head hung over his face: ſtill he retained ſufficient ſtrength to run for his life; but the outrageous mob purſuing, ſtoned him to death.

During this bloody tranſaction the woman, now completely revived, was ſafely conveyed away. It was judged by thoſe who attended her in priſon, and at the gallows, that ſhe was a true penitent; but the event contradicted ſo charitable an opinion. Her ſerious impreſſions vaniſhed; and though ſhe had thus eſcaped death, and was reſtored in a manner almoſt miraculous, ſhe purſued her former wicked courſe of life, and ſoon after committed another robbery in Flintſhire, of which ſhe was convicted at the very next aſſizes, and for which ſhe was again executed. In order to prevent the mob from attempting to revive her, a hole was dug near the fatal tree; and as ſoon as ſhe was cut down, ſhe was immediately buried in it.

Can any thing but Divine Almighty grace renew the human heart? Can death? Can hell? And how ſuſpicious are many apparent converſions in the near views of a formidable death, and an awful eternity! Nothing, indeed, is too hard for the Lord: one inſtance of real converſion at the eleventh hour is recorded in the Scripture. "*One* inſtance that none

might deſpair, and *only* one, that none might preſume." Happy that man whoſe general conduct for a courſe of years is an exhibition of *faith, working by love!* Happieſt of all, the aged Chriſtian, who can ſay with good Obadiah, *But I, thy ſervant, feared the Lord from my youth.*

" *How glorious is that righteouſneſs,*
That hides and cancels all our ſins!
While a bright evidence of grace
Thro' his whole life appears, and ſhines."

G. B.

A Letter from MARCUS AURELIUS ANTONIUS, *Emperor, to the Senate and People of Rome: containing an Account of that remarkable deliverance wrought for the Army in Germany, in anſwer to the Prayer of the Soldiers who were Chriſtians in his army, in the Year of our Lord* 175.

MARCUS AURELIUS ANTONIUS, EMPEROR—TO THE SENATE AND PEOPLE OF ROME.

I GIVE you to underſtand what I intend to do, as alſo what ſucceſs I have had in my wars in Germany; and with how much difficulty I have obtained forage and proviſion for my army: being compaſſed with ſeventy and four fierce dragons, whom my ſcouts deſcried to be within nine miles of us, and Pompeianus our lieutenant hath viewed, as he ſignified unto us by his letters; wherefore I thought I ſhould be overrun by ſo great a multitude, both my vanguard, main body and rear, with all my ſoldiers of Ephrata, in whoſe hoſt there were numbered of fighting men nine hundred and ſeventy-five thouſand. But when I ſaw myſelf not able to encounter with the enemy, I craved aid of our country gods; but finding no comfort at their hands, and being driven by the enemy to an exigency, I cauſed to be ſent for thoſe men which we call Chriſtians, who, being muſtered, were found a good indifferent number, with whom I was in further rage than I had good cauſe, as afterwards I had experience by their marvellous power, who fortwith did their endeavour, but without either weapon, ammunition, armour, or trumpets, as men not truſting to ſuch prepara-

tion

tion and furniture, but only ſatisfied by truſting their God, whom they carry about with them in their conſciences. It is therefore to be credited, although we call them wicked men, that they worſhip God in their hearts. For they, falling proſtrate upon the ground, prayed not only for me, but for the hoſt alſo which was with me, beſeeching their God for help in our extreme want of victuals and freſh water; for we had been near five days without water, and in our enemy's land, even in the midſt of Germany: but theſe Chriſtians, thus falling upon their faces, made their prayer to a God unknown of me; and there fell amongſt us from heaven a moſt pleaſant and refreſhing ſhower, but amongſt our enemies a great ſtorm of hail, mixed with lightning; ſo that immediately we perceived the invincible aid of the Moſt Mighty God to be with us: therefore we give thoſe men leave to profeſs Chriſtianity, leſt perhaps by their prayer we be puniſhed with the like judgment, and thereby make myſelf the author of ſuch hurt as ſhall be received by the Chriſtian profeſſion; and if any ſhall apprehend a Chriſtian, only for that cauſe, I will, that he, being apprehended, without puniſhment, may have leave to confeſs the ſame, if there be nothing objected againſt him but being a Chriſtian, but let his accuſer be burnt alive. Neither will I, that he confeſſing, and being found a Chriſtian, ſhall be inforced to alter the ſame opinion by the governor of our provinces, but that he be left to his own choice; and this decree of mine I will to be ratified in the ſenate houſe, and command the ſame publicly to be proclaimed by the diligence of Veratius, Governor of our city Polione. And further, we give leave to all men, to uſe and write out this our decree, taking the ſame out of our copy publicly ſet forth in the common hall.

LETTER TO A YOUNG CHRISTIAN.

DEAR SIR,

I HOPE your ſoul is truly alive to God, breathing after his bleſſed preſence, and the gracious influence of his Holy Spirit, to the end that you may be led into an increaſing knowledge

knowledge and acquaintance with Chriſt, and the unſearchable riches of his juſtifying, pardoning, and ſanctifying grace.

The principal thing in real Chriſtianity is to know Chriſt by the word, and through the teachings of the Bleſſed Spirit, and the knowledge of Chriſt is life eternal. And we cannot call Jeſus, LORD; we cannot truly and experimentally acknowledge the godhead and manhood, the perfect work and divine office of Immanuel, but by the Holy Ghoſt.

It is the miſery of many who profeſs Chriſt, to be Chriſtleſs. They are altogether ignorant of Jeſus and the power of his reſurrection. They look to themſelves, live upon themſelves, and content themſelves with a profeſſion, without a poſſeſſion and actual enjoyment of Chriſt. May God the Holy Ghoſt ſave you from this deluſion, and keep you looking up to him for his Divine teaching and ſacred illumination, that he may lead and guide you into all truth concerning Jeſus and his great ſalvation!

Remember, that the knowledge of Chriſt's perſon is abſolutely neceſſary to the encouraging our ſouls to truſt and rely entirely upon him. And the Scriptures inſiſt upon it, that Chriſt is God—true and very God, one in the Godhead, co-equal and co-eternal with the Father and the Holy Ghoſt; and he is ſtiled the Great God, the Living God, the True God, the only Wiſe God---yea, Paul roundly aſſerts, that he is God over all, bleſſed for ever. Amen. "In him dwelleth all "the fulneſs of the Godhead bodily", or perſonally. All the perfections of Deity, ſuch as eternity, immenſity, omnipreſence, omnipotence, omniſcience, immutability, neceſſary and ſelf-exiſtence, dwell in the eſſential and only-begotten Son of God, who is diſtinct in perſon from the Father and the Spirit, yet one in the ſame incomprehenſible nature and eſſence. To believe this fundamental truth of the Goſpel upon the bare truth of God's revealed word, is of everlaſting moment and conſequence to our ſouls. Upon this every article of our faith depends. Deny this, we are rank blaſphemers. Here I would have you ſtop, and conſider what the Lord the Spirit hath taught you concerning this? Have you learned by the teaching of God the Spirit, that Chriſt is Jehovah; and

that,

that, as the ſecond perſon in the ſelf-exiſtent Godhead, he undertook, in covenant with the Father and the Holy Ghoſt, to become true and very man, to redeem his people from the curſe of the law and the damnation of hell?

God hath loved his people in Chriſt his Son with an everlaſting love. Election is the fruit and effect of it. And before all worlds JEHOVAH the Father choſe the perſons of the elect in Chriſt, and gave them a virtual and repreſentative being in him, and bleſſed them in him with all ſpiritual bleſſings. God's elect became united to Chriſt by an act in the mind and will of God, by which they were choſen in Chriſt to have a being in him—to be one with him—He the head, and they to be members in him their ever-living and everlaſting head; and the bond of union between God and his people is his everlaſting love. "I have loved thee, (ſaith the Lord) with an everlaſting love." It pleaſed God, in conſequence of his foreſight of the fall, to contrive the way and method whereby the elect might be ſaved from the ruins of the fall, and brought to everlaſting glory. Hereupon the Eternal Three entered into covenant, and in this covenant the Father laid help upon one who was mighty.

The eternal, co-equal, and co-eſſential ſon of the Father, undertook and became the ſurety of his people, and engaged to become incarnate, and live a life of perfect obedience—to bear in his own body all the ſins of all his people, and to ſuſtain the whole curſe due to their ſins. In this covenant of grace the love of God appeared in all its glory—the mercy of God flows forth from him as from a fountain—and "herein is love, not that we loved God, but that he loved us, "and gave his Son to be the propitiation for our ſins." This everlaſting covenant is the Goſpel in its original: and the covenant engagements of the Eternal Three, are the ſpring and fountain of everlaſting conſolation. Your eternal ſalvation depends upon this eternal compact; therefore, let me exhort you to ſtudy the ſcripture account and revelation of it, and concerning it. This will be a rock to ſupport and keep you from ſinking, amidſt all ſtorms of conſcience, and the various blaſts of the enemy. This great covenant hath been

carried into execution by Jehovah the Son, who hath been incarnate, and by his obedience he hath brought in an everlaſting righteouſneſs, and he hath put away ſin by the ſacrifice of himſelf. The Son of God hath been manifeſt in the fleſh, he hath lived and died, the juſt for the unjuſt, to bring us unto God.

The ſacrifice of his body and ſoul, in union with his Divine perſon, hath an everlaſting efficacy, an eternal worth, and an infinite purity in it. "By his ſtripes we are healed." His blood cleanſeth us from all ſin before the Lord, and that for ever. Here I intreat you again, to ſtudy the everlaſting ſufficiency of Chriſt's one offering himſelf once for all, to take away all the ſins of his elect out of the ſight of law and juſtice. God the Father laid all the ſins, iniquities and tranſgreſſions of all his people upon Chriſt. "He himſelf "bore our ſins in his own body on the tree." And he hath put them away by the ſacrifice of himſelf. And this your faith is to be exerciſed upon. Here I would juſt mention what the Scripture ſays of the virtue and efficacy of Chriſt's moſt precious bloodſhedding. We are ſaid to be waſhed from our ſins by his blood; purged by his blood; juſtified before God and angels, and acquitted by the law, and in the court of conſcience, by the blood of Jeſus. We are brought nigh to God by the blood of Chriſt. Peace is made hereby. We are ſaved, reconciled, ſanctified, and admitted into the Holieſt of all by the blood of Jeſus. We are ſaid to have eternal redemption through it, and it will be our ſong in heaven to the Lamb that was ſlain, "Thou was ſlain, "and has redeemed us unto God by thy blood." Forgiveneſs of all ſin, peace with God, healing and cleanſing from our ſins and wounds, is the fruit of Chriſt's ſacrifice.

Here I would juſt obſerve the office of the Eternal Spirit in the œconomy of ſalvation. It is to enlighten the mind into the knowledge of Chriſt; to reveal him to us, and ſet him before us, as the one object and the ſole foundation of all our faith and hope in God. He gives us to know Chriſt, and brings us to believe on him, by the means of the word, which is the outward revelation of him; and by his own divine power he reveals Chriſt in us, and gives us a ſpiritual

perception

perception of him in his perſon, blood and righteouſneſs—grace and fulneſs; ſuch as leads us to cloſe with him, to venture our whole ſouls upon him. And by this ſpiritual revelation of Chriſt to our minds by the Holy Ghoſt, the will is drawn to chooſe him, the heart to love him, the conſcience to reſt ſatisfied with him, and to reſt entirely in his ſalvation. This is the way whereby we are brought to know our own perſonal intereſt in the Lord Jeſus Chriſt. The Holy Ghoſt takes of the things of Chriſt and ſhews them unto us, and ſhews us our intereſt in Chriſt; and puts us, by beliving, into the actual poſſeſſion and enjoyment of Chriſt, his graces and bleſſings.

Study this point, and give yourſelf up to the ſacred teachings of the Spirit of God; and remember, you cannot know Chriſt ſavingly but by the word and by the Spirit, and the Holy Spirit teaches agreeable to his word. He leads into all truth reſpecting Chriſt, and what he teaches hath life as well as light in it, for he accompanies his doctrine with the power of God. He ſeals his own truth upon the heart, and quickens and comforts the ſoul by means of it. In all the operations of the Holy Ghoſt upon us, we are wholly paſſive, not active. All the communion we have with Chriſt by faith is entirely by the Spirit; and he teaches us that Chriſt is our life, light, righteouſneſs, and ſtrength—our ALL in ALL—our preſent portion and everlaſting inheritance. He teaches us how to receive Chriſt and his fulneſs, and how we are to receive out of his fulneſs grace for grace.

I here ſubjoin what a worthy friend wrote me in the year 1782.——" I have reaſon to bleſs God the Spirit for a greater diſcovery of Goſpel light and knowledge. I now diſcover an error that I long laboured under: inſtead of drawing conſolation and joy from a conſideration of what Chriſt is to me, and what I am in him; I derived the principal of my happineſs from ſomething felt and experienced within myſelf. Inſtead of living by faith on the fulneſs of Jeſus, I was living upon, and looking unto ſomething felt and experienced, and internally felt and made known. There ſeemed to be a ſeeking for to be ſtrong in the grace within me, inſtead of being ſtrong in the grace which is in Chriſt Jeſus. Now I find faith doth not ſeek nor wait for manifeſ-

tations within, but acts itſelf immediately on Chriſt without, and by believing, is put into a preſent poſſeſſion of all; — ſo that whatever my wants be, in Chriſt Jeſus I am fully ſupplied, and by making uſe of him, I am entirely ſatisfied all is mine; I am Chriſt's, and Chriſt is God's. Soul-raviſhing, Chriſt-exalting theme!"

May the truths contained in this letter, and which from my heart I recommend unto you, and bear my teſtimony unto, as the infallible truths of the everlaſting Goſpel of the bleſſed God, be ſealed upon your heart by the Holy Spirit of God, to whom I recommend you, being

Your friend and well-wiſher,

For Chriſt's ſake.

TRURO,
June 19th, 1789.

AN ESSAY ON ISAIAH liv. 10.

For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.

THAT *kindneſs* ſhould ſo evidently be in God toward his people, has been that which the moſt profane have been obliged to acknowledge: God got himſelf a great name among the Heathen nations that were around Iſrael.

It is a peculiar bleſſing to Chriſtians to be able to diſcern this kindneſs, and in ſuch a manner as to appropriate it: for the greater it is, the more deſirable it is to know we are the objects of it. Thoſe who are eminently kind, eye the objects of their regard, and take a particular pleaſure in ſhewing it. A ſenſe of the Lord's kindneſs will undoubtedly be one of the moſt powerful motives to excite us to an entire dependance on him, and to pleaſe him in all things, nay, raiſe our hearts to the higheſt love. When we are thoroughly perſuaded, as David was, that it has been evidenced already in his diſtinguiſhing of us, and that it is fixed in his heart to be unchangeably kind, throughout time, yea eternally, how can we but love ſuch a God?

It was a great thing to give Abraham's ſeed the land of Canaan; but to open his heart to Abraham, and, as he ſays

concerning Sodom, *not to hide it from him*, how does this make his love ſhine! The Lord even looked on it as inconſiſtent with that friendſhip which ſubſiſted between himſelf and Abraham, to hide the deſtruction of Sodom from him.

He ſaw the *promiſe* of his kindneſs was not ſufficient for the ſupport of Abraham's faith. His kindneſs therefore took the following method of confirming it: Gen. xv. 17, 18. *And it came to paſs, that when the ſun went down, and it was dark, behold a ſmoaking furnace and a burning lamp that paſſed between thoſe pieces. In the ſame day the Lord made a covenant with Abraham.*

Thoſe that would ſee the kindneſs of God to Abraham in this particular, muſt conſider, that in agreements of the moſt ſolemn nature, the party that received the favour took a beaſt or beaſts, and divided them in two, laying one part of the beaſt oppoſite the other: the party that granted the favour bound himſelf, by a ſolemn imprecation, as he walked between the pieces of the beaſt, in ſomething of this form, *Let me be cut in pieces as this beaſt, if I perform not what I promiſe.* This was called the cutting of a covenant. In the ſame day the Lord cut the covenant with Abraham, *i. e.* confirmed it in the moſt ſolemn form. How infinite this condeſcenſion, thus to paſs between thoſe pieces to confirm the faith, not only of Abraham, but of all his ſeed!

If God ſo far regarded this covenant, that he brought them out of Egypt the ſelf-ſame day, can that made with Chriſt be ever out of his mind? And if we think highly of the love and faithfulneſs of God, manifeſted in this covenant made with man, what ſhall we think of a covenant of an infinitely higher nature, made in favor of his people, and at ſuch infinite expence? What was a ſmall part of creation, and one man and his ſeed, to the giving of his only-begotten Son, and not only given to us for an eternal portion, but to die on the croſs for us? God might have in his own purpoſe and decree given this land, and kept it to himſelf; but he knew this would not tend ſo directly to Abraham's comfort; it would be a great help to Abraham, to read how the heart of God ſtood toward him, and that ſo immutably.

The revelation of thoſe things, which we may with propriety call the greateſt tranſactions of the Eternal God,

proves how he will open his heart to thoſe he loves: and if we overlook this, and not particularly notice it, one of the principal parts of Divine revelation is hid to us.

The more public an intention is made known, the more it diſcovers a fixed determination to carry it into execution. God's mentioning the very time of Iſrael's being delivered out of Egypt, bound him not only to bring them out, but at that very time; yet he did not mention the particular time of their going into Canaan, till after the provocation.

The glory and firmneſs of this covenant, mentioned in this paſſage in Iſaiah, will only be ſeen by thoſe that love to ſtudy the ſtation, majeſty, and glory of Him that now has the keys of hell and death in his hands, who appears in heaven as a public perſon, and the covenant-head of his people; and not only there, but there on purpoſe, as the moſt public pledge the church could have of all covenant bleſſings being made over to them, 1 Pet. i. 21. *That raiſed him up, and gave him glory, that our faith and hope might be in God.*

That ſuch a covenant was made, is as undeniable as that there was a covenant made with Abraham.

And the hardeſt and moſt difficult things to the parties are alſo done; *i. e.* the laying our ſins on Chriſt, and his bearing of them on his own body on the tree.

As the proſpect of the crucifixion gave ſatisfaction, thouſands of years before the ſufferings of Chriſt; ſo the immutability of its ſweet ſavour, argues the ſtability of that covenant.

If then the free kindneſs ſhewn to Abraham by covenant was firm, ſhall not this be more firm than the heavens, that was made with Him that was the Father's fellow, and then in the form of God?

Aim at living under as real an impreſſion of this kindneſs being fixed as immutably on your perſon as on Chriſt himſelf. This great love was the cauſe of your quickening; it will carry you through life; it has already brought you out of Egypt, and it will make a way through every ſea; make you victorious over every enemy, and land you ſafe in the heavenly Canaan, where you will behold the parties and the covenant of this peace for ever! T. P.

POETRY.

POETRY.

JESUS ALL IN ALL.

1.

COME, Holy Dove, direct my tongue,
And raise, O raise my feeble song,
Above this earthly ball;
High let my notes of triumph swell,
And lofty lays thy goodness tell,
My Jesus and my all!

2.

Avaunt, ye bards! — whose lewder strains, [swains,
To paint the loves of nymphs and
Your am'rous muses call;
While fires impure pervade your breast,
Be mine with gratitude impress,
That Jesus is my all.

3.

Long did I walk the downward road,
Destruction's gulph, each step I trod,
Stood waiting for my fall;
Till grace divine, with lucid ray,
From midnight darkness led my way,
To Jesus and my all.

4.

Bow'd down with guilt's oppressive load,
My burthen'd soul would oft to God
For peace and pardon call, [smart,
Till, quite o'erwhelm'd with grief and
My Saviour whisper'd to my heart,
I JESUS am thy all.

5.

Sweet words like these he smiling said:
I have the debt's last farthing paid,
Which on thy head should fall:
See, pierc'd for thee, my hands, my side —
With rapt'rous joy my heart reply'd,
'My Jesus and my all!'

6.

Much of this sweetness did I prove,
While, with the finger of his love,
He led my willing soul:
But soon my foolish heart did stray,
My fault'ring tongue forgot to say,
'My Jesus is my all.'

7.

Be this, my soul, for ever mourn'd—
Out of the Narrow Way I turn'd,
Till, by his Spirit's call, [track;
"O leave (he cry'd) the dangerous
"Thy God, thy Saviour, calls thee back,
"Thy Jesus and thy all."

8.

His pow'rful voice the wand'rer knew,
Backward with trembling steps I flew,
Low at his feet to fall;
His open arms did me embrace,
His bosom hid my blushing face,
And Christ was all in all.

9.

Accept, dear Lord, my humble praise;
Blest be the riches of thy grace,
Which sav'd my sinking soul.
No other comfort may I find;
May deep distress invade my mind,
When thou art not my all.

10.

Say, then, (and whisper to my heart),
Say, shall thy kindness ne'er depart,
In dangers great or small?
But wilt thou still deliverance bring?
Then midst a thousand deaths I'll sing,
My Jesus is my all!

G. P.

Truro.

CHRIST,

THE PHYSICIAN OF SOULS.

1.

DEEP are the wounds which sin has made,
Where shall the sinner find a cure?
In vain, alas, is *Nature*'s aid,
The work exceeds all NATURE's pow'r.

2.

Sin, like a raging fever, reigns,
With fatal strength in ev'ry part;
The dire contagion fills the veins,
And spreads its poison to the heart.

And

3.

And can no sov'reign balm be found?
And is no kind physician nigh,
To ease the pain, and heal the wound,
Ere life and hope for ever fly?

4.

There is a Great Physician near,
Look up, O fainting soul, and live;
See, in his heav'nly smiles appear
Such ease as *Nature* cannot give.

5.

See, in the Saviour's dying blood,
Life, health, and bliss, abundant flow!
'Tis only this dear sacred flood
Can ease thy pain, and heal thy woe.

6.

Sin throws in vain its pointed dart,
For here a sovereign cure is found;
A cordial for the fainting heart,
A balm for every painful wound.

EPITAPH.

STAY, passenger! a question's ask'd,
Of moment to thy soul!
Nor will you think you're over-task'd
If Conscience don't controul.

How can'st thou unconcerned tread
These heaps, without a tear?
Without reflecting, that thy head
Must soon be numbered here!

Perhaps of Death thou'st little thought!
Thy years have roll'd in sin!
If this thy case—be better taught!
And, sinner—now begin!

Go humbly to the throne of grace,
Intreat thy God with prayer;
In mercy he'll not hide his face,
But, will rejoice to hear!

W. P.

SUMMER-EVENING THOUGHTS.

SERENELY calm, how soft and still
The evening now appears;
All hush'd to silence, it forbids
Tumultuous thoughts and fears.

The cooling shades, the gentle winds,
The riv'let glides along,
Each their respective office fills,
And each demand a song.

Th' impending trees—the shrubs and plants,
Bespeak their Maker's praise;
While feather'd songsters round in choirs,
Their humble accents raise.

Amidst those scenes surrounded thus,
Shall I so silent stand,
And not admire the gracious works
Of my Creator's hand?

My soul, lay prostrate at His feet,
Whose works are *all* divine;
While Nature sings mingle thy lays,
And with her praises join.

Great Author of my being here,
Assist my stamm'ring tonge;
Inspire my heart—inflame my breast,
And animate my song.

While I astonished stand, and view
Thy wond'rous works around,
O may my soul, my heart, my tongue,
With grateful accents sound.

"These are thy works, Parent of good,
"Almighty! thine this frame—
"This universe thus wondrous fair,
"THYSELF how wondrous then!"

TIMOTHEUS.

The CHRISTIAN SOLDIER.

1.

CHRISTIAN Soldier, cast off fear,
Lo! your great COMMANDER's near;
While your foes encamp around,
Jesus a defence hath found.

2.

He hath armour for the fight,
Will resist their utmost spite.
Take the weapons Christ has giv'n,
From the Magazine of Heav'n.

Faith's

3.

Faith's th' impenetrable ſhield
Chriſtian heroes learn to wield.
This hath wonders done of old—
So hath Sacred Story told.

4.

When the wrath of God had hurl'd
Wat'ry vengeance o'er the world,
Juſtice ſlew the ſons of men;
Faith ſecur'd the Patriarch then.

5.

Faith led Moſes to deſpiſe
Egypt's pompous vanities;
Eaſe and pleaſure to refuſe,
Nobly toil and pain to chuſe.

6.

He beheld, with ſteady eyes,
Jeſus hold the glorious prize:
Free rewards to conq'rors giv'n,
Sparkling crowns laid up in heav'n.

7.

Beſides theſe a ſhining band,
Victors now in Canaan's land,
By this ſhield have triumph'd o'er
Death and hell's united pow'r.

8.

Ere ye in the battle join,
Seek a righteouſneſs divine,
Breaſt-plate to ſecure the heart
From each horrid ſinful dart.

9.

Lo! your helmet firm and ſure,
Which for ever will endure.
Chriſt's ſalvation ſhall prevail
Though ten thouſand foes aſſail.

10.

Take the Spirit's glitt'ring ſword,
God's eternal, faithful word,
Whoſe tremendous threat'nings roll
Ruin on the guilty ſoul.

11.

For your armour to complete,
O let zeal adorn your feet;
Always ready to fulfil
Jeſus your commander's will.

12.

Soon your troubles will be paſt;
Long the conflict cannot laſt;
Soon your foes will all be ſlain,
You a conq'rors palm ſhall gain.

13.

Hark! ethereal arches ring,
Choirs of joyful angels ſing,
"Come victorious nations, come,
"Welcome to your heav'nly home."

14.

Chryſtal portals open wide,
See the ſaints in triumph ride.
Floods of infinite delight
Pour upon their raviſh'd ſight.

15.

O! how ſhould, ſuch bliſs to ſhare,
After all the toils of war,
Chriſtian ſoldiers nobly fire,
With a ſacred zeal inſpire.

JOS. STRAPHAN.

Hanley, May 20.

THE PRETTY MAID'S MEDITATION.*

1.

WHEN by ſpectators I am told
What beauty doth adorn me,
Or in a glaſs when I behold
How lovely God did form me;
Hath God ſuch comelineſs diſplay'd,
And on me made to dwell;
'Tis pity ſuch a pretty maid
As I ſhould go to hell.

2.

When all my members I compare,
Form'd by my Maker's hand,
In what ſweet order, ſtraight and fair,
They altogether ſtand:
Oh! may it be my ſteady aim
In virtue to excel,
To honour my Redeemer's name,
And 'ſcape the gulph of hell.

3.

Doth God me ornaments provide,
And ſoft and good array;
May theſe not nouriſh in me pride,
Though e'er ſo fine and gay:
But when the thoughts of pride entice,
(Pride by which angels fell,)
Oh! may I mind this beſt advice,
To ſhun the way to hell.

* The ſubſtance of this, and many of the lines, are taken from an old manuſcript.

Should

4.

Should wiſdom, breeding, parts con-
My ſpreading fame to raiſe, [ſpire,
Should courtly ladies me admire,
And envy while they praiſe;
Could none with me preſume to vie,
Accompliſh'd e'er ſo well,
'Tis nothing all, if when I die
My ſoul ſhould go to hell.

5.

If to ſeek pleaſures, paſtime, ſport,
My fancy ſhould be bent,
Which city, country, or the court,
To pleaſe me could invent;
Yet in diverſion's ſportive ſcene,
Do hidden dangers dwell,
Some in their gayeſt hours have been
Cut down and ſent to hell.

6.

'Tis time I ſhould, without delay,
Secure my future peace,
That I ſhould chooſe the narrow way,
Which leads to endleſs bliſs;
That I, a feeble helpleſs maid,
The danger ponder well—
Danger leſt I ſhould be betray'd
Into the way to hell.

7.

Would God to me his grace impart,
My ſoul to beautify,
To change, and cleanſe, and rule
my heart,
And raiſe my thoughts on high;
My mind all beauties of the face
By far would then excel,
And I would ever praiſe the grace,
That ſav'd my ſoul from hell.

P. T.

"*My grace is ſufficient for thee.*"
2 COR. xii. 9.

1.

COME all ye choſen ſaints of God,
Whoſe ſouls are waſh'd in Jeſu's
blood;
Hear what he ſays, (his word is true)
"My grace ſufficient is for you."

2.

I am your great Almighty friend,
Who loving—loves you to the end;
I will be near you, and will ſhew
"My grace ſufficient is for you."

3.

I know how numerous are your foes;
I know the ſtrength with which they
'ppoſe;
I know their cunning, malice too:
"My grace ſufficient is for you."

4.

In heaven I live, your prieſt, your
king,
To me your cares and ſorrows bring;
I will relieve—but aſk not how—
"My grace ſufficient is for you."

5.

Tho' Satan ſtrives your ſouls t' enſnare,
You're ſtill the objects of my cares;
You're near my heart, I'll bring you
through—
"My grace ſufficient is foryou."

6.

Do you want proofs of ſuch my love?
Calv'ry ſurvey, then heaven above;
See how the ranſom'd millions bow;
"My grace ſufficient is for you."

7.

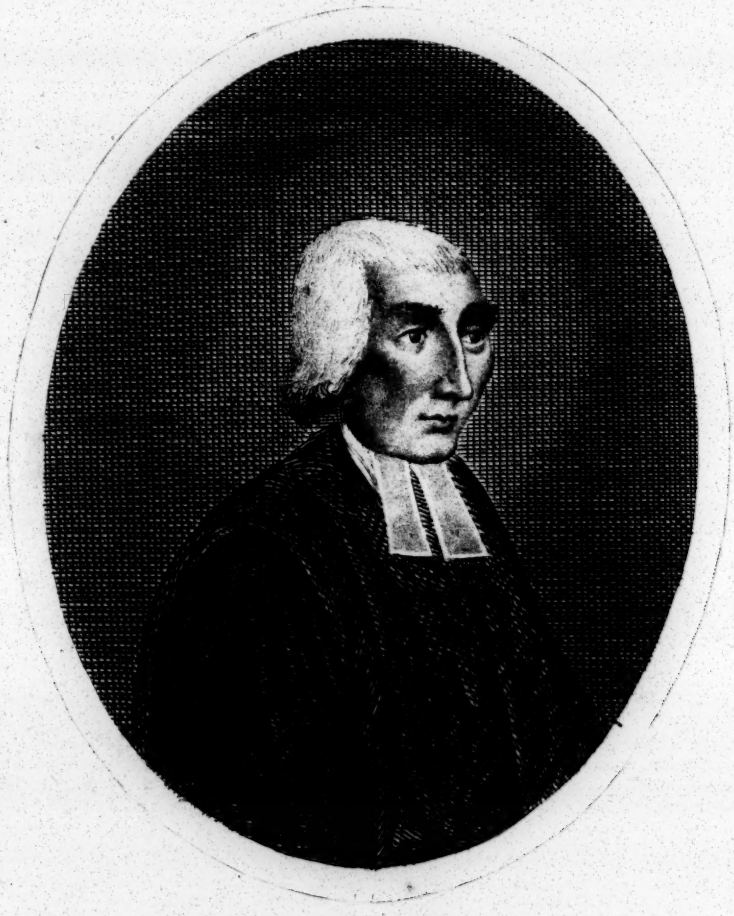
Behold the throng in triumph ſweet,
Lay all their honours at my feet;
Then join their praiſe, and truſt me now,
"My grace ſufficient is for you."

Ah! deareſt Lord, thou God of grace,
Salvation is thy higheſt praiſe;
Behold I come; O ſay to me—
"My grace ſufficient is for thee."

Then ſhall my ſoul urge on its way
Thro' life's dark night, to heaven's
bright day;
And there proclaim—thy love is free,
And grace ſufficient was for me.

F. W.

Engraved for the Christians Magazine.



REV.D ROB.T SIMPSON,

Minister of the Gospel

IN BOLTON

near Manchester

Published as the Act directs Aug.t 1.st 1790.

THE CHRISTIAN's MAGAZINE.

FOR AUGUST, 1790.

AGAINST TALKATIVENESS.

Wherefore let every Man be ſwift to hear, ſlow to ſpeak. James i. 19.

WHOEVER ſeriouſly reflects upon the ſins, errors and troubles occaſioned by much ſpeaking, will eaſily perceive the Apoſtle's exhortation; for the noble faculty of ſpeech is now ſo degenerated, that it is proſtituted to the moſt trivial and injurious purpoſes.—But altho' the conſideration of the guilt and bad conſequences of vicious and improper language, is now ſufficient to deter us from loquacity; yet we have other good reaſons for taciturnity; ſuch as the ambiguity of language, whereby ſeveral of our words are frequently taken in an unintended ſenſe, and ſo uſed to our hurt—another is the ignorance of many who hear us, and turn even proper words to our diſadvantage: but eſpecially the paſſions and prejudices of mankind daily ſhew the great utility of ſilence; for when any unfavourable prepoſſeſſion is rooted in the mind, the beſt adapted words will be miſconſtrued, whereas if we were to be ſilent no advantage could be taken.

The ſcripture alſo abounds with exhortations on this ſubject; I ſhall ſelect only a few.—*Pſ.* xvii. 3. "I am purpoſed that my mouth ſhall not tranſgreſs."—*Prov.* xxi. 23. "Whoſo keepeth his mouth and his tongue, keepeth his ſoul

" from trouble."—*Prov.* x. 19. "He that refraineth his lips is " wiſe."—*Prov.* xvii. 27. " He that hath knowledge ſpareth " his words." Our Redeemer, to teach us great caution in ſpeaking, ſays we muſt give an account for every *idle word.*—*Epheſ.* v. 3, 4. we are cautioned againſt fooliſh talking.—And *James* iii. 5—10. we have many very ſtriking expreſſions on the ſubject.

Even the Jews ſeem to have very favourable thoughts of ſilence; they ſay, " it is the ſpice of ſpeech;" they alſo call it the " hedge of wiſdom;" and two of their grand maxims are, " Do much, but ſay little;" and, " Be ſilent, and hear."

Likewiſe the ancient philoſophers commend taciturnity—Socrates ſays, " Be not forward in ſpeech, for many times " the tongue has cut off the head." Pythagoras ſo well knew its uſe, that he kept all his diſciples to it for five years. Chilo ſays, "Let not your tongue run before your mind." Plato adviſes to " give every one our ear, but very few our " voice." Xenocrates ſays, he had *often* repented of ſpeaking, but ſeldom of holding his tongue; and it was a favourite maxim amongſt the philoſophers, *audi, cerne, tace,* i. e. hear, obſerve, be ſilent.

It may alſo be urged, that *Nature* points out the propriety of ſilence to us; for our ears are ever open, but our mouth is ſhut, and our tongue incloſed by a double row of teeth; and further, when a philoſopher was aſked why Nature had given us two ears and but one tongue, he anſwered, " It is to teach us to hear twice as much as we ſpeak."

Many remarks in favour of ſilence might alſo be cited from modern authors; but I ſhall only quote two or three—Thus ſays Pope:

> *Words are like leaves, and where they moſt abound,*
> *Much fruit of ſenſe beneath is rarely found.*

Mr. Hervy calls ſilence " the ſanctuary of prudence;" and that celebrated Chriſtian philoſopher Mr. Boyle, ſays, that " whoever reflects how much time is loſt in idle talk, " flattery and profaneneſs, will eaſily perceive that if *ſilence* " were to be more in faſhion, the regions of hell would be

" far

" far thinner peopled than now they are likely to be ;" and it is ſaid that a very loquacious gentleman, (an admirer of this author) was ſo ſtruck with this remark, that he determined ſtrictly to obſerve taciturnity—he kept his reſolution, was alive ſometime ago in London, and was known by the name of *the ſilent man.*

The common proverbs amongſt us, prove the wiſdom of ſilence ; ſuch as—" a ſtill tongue makes a wife head—twice to the file before once to the tongue—the deepeſt waters run the moſt quiet—much ſound and little ſenſe—and—thoſe who talk much make work for repentance," &c. &c. Theſe ſhort ſententious ſayings, are undoubtedly built upon facts, and formed from the moſt judicious obſervations.

But perhaps it may be ſaid that many very ſenſible perſons are great talkers ; yet allowing this to be true, it is pretty certain that they would be more ſenſible, and avoid many evils, if they talked leſs ; and as for the ignorant and the wicked, they are continually bringing upon themſelves and others the worſt of troubles by their tongues : and may I not add, that profeſſors of the Goſpel would do well to be leſs loquacious ; ſome by imprudent zeal and improper expreſſions cauſe the truth to be ſpoken againſt and deſpiſed—and others, forgetting what they hear, and running after new preachers, are mere tatlers and buſy bodies, going from houſe to houſe, ſpeaking againſt judicious men, ſlandering others, and ſpending almoſt all their time in *talking* about religion, inſtead of giving up themſelves to reading, meditation, and prayer.

Having thus proved, (from the beſt authorities) the *excellency* of ſilence, I might proceed to point out ſeveral of its *advantages ;* ſuch as the better government of our paſſions, a greater increaſe of wiſdom, more peace in ſociety, and the promotion of *practical godlineſs ;* but as all this (and much more) may be gathered from what has been written, I ſhall here only obſerve, that it is evident, Talkativeneſs is one of the greateſt infirmities of human nature, and the conqueſt over the tongue the greateſt victory ; we ought therefore, not only to reſtrain the intemperate ſallies of ſuch an unruly member, but earneſtly pray for grace to keep it under the

ſtricteſt

ſtricteſt regulations; and as we are certain, that *in the current of words, ſin and folly will flow*, it will be found true, that either total ſilence, or uſing very few words, will not only exempt us from innumerable evils, but alſo in every reſpect greatly promote our temporal and ſpiritual good.—In ſhort, I ſhall conclude with the excellent advice of the wiſe ſon of Sirach—"Let thy ſpeech be ſhort, comprehending much "in few words; be as one that knoweth and yet holdeth his "tongue." *Eccleſ.* xxxii. 8.

G. S.

Bridgewater.

For what ſhall it profit a Man, if he gain the whole World and loſe his own Soul?

I SEE the wicked have their heaven here, and their hell hereafter; and on the contrary, good men have their hell here, and their heaven hereafter. Dives had his good things in this life, and likewiſe Lazarus evil things; now Lazarus is comforted, and Dives is tormented. I would not envy the proſperity of the wicked, for what is a man profited if he gain the whole world and loſe his ſoul? nor would I be offended at the affliction of the righteous, ſeeing one is drawn to hell in pomp, while the other ſwims in tears to heaven: and yet, how apt are many at the ſight of a rich worldling to envy him for what he hath: but for my part, I rather pity him for what he wants; he hath a talent, but it wants improvement; he hath a lamp, but it wants oil; he hath a ſoul, but it wants grace; he hath the ſtar, but he wants the ſun; he hath the creature, but he wants the Creator. In his life he doth but float upon a torrent of vanity, which empties itſelf into an ocean of vexation; and after death, then, "Take this unprofitable ſervant, bind him "hand and foot and caſt him into outer darkneſs!" go, ſet his ſoul adrift for ever in an impetuous lake of fire and brimſtone! Where is now the object of your envy? It is not his ſilver that now will anchor him, nor his gold that ſhall land him, nor his friends that can comfort him; therefore if

he

he be worth the envying, who is worth the pitying? If this be felicity, then give me misery. Lord! rather let me be poor with real grace in my heart, than to have riches for my portion here, and misery for my eternal inheritance.

F.

THE STRENGTH OF FAITH;

OR,

ITS VICTORY OVER THE WORLD:

Exemplified in a Letter from MARTIN LUTHER to MELANCTON.

MELANCTON knowing the rage of the papists, and Cæsar's threats to subvert the gospel, was much troubled, and gave himself wholly to grief, sighs and tears. Luther being then concealed at Wartsburg, hearing of Melancton's despondency, wrote to him as follows:

"In private conflicts I am weak, and you are strong; but "in public conflicts you are found weak and I stronger; "because I am assured that our cause is just. If we fall, "Christ, the Lord and ruler of the world, falleth with us; "and suppose he fall, *Mallem ruere cum Christo, quam regnare* "*cum Cæsare:* I had rather fall with Christ than stand with "Cæsar. I extremely dislike your excessive cares, with "which you say, that you are almost consumed: that these "reign so much in your heart, it is not from the greatness of "the danger, but the greatness of your incredulity. If "the cause be bad, let us give it up, and flee back: "If it be good, why do we make God a liar, who "hath given us so great promises, saying, Cast thy care "upon the Lord; be of good comfort, I have overcome the "world. A man would fetch such sentences as these upon "his knees from Rome to Jerusalem. If Christ be the "conqueror of the world, why should we fear it, as if it "could overcome us? Be courageous and chearful, solicitous "for nothing: the Lord is at hand to help us."

Another time being desired not to go to the council at Worms, on account of the danger he might be exposed to, he

declared, " If he knew that there were as many devils in " Worms as tiles on the houſes, yet he would go thither."

And, when the king of England had written bitterly againſt him, he ſaid, " Let the Henries, the biſhops, the " Turk, and the devil himſelf, do what they can, we are the " children of the kingdom, worſhipping and waiting for " that Saviour, whom they, and ſuch as they, ſpit upon " and crucify."

CONSCIENCE AND ITS OPERATIONS.

CONSCIENCE is God's deputy in the ſoul, his viceroy: a wicked man doth what he can to dethrone conſcience, and put it out of office. Conſcience is God's echo; ſometimes its voice is ſo ſhrill and clamorous that the ſinner can't endure the noiſe, but uſes all his endeavours to ſilence it, and at length, by frequent ſinning, conſcience begins to be ſleepy and ſeared. " Having their conſcience ſeared with " an hot iron," 1 *Tim.* iv. 2. This conſcience is quiet, but not good; for the dumbneſs of conſcience proceeds from the numbneſs of it. It is with ſuch an one as with a ſick patient who has many diſeaſes, yet while he is aſleep, is inſenſible of the pain. The conſcience of ſome men, is like the body of Dionyſius, ſo groſs and corpulent, that though they thruſt needles into his fleſh, he felt no pain. Time was, when conſcience was tender, but by frequent ſinning, he is like the oſtrich that can digeſt iron, or, as it is ſaid of Mithridates, that by accuſtoming his body to poiſon it never hurt him, but he could live upon it as his food: that ſin, which before was as the wounding of his eye, now is no more to him than the paring of his nails; but there is a time coming when ſleepy conſciences muſt, ſhall be awakened. Belſhazzar was drinking wine merrily in his bowls, but when there came out fingers on the wall, his conſcience troubled him, his countenance changed, and his knees ſmote againſt each other for fear. Conſcience is like a looking-glaſs; when it is covered with duſt you can ſee nothing in it, but wipe that

away and you may ſee your face in it clearly: when God ſhall wipe away the duſt from men's conſciences, then their ſins will be clearly repreſented to them, which will be either here or hereafter. Conſcience is like a lion aſleep; when he awakes he roars and tears his prey: when conſcience awakes, then it roars upon the ſinner, and tears him as the devil did the man into which he entered. *Mark* ix. 22. "When "Moſes' rod was turned into a ſerpent, he was afraid and fled "from it;" oh! what is it when conſcience is turned into a ſerpent! Conſcience is like a bee; if a man do well then conſcience gives honey, it ſpeaks comfort to him; but if he do ill, it puts forth its ſting. It is called a worm that never dies. *Mark* ix. 44. Like Prometheus's vulture, it lies ever gnawing: it is God's blood-hound that purſues a man, and nothing will content it but either the blood of the ſinner or of the ſinner's ſurety for him. When the jaylor awoke and ſaw the priſon doors open, he thought to kill himſelf: when the eye of conſcience is open, the ſinner looks about him for his evidences, faith, repentance, &c. and when he finds they are miſſing, is ready to deſtroy himſelf; for a troubled conſcience is the firſt fruits of hell, yea indeed is a leſſer hell. A wound in the name, or in the eſtate is grievous, but a wounded conſcience who can bear? and when the ſinner never wakes till the night of death, this wound can never be healed. How did conſcience make David complain in the 51ſt *Pſalm*, when he cried out, "Make me to hear joy and gladneſs, that the bones which "thou haſt broken may rejoice. My ſin is ever before me." It was the arrow of conſcience that wounded David's ſoul, and brought forth thoſe complaints. It was conſcience that made Judas ſay, (and none can tell with what terror and anguiſh) "I have ſinned in that I have betrayed the innocent "blood." Before he was nibbling upon the ſilver bait, the thirty pieces of ſilver; but now the hook troubles him, conſcience wounds him, and ſuch was his horror when conſcience awoke and ſeized as an armed man his unprepared antagoniſt, or as a lion his feeble prey, that being like a man upon the rack, he hangs himſelf to quiet his conſcience. This ſhews what an awakened conſcience muſt be, that men

eſteem death itſelf eaſier to get rid of it. And there is but one method to do this effectually, namely, by the infinite invariable efficacy of that blood, which cleanſes from all ſin, which can bring real, ſolid, durable peace to the conſcience and joy to the heart: and in vain are other methods attempted; they never have, never can prove ſucceſsful: it ſtill is with men in all theſe attempts, as with a ſick man, who, though he removes out of one room into another, and ſo continually changes his air, yet carries his diſeaſe with him wherever he goes; ſo do theſe a troubled mind; no gaiety or worldly pleaſures will quiet it and give content to the mind, it is not in their nature, and God hath ſaid they ſhall not, and that none ſhall have true peace but by the blood of the croſs. Thou mayeſt think, Oh! ſinner, to laugh thy ſins out of countenance; but that will prove ineffectual; and what wilt thou do when conſcience ſhall examine thee with ſcourging upon a death-bed, or upon the rack to eternity! What a mercy, when the conſcience is awaken'd in time, led to the blood of ſprinkling that only can ſpeak content and happineſs to the convinced mind, and give it peace that paſſeth all underſtanding, and thoſe conſolations which flow from the goſpel of Jeſus, that are neither few nor ſmall.

UNUS.

FAITH,

TRUE AND FALSE.

[*Continued from p.* 287.]

BY ſolicitation, we are induced to give a continuation upon this important ſubject—FAITH.—It is no new thing for thoſe who are ſetting out in earneſt in a religious courſe, to find by experience that their progreſs in religion bears no proportion to their purpoſes; and that their good *deſigns* and *reſolutions*, come to but little more than outſide appearances, and no way anſwer their expectations. It is matter of thankfulneſs to have a feeling ſenſe of this; as it will tend

to

to convince us of our weakneſs—and oblige us to look to the hills from whence our help cometh.—My preſent object is to diſtinguiſh between the faith all men poſſeſs by nature—which is dead—and of courſe never will profit the ſoul,—and that Faith which is the fruit of GOD's Spirit—which leads to Jeſus Chriſt—and will, at laſt, ſafely land the man in the heavenly Canaan.—And, firſt, a ſaving faith is an humble truſt in, and dependance upon the Lord Jeſus Chriſt, as the author of our eternal ſalvation: but a dead faith always builds upon ſome falſe foundation, or upon none at all. A ſaving faith is often deſcribed in ſcripture by a *truſting in the Lord, committing our way to him, reſting in him*, and other ſuch like expreſſions; which ſuppoſe an humble confidence in the abundant ſufficiency of the Redeemer's merits, and the boundleſs riches of God's mercy in him.

Accordingly the true believer, in his greateſt darkneſs and diſcouragement, ventures his ſoul and eternal intereſts in the hands of Chriſt, with at leaſt a ſupporting and encouraging hope. His paſt ſins may appear in moſt affrightning forms, vaſtly numerous, dreadfully aggravated: however, he yet keeps his hope alive with this comforting conſideration, that *the blood of Jeſus Chriſt cleanſeth from all ſin*. He may be oppreſſed with a ſenſe of the horrible defects of his duties and religious attainments; but he yet ſees righteouſneſs enough in Chriſt for a ſafe foundation of confidence, though he find none in himſelf. This, and this alone, keeps his ſoul from ſinking, anſwers the clamours of conſcience, and diſpoſes him to rely upon the free grace and mercy of God. He may be diſtreſſed with the prevalence of his inward corruptions; he may, in an unguarded hour, be ſurpriſed and foiled by the power of his ſinful appetites or paſſions, or by ſome unexpected temptation; but even in this caſe, his refuge is in that bleſſed *Advocate with the Father, Jeſus Chriſt the righteous*. And though from ſad experience of his own dreadful imperfections, he may be ready to queſtion his ſtate, and to fear leſt he be deceived, and leſt he ſhould finally be aſhamed of his hope, nevertheleſs he ventures that alſo in the hands of Chriſt, and depends upon him, that he won't leave him to a ſoul-ruining deceit, but will *guide him by his*

his counſel, and *afterwards bring him to glory*. Such a dependance upon Chriſt the believer ordinarily exerciſes in his darkeſt hours and dulleſt frames. But when in the more lively exerciſe of grace, and when Chriſt is pleaſed to ſhine into the ſoul with clearer communications of his love, his confidence (like a rock in the ſea) ſtands unmoved in the greateſt tempeſts; and he *knows whom he has believed, that he is able to keep that which he has committed to him againſt that day*. With this confidence he can even *glory in tribulation*; he can chearfully look death itſelf in the face, and triumph over the king of terrors.

The inſincere profeſſor, on the contrary, ordinarily raiſes his expectations and encouragements from ſomething in himſelf. His good frames, his joys and comforts, his endeavours or deſigns to ſerve God, are what he has to depend upon: and upon theſe he does and will depend: and perhaps will never ſee his miſtake, till it be too late. Some of theſe indeed don't find even this falſe foundation to build upon; but quiet their ſouls with a looſe and general hope. They believe that God is merciful, and that Jeſus Chriſt came to ſave ſinners; or they hope, they ſhall ſome time or another obtain grace, though they find none at preſent. Thus too many of them go on quietly in their ſins, dwell at eaſe, and cry peace to their ſouls, 'till the flood of God's diſpleaſure ſweeps away their refuges of lies. Others there be, who by means of a better education, or from ſome awakening ſenſe of their guilt and danger, cannot but ſee, that theſe beds are too ſhort to ſtretch themſelves upon; and therefore their faith is their torment. They believe in Chriſt as their judge; but not as their Saviour. They ſpend their lives in fears and anxieties, in diſquietude and uneaſineſs of mind, as often as their conſciences are awake, to entertain any ſerious apprehenſions of a future and eternal world. Thus they live under a ſpirit of bondage, not being able to venture their guilty ſouls upon the pardoning mercy of God, and the infinite merit of the Redeemer's blood.

Nothing can be more apparent, than the diſtinction and difference here repreſented between theſe two ſorts of believers. The one, in all his ſtraits, fears, difficulties and dangers,

dangers, looks unto Chriſt as to a ſure foundation of ſafety, confidence and hope: and though he may at ſome times doubt his intereſt in Chriſt, he can at no time deliberately place his confidence or expect ſafety for his ſoul any where elſe, but in the mere mercy of God in Chriſt. The other leaves the ſoul aſleep; or elſe ſeeks reſt only from the righteouſneſs of the law, from deſires and endeavours of his own, and muſt either find comfort there, or no where. The one ventures all his intereſts, and all his hopes of grace and glory, upon the faithfulneſs of the Goſpel-promiſes, and the infinite mercy of God in Chriſt. The other ſees no way to quiet the accuſations of his conſcience, and to obtain qualifications for ſalvation, by depending upon a naked promiſe. In a word, the one can ſee ſafety and ſecurity, in leaving all the concerns both of time and eternity in the hands of Chriſt. The other being ignorant of the righteouſneſs of God, muſt make the righteouſneſs of the law his refuge, or elſe live without the comfort of hope.

A true *faith purifies the heart*, and *overcomes the world*; and *he that hath this hope in Chriſt, purifieth himſelf, even as he is pure*. A true faith unites the ſoul to Chriſt, as the branch is united to the vine; and thereby enables the man to bring forth much fruit. The true believer hates every falſe way; he mourns over, and watches, ſtrives, and prays againſt all the corruptions of his nature, and all the imperfections of his heart and life. There is no known ſin, which he indulges himſelf in; no known duty, which he willingly neglects; no difficulty, which can deter him from following Chriſt; no temptation, which can allure him from endeavouring a conformity to the whole will of God. *Not as though he had already attained, or were already perfect.* He has daily cauſe to lament his defects: but yet he can truly ſay, that *he delights in the law of the Lord, after the inward man.*

On the other hand, the obedience of an inſincere profeſſor is very partial, defective, temporary; and but a matter of force and conſtraint upon the appetites and affections. If with Herod he reforms and *does many things*, he yet retains his Herodias, ſome darling corruption unmortified, or leaves ſome unpleaſant duty neglected. Or if, by the laſhes of an awakened

awakened conſcience, he is driven for a time to a more general reformation from all known ſin, and to outward attendance upon all known duty, he finds no inward complacency in it; and therefore is like a dull horſe, that will be kept on his way no longer than he feels a ſpur in his ſide.

Here then is a conſpicuous difference between a true and a falſe believer. The one has a principle of holineſs, a delight in it, and an earneſt and continuing deſire after further proficiency in the divine life. The other aims only at ſo much holineſs as he thinks will ſave him out of hell, but cares for nothing more; and what he has, is excited by fear, or conſtrained by force, contrary to the natural tendency and bias of his ſoul. In fine, the one makes it the endeavour of his life, to approve himſelf to a pure, holy, and omniſcient God. The other reſts in endeavours to quiet his conſcience, and to ſilence his clamours and accuſations.

Though the believer can't always walk ſo near to God, and find ſuch ſenſible delight in him; yet he laments his abſence, when he withdraws; heavily complains of his own deadneſs, worldlineſs, ſenſuality, which ſeparates between God and his ſoul; and can find no true reſt or ſatisfaction, till he return to God, and God to him. This is at leaſt the ordinary courſe and tenour of the believer's life; and if at any time he ſhould be ſo left of God as to grow forgetful of him, and have any continuing prevalence of a dead carnal worldly frame in his ſoul, this darkens the evidence of his ſtate, robs him of his comfort and peace, and will at length put him upon vigorous and active endeavours for obtaining a revival of his languiſhing graces, by a freſh ſupply of the Spirit of Jeſus Chriſt.

Thus, the true believer hath the love of God dwelling in him; and from the ſame principle, he likewiſe loves his neighbour as himſelf. He maintains a life of juſtice, meekneſs, kindneſs, and beneficence towards all men; bears injuries, is ready to forgive, entertains the beſt opinion of men's ſtate and actions, that the caſe will allow; and endeavours to live in the exerciſe of *love*, *joy*, *peace*, *long-ſuffering*, *gentleneſs*, *goodneſs*, *faithfulneſs*, *meekneſs*. And as he thus maintains a love of benevolence to all men, he has in a ſpecial manner a love

of

of complacence towards thoſe who bear the marks of the divine image. Theſe he delights in, on account of their being (or at leaſt appearing to be) the children of God. He loves them for their heavenly Father's ſake, as well as for thoſe gracious qualifications, which make *the righteous more excellent than his neighbour*. He loves the company of the ſaints. Theſe are the excellent, in whom is all his delight. He loves their perſons; and hopes to join with them in the eternal praiſes of God.

This is the real and genuine character of every true believer: while the higheſt attainments of a dead faith fall ſhort of every part of this deſcription. The falſe profeſſor may imagine that he has ſomething of the love of God in him; but upon a juſt view of the caſe it will appear, that it is only to an idol, the creature of his own imagination. If he ſeems to love God under an apprehenſion of his goodneſs and mercy, he yet dreads him on account of his juſtice, and has an inward averſion to his purity and holineſs; ſo that the object of his love is an imaginary being, of infinite goodneſs and mercy, without either juſtice or holineſs. If from the alarms of conſcience, or ſome emotions of his natural affections, he may take ſome pleaſure in religious exerciſes, this pleaſure is ſhort and tranſient, like the principle from whence it flows; he ſoon returns to careleſſneſs and forgetfulneſs of God, and has his affections quickly engaged in worldly and ſenſual purſuits. And however he may deceive himſelf in any ſuppoſed progreſs in religion, he can never ſatisfy his ſoul with having God for his portion. He can never, in courſe, keep up a life of ſpiritual-mindedneſs, and delight in God, and in a way of obedience to him, and communion with him.

A ſaving faith humbles the ſoul, and makes it low and vile in its own eyes: whereas a dead faith tends to exalt the mind with vain apprehenſions of, or endeavours after, ſome ſufficiency or excellency of its own. The true believer has a deep ſenſe of the greatneſs and aggravations of his ſins, loathes himſelf on account of them, and adores the patience and long-ſuffering of God towards him, that has kept him out of hell. He is ſo ſenſible of the great defects of his du-

ties, of the ſinfulneſs of his heart, the imperfections of his life, and his utter unworthineſs of any favour from God, that he cannot but entertain a moſt deep and ſenſible impreſſion, that it muſt be a wonderful diſplay of mere ſovereign grace, if ever he obtains ſalvation. It is always true, that the greater manifeſtation of God's love is made to his ſoul, the greater ſenſe he hath of his own nothingneſs and unworthineſs, and the more he admires and adores the aſtoniſhing riches of free diſtinguiſhing grace to ſuch a guilty polluted creature as he is. Though the true believer lives in the exerciſe of that *charity* towards others, which *thinketh no evil, but believeth all things, and hopeth all things:* yet he always finds occaſion to condemn himſelf, and to cenſure his own inward affections, and outward performances, religious duties, and moral conduct; and therefore cannot but eſteem *others better than himſelf.* In ſhort, the true believer always, *while in this tabernacle, groans being burdened.* He finds occaſions of a renewed repentance every day: he every day finds new cauſe to complain of himſelf; and new cauſe to commit a ſinful and unworthy ſoul to the mere mercy of God in Chriſt.

On the contrary, a *dead faith* always either *puffs up the vain mind* with a haughty pleaſing apprehenſion of its own attainments, makes it cenſorious and uncharitable, and inſpires it with that proud Phariſaical language, *I thank God, I am not as other men:* or elſe, from the ſame haughty principle, either leaves the ſoul ſecure and eaſy, in its good deſigns and purpoſes of future repentance; or impatient and deſponding, through want of thoſe good qualifications which it ſuppoſes neceſſary.

And now, reader, to conclude with a ſhort view of this caſe: When a realizing belief of the goſpel, and a deſpair of all help in yourſelf brings you to repair to Chriſt as your only ſafety; and to venture your ſoul, guilty as it is, upon the merit of his obedience, the ſufficiency of his grace and ſtrength, and the faithfulneſs of his promiſe: and heartily to ſubmit to his rule and government, you cannot fail of the ſanctifying influences of his Spirit, to qualify you for the eternal inheritance: For *the Amen, the true and faithful*

faithful witneſs, has given you his word for it, that if you thus *come to him, he will in no wiſe caſt you out.*

I might ſum up this important point in a yet ſhorter view. If you ſo heartily approve of, and delight in the goſpel-way of ſalvation by Chriſt alone, that you can chearfully venture your ſoul and your eternal intereſts upon it, as the ſure and only foundation of hope and ſafety, you have then the faith of God's elect. And in this caſe he that has beſtowed ſuch grace upon you, will carry on his own work in your ſoul, will give you thoſe ſeveral qualifications and evidences of a gracious ſtate, which I have before deſcribed; and will at laſt preſent you faultleſs before his throne, with exceeding joy. That you may have the delightful experience of ſuch a progreſs of grace in your ſoul, is the prayer of,

Yours, &c. J. D.

DEATH THE END OF ALL.

MAN may be compared to a book. His birth is the title-page; his baptiſm, the epiſtle dedicatory; his groans and crying, the epiſtle to the reader; his infancy and childhood, the argument or content of the whole enſuing treatiſes: his life and actions are the ſubject; his ſins and errors, the faults eſcaped; his repentance, the correction: as for the volumes, ſome are in folio, ſome in quarto, ſome in octavo, and ſome in duodecimo; ſome are plain bound, others more elegantly: ſome few have piety and godlineſs for their ſubject; but great numbers are mere romances, pamphlets of wantonneſs and folly; but in the laſt page of every one there ſtands a word—which is *Finis*, and this is the laſt word in every book: ſuch is the life of man: Some longer, ſome ſhorter; ſome weaker, ſome ſtronger; ſome fairer, ſome coarſer; ſome holy, ſome profane; but death comes in like *Finis* at the end, and cloſes up all, for that is the appointed end of all—For God hath appointed unto all men once to die, and after death the judgment.

A HINT TO DESPONDING SOULS.

THERE are but a highly favoured few that can adopt the language of the Apoſtle, and ſay, *for I know in whom I have believed:* and one reaſon why we are ſo full of doubts and fears concerning out intereſt in Chriſt, is becauſe we neglect ſelf-examination. As there are a great many empty profeſſors who perſuade themſelves they have faith, ſo there are a great many real Chriſtians who go mourning all their lives, and writing bitter things againſt themſelves, and thinking they are deſtitute of that faith which is of the operation of the Holy Spirit; when if they were but to examine themſelves by the word of God, they would find their hearts anſwer the deſcription there given of a new heart and a right ſpirit. There is no word ſo little underſtood as that of Faith: it is to be found in thoſe perſons who are humbled and aſhamed on account of their want of it, and it often happens that their faith is moſt in exerciſe when they find they can do nothing. Thoſe can act faith beſt on Chriſt, who feel their loſt and ruined condition as ſinners, and know they are undone without an intereſt in the Saviour: ſuch may think themſelves the chief of ſinners, and unworthy the leaſt benefit from God; yet, he may find abundant encouragement in the word of God; and even while in that ſad condition, may read his title clear to eternal happineſs, ſince his character exactly anſwers to the deſcription given of the perſons for whom the Saviour obeyed, ſuffered, and died; for at one time, the mighty Redeemer ſays, "I came not to call the righteous, but ſinners to "repentance:" And that memorable paſſage of ſcripture, "This is a faithful ſaying, and worthy of all men to be "received, that Jeſus Chriſt came into the world to ſave ſin-"ners," is ſufficient to afford encouragement to all who feel the condemning ſentence of the law. There are many who are ſo bowed down under a ſenſe of their weakneſs and unworthineſs, who dare not venture to call themſelves believers in Chriſt, and think they ſhould be happy, beyond all expreſſion, if they were aſſured they had true faith: ſuch dare not even adopt the language of the diſtreſs'd father, who came to

our Lord to beg relief for his Son, who cried out with tears, "*Lord, I believe, help thou my unbelief;*" but they *can* go so far as to say, Lord, *I would believe*, help thou my unbelief. Though such dare not think they have faith in Christ, yet were they impartially to examine themselves, they would find no difficulty in declaring their hopes are founded on Christ, and they have no expectation from any other quarter. When they look at the righteous law, they see it to be holy, just and good, and their natures in every respect so contrary to it, that they give up all hopes of justification from that quarter; neither can they hope in the mercy of God, simply considered, because they know he is a just God, and will by no means clear the guilty: but in Jesus they see a way clearly revealed, a door of hope set open, by which guilty sinners may draw nigh to God, and the terrors of his holiness not make them afraid. Such an one has no doubt concerning the suitableness of Christ, or his ability to save him; but he can't be persuaded he has faith, and therefore he fears the Saviour is not willing to save him and own him for one of his followers. But such a desponding, trembling soul, should remember that it is the business of a Christian, when coming for mercy, not to look at his faith as the ground of his acceptance, but to Jesus, who is the grand object of our faith. Faith is the eye by which the Christian looks to Christ, and the more we feel our utter inability the more we shall be constrained to look to him for help; faith is also the hand by which we are to lay hold on Christ; therefore if we know the true nature of saving faith, we shall find that it is not the business of faith to bring any thing to Christ, but all it has to do is to cling around him. That soul honours him most who comes as naked to him to be clothed with the robe of his righteousness, as ignorant for wisdom, as empty to be filled with his fulness, as polluted to be washed in his blood, and sanctified by his spirit.

J. T.

REFLECTIONS

REFLECTIONS ON THE PROVIDENCE OF JEHOVAH.

Occaſioned by reading the Requeſt of a Correſpondent, *p.* 250.

THE kingdom of God in Providence, ſeems to be diſtinguiſhed from the kingdom of his grace in ſeveral particulars.—The bleſſings of Providence are widely diſpenſed to all, but the bleſſings of the Goſpel are confined to the choſen of God: The bleſſings of Providence only enrich men while life and ſtrength laſt; the bleſſings of the Goſpel enrich poor ſouls for eternity.—The ſmilings of Providence are variable, ſince perhaps the ſame week, month, or year, that raiſes a man to the higheſt pitch of proſperity, may depreſs him to the loweſt degree of adverſity; but the bleſſings of the Goſpel are invariable and eternal.—By the bleſſings of Providence we cannot judge of the favour which God has towards us—But the ſouls that poſſeſs the bleſſings of the Goſpel, may be aſſured by God's promiſe, his word, and his oath, that his love is fixt upon them. Ideas of this nature might crowd on our mind, till we ſhould fill a volume; but I ſhall only mention one more diſtinction which ſubſiſts between Providence and Grace: if we poſſes the favours of Providence, our fellow-creatures will know it—But the mercy of God, through Chriſt Jeſus, being diſpenſed to the heart, is known to none but God and that ſoul.

The ſovereignty of God in Providence is a theme far too great for my tongue! too noble for my pen to expreſs! But I could bluſh for that infidel, that dares diſpute the being of a God. What man in his rational ſenſes can take a view of the expanded ſkies, and ſee the etherial ſpace beſpangled o'er with glittering orbs, which ſhed their chearing beams through midnight's melancholy vale—and ſee their order, take notice of their motion, and behold how each one fulfils their appointed courſe; without crying out with rapture and admiration,

" *Oh! what a Father of ſuch a family,*
" *Worlds! ſyſtems! and creations!*
" *Stupendous Architect! thou, thou art all;*

" *My*

" *My ſoul flies up and down in thoughts of thee,*
" *And finds herſelf but at the centre ſtill!*
" *I AM! thy name; exiſtence all thy own;*
" *Creation's nothing; flatter'd much if ſtyl'd,*
" *The thin, the fleeting atmoſphere of God!*"

But if we leave this ſcene, and view the glorious image of Deity in his meridian noon-tide blaze, and notice him performing thoſe grand circuits which meaſure out days and years to man; we ſhall be conſtrained to acknowledge that the invariable courſe he runs, and the ſuperior dignity of his nature, beſpeak the power and wiſdom of the hand that made him.—And if we turn our eyes upon the brutal or vegetable creation, we find them all the ſubjects of God's Providence, and fulfilling the ends for which they were created; ſo that from the bulky elephant, or raging lion, down to the poor ant, who travels unſeen under a ſingle blade of graſs; they all proclaim the great Creator's praiſe. And ſo minute is this Providence with reſpect to its laws, that we are informed by the lip of Eternal Truth, that a ſparrow cannot fall to the ground without his foreknowledge and permiſſion.—Hence the poet praiſes him—

" *For his Providence, which governs*
" *Through creation's vaſt domain,*
" *Wings an angel! guides a ſparrow!—*
" *Bleſſed be his gentle reign.*"

But with reſpect to mankind, the Providence of God works in an inconceivable manner: wheels within wheels their glorious circles run, to bring about the deſigns of Jehovah; and here we find his Providence acting in perfect coalition with his grace. And wherever his prophets had foretold of a circumſtance coming to paſs, empires and nations muſt be diſturbed and thrown into confuſion, rather than the word of God ſhould fail.—Hence we find, that ſooner than the children of Iſrael ſhall ſtop one day in Egypt longer than the appointed time, the heads of the families of the whole kingdom ſhall periſh in a moment: rather than Job's ſoul ſhall periſh, he ſhall be deprived of his family and fortune at a ſtroke. Rather than Mary ſhall not be delivered of her firſt born ſon, in Bethlehem, according to the predic-

tion

tion of Micah, the whole world ſhall be taxed—And rather than that ſome few barbarians who lived on the iſland of Melita, ſhould not be called by grace; the apoſtle Paul muſt be ſhipwrecked on that very iſland, in order to carry them the glad tidings of ſalvation.

But we ſee not only this Providence at work in ancient times and diſtant places; but we may read in the hiſtory of our own country, how wonderfully God has cauſed it to immerge out of darkneſs and obſcurity; and what means he has uſed to free it from error and ſuperſtition: So that merely for the ſake of a ſilly woman who had captivated the heart of the king of England, all confidence and connection with the ſee of Rome was ſhaken off—and at another time, the ſubjects rebel againſt their ſovereign, and expel him from his kingdom, that God's purpoſe might be fulfilled in bringing in the illuſtrious houſe of Brunſwick, to fill the Britiſh throne, and ſway the ſceptre over a loyal people; and that the Goſpel might flouriſh in theſe our happy days.

But if we take a tranſient view of the Providence of God, as it has reſpect to the caſes of individuals, we ſhall find them the continual objects of its guidance: One while they are ſettled in their native country; but ſomething beckons, and away they go, to croſs the Atlantic deep! to ſweep the foaming ſurge! and ride upon the billows! or range through burning climes, and deſarts wild; and find themſelves the perpetual objects of viciſſitude.—Perhaps, at laſt, they find ſome favourite ſpot where they find themſelves inclined to fix for life: here they take up their abode, and ſay, like Job, "I ſhall die in my neſt." But what has God in view in all this? It may be he has led them through kingdoms, countries, and ſcenes, until they are totally "diſcouraged becauſe "of the way." They ſeek for happineſs, but happineſs they prove to be a ſtranger here below; and now God has brought them to a place where he means to reveal his love to their heart: He brings them under the preaching of his word, and ſends his Spirit to apply it to the ſoul: they feel its power, they acknowledge its efficacy, and are made to ſing the praiſes of redeeming love. Thus we ſee in the experience of individuals, or in the hiſtory of nations, the Providence

of

of God is ever tending to perfect his own glory, and forward the deſigns of his grace.

Thus we find the inſpired writer of the 107th *Pſalm*, repeating wonderful inſtances of the mercy of God in a way of Providence, and concludes each ſtriking deſcription with this pathetic exclamation, "O that men would therefore "praiſe the Lord for his goodneſs!" And indeed, if Providence was more ſtudied, and minutely examined, we ſhould find abundant reaſon, each moment of our lives to confeſs, that "the Lord is good, and his mercy endureth for ever." For though trials and diſtreſſes beſet the Chriſtian's path, and though his brighteſt ſeaſons may be overſhadowed with a cloud, yet the day ſhall ſoon break, when he ſhall clearly ſee, that every wind of trouble, however boiſterous and diſtreſſing, ſtill wafted him nearer home; and like good old Jacob on his dying bed, in *Geneſis* xlviii. 15. he ſhall celebrate the love of his father, under the character of—the God who fed him all his life long.

R. L.

THE TREASURE OF CHRIST.

A Little beyond the middle of the third century, under the eighth perſecution, Valerianus being emperor, ſuffered Sixtus, biſhop of Rome, and with him his ſix deacons. When going to the place of execution, St. Lawrence at the ſame time followed after, complaining to Sixtus that he might not be permitted to ſuffer with them. To whom the biſhop anſwering, declared that within three days he ſhould follow them. In the mean time he deſired him to go home, and to diſtribute his *treaſures*, if he had any, to the poor.

The judge, hearing mention made of treaſure to be given to the poor, and thinking that Lawrence had got great ſtore of treaſure in his cuſtody, commanded him to bring the ſame unto him, ſuppoſing that he ſhould procure a double prey, by the apprehenſion of one ſilly ſoul. Firſt, with the rake of avarice to ſcrape to himſelf the treaſure of poor Chriſtians: And ſecondly, then with the fiery fork of tyranny, ſo to toſs

and turmoil them, that they ſhould grow weary of their profeſſion. With furious face and cruel countenance, the greedy wolfiſh tyrant demanded of St. Lawrence, Where he had beſtowed the ſubſtance of the church? The undaunted hero, St. Lawrence, craving three days reſpite, promiſed to declare where the treaſure might be had. In the mean time, he cauſed a good number of poor Chriſtians to be aſſembled: and when the day of his anſwer was come, the perſecutor ſtrictly charged him to ſtand to his promiſe. Then valiant Lawrence ſtretching out his arms over the poor, ſaid, "Theſe are the precious treaſure of the church! theſe are the treaſure indeed, in whom the faith of Chriſt reigneth, in whom Jeſus Chriſt hath his manſion-place! What more precious jewels can Chriſt have, than thoſe in whom he promiſes to dwell? what greater riches can Chriſt our maſter poſſeſs, than the people in whom he loved, or loveth to be ſeen?"

The deſcription is by no means inconſonant to, but ſtrictly conformable with, many parts of the ſacred ſcriptures. The people of God are not only called his *treaſure*,—his *jewels*, but have many other very endearing appellations. The ſaints and people of God, or the church, is called, *The bride, the Lamb's wife.*—They are reckoned the *members of his myſtic body.*—They are emphatically ſtyled *The ſons and daughters of the Lord Almighty.*—They are denominated his *brethren*—his *friends*—his *portion*—his *inheritance*—his *joy*—yea, his *chief joy*.

J. B.

AN ESSAY ON 2 COR. xii. Part of the 9th Verſe.

For my ſtrength is made perfect in weakneſs.

THERE is a real difference between natural and ſpiritual ſtrength. Many of the martyrs had weak bodies, but were evidently ſtrong in the grace that is in Chriſt Jeſus. Spiritual ſtrength is as evidently ſeen at times as natural, and ſo alſo is ſpiritual weakneſs: What eminent grace had the three that were caſt into Nebuchadnezzar's fire!

Chriſt's

Chriſt's words ſeem to import thus much—If my ſtrength can ſupport thee, thou ſhalt be ſupported, and my ſtrength ſhall be glorified by thy weakneſs. If I expect Chriſt's ſtrength is to be glorified in me, then may I reaſonably ſuppoſe I have ſuch things to go through as without his help would ſurely ſink me down, or his ſtrength would not be ſufficiently manifeſted. This is no new doctrine: *Iſa.* xlv. 24. Surely ſhall one ſay, In the Lord have I righteouſneſs and ſtength. *Pſal.* lxxi. 16. I will go in the ſtrength of the Lord; I will make mention of thy righteouſneſs, even of thine only.

It is evident that the glory of Chriſt will not be compleated until he has helped by his ſtrength the whole of the redeemed to heaven: ſo that when on earth he was doing ſomething that ſhould be his glory for ever; and now above, he is conſtantly employed in that which will be matter of eternal praiſe.

In weakneſs.—Peter had no ſuſpicion of his own weakneſs; but when put to the trial, how ſoon did his ſtrength prove altogether ſo!

Weakneſs in us is not accidental, as ſome kinds of diſorders are that attack the body: but habitual and conſtant, we are always of ourſelves weak, neither can our own arm afford us help. Many after having long enjoyed divine influences, are not aware how weak and barren they would be under ſome divine withdrawings, if they had no particular aſſiſtance.

Mr. Hill, who died ſomething more than 40 years ago, was, perhaps, the moſt remarkable Miniſter in London, in that day, for his gift in prayer. When at the academy, he and a fellow-ſtudent went to ſpend a night at Mrs. Cook's of Newington; and he ſaid (as I have the ſtory from one he told it to himſelf) he found his mind pleaſed as he went along in thinking that his comrade was a man that had ſmall gifts in that delightful exerciſe; and that he would have an agreeable opportunity of thus appearing a great man in prayer: (they had neither of them been in that family before). His comrade prayed in the evening, and Mr. Hill felt himſelf far better pleaſed to hear him more ſtraitened than uſual, knowing that he muſt be called on in the morning. A little

before the uſual time of family-worſhip, he took a walk in the garden, that his mind might be compoſed, and that he might have every advantage, when called upon. He began with full expectation of great enlargement; but after he had uttered a few ſentences, found himſelf ſo deſerted that he was obliged to give over: his humble companion, ſeeing his confuſion, took up the broken exerciſe and prayed in his ſtead. Mr. Hill never forgot this humbling time, but often uſed to ſay, he leant more in that ſeaſon than all his life before. Whether we are brought to ſee and feel our weakneſs by inward ſtruggles with ſin, or temptations from Satan, or any other trial, inward or outward, we ſhall, we only can value Chriſt's ſtrength as we have been brought to feel our need of it.

Peter muſt feel himſelf ſinking, and his faith fail, ere Chriſt ſteps in to his relief.

As dull ſcholars learn not their leſſon all at once, but muſt have it oft repeated, ſo one ſingle circumſtance, in moſt caſes, is inſufficient to impreſs our hearts with this truth.

Chriſt ſeems to intimate that Paul had not thoroughly learnt this leſſon: the thorn ſhould not be plucked out immediately, but continued for a ſeaſon. By this he would learn more, and Chriſt have greater opportunities of glorifying his ſtrength.

We ſhould not terrify ourſelves with fearing our prayers are not heard, becauſe the trial is not removed: the continuance of it may be as needful as its firſt permiſſion, and as great a mercy.

Such is the ſituation, ſuch the circumſtances of God's ſpiritual Iſrael, while in this vale of tears below, that they generally have moſt fears when the Lord is doing them the greateſt kindneſs.

'Tis a vaſt advantage to be directed *how* to look at Chriſt, when we are fully convinced it is the will of God we ſhould look to him for grace and ſtrength, as much as to his blood for atonement: we ſhall then go through this wilderneſs leaning on our beloved.

'Tis eaſy to believe that Chriſt would not ſuffer Paul to be loſt; but the Holy Ghoſt alone can apply theſe words to our comfort.

Many

Many cannot but acknowledge his grace has been ſufficient for them to the preſent moment; yet they are jealous of futurity.

Theſe words of Chriſt would not be left on record here, if not intended for every individual believer to the end of time; and if fully credited, they'd run in the mind all our days, as doubtleſs they did in Paul's. We may fairly ſuppoſe, in all difficulties he had an eye to this ſaying of his maſter Jeſus.

No words can poſſibly afford more comfort: to have all the grace we need! from ſuch an one! and with ſuch infinite love and tenderneſs! It proves he will not only welcome us to heaven, but be our conſtant aid by the way.

'Tis a mercy our ſafety does not depend on our believing. Many who fear that Chriſt will not give them grace to help in time of need, are carried through difficulties to their ſurprize, and at times are even ſhamed out of their unbelief: How did David cry out, "I ſhall one day periſh by the hand of Saul!"

Paul's difficulties were ſoon over. Chriſt will ſoon have done helping. His redeemed will, ere long, be at the end of their journey; and then how will the whole church be filled with eternal praiſe!

T. P.

On the PLEASURES of SIN.

IN the Weſt-Indies there grows a moſt luſcious fruit; but this dainty is ſo ſauced with the intolerable ſcorching heat of the ſun by day, and a multitude of creatures ſtinging by night, that perſons could neither eat well by day nor ſleep at night, to digeſt their ſweet-meats; which made the Spaniards call the place and the entertainment *Comfits in Hell:* and what are the pleaſures of ſin, but comfits in hell? They have ſome carnal pleaſures, which delight a ſenſual palate; but here's the miſery of it, they are ſerved in with the fiery wrath of God, and the ſtinging of a guilty reſtleſs conſcience: ſo that the fears of the one, with the anguiſh of the other, are ſurely able to waſte and melt away that little imaginary joy and

and pleaſure which they bring to the ſenſes of men—for the way of peace they have not known—and there is no peace, ſaith my God, to the wicked.

UNUS.

REMARKS ON 1 COR. iv. 7.

WHEN I conſider the language of the inſpired apoſtle Paul, *Who maketh thee to differ from another, and what haſt thou that thou didſt not receive?* as a queſtion addreſſed to myſelf—my ſoul with wonder looks up to God, and back to eternity, and with rapture and delight confeſſes it is God, and him alone, who, (ſo free was his grace and unmerited his love) as independent of any thing in the creature, cauſed me from eternity to differ in his purpoſe of grace and ſalvation, by chooſing my perſon in Chriſt the Son of his love, and predeſtinating me to holineſs and a conformity to the image of Chriſt in time, and uninterrupted happineſs and immortal honor throughout a never-ending eternity——which ſovereign and benevolent act, I conſider as the fountain head, from whence thoſe ſtreams ſo plentifully flow, wherewith my ſoul is ſupplied and refreſhed whilſt paſſing through this vale of tears; and the evidence I have of this peculiar difference, is true holineſs and uprightneſs of heart, which ever has exiſted, and ſtill continues to exiſt, as a diſtinguiſhing characteriſtic between the children of God and the ſervants of Satan. This, through grace, I am firmly perſuaded of, from the word of God, who ſpeaking by Paul to the church at Epheſus, as a church bleſſed with all ſpiritual bleſſings, tells them they were thus bleſſed according to his kind purpoſes, who had choſen them in Chriſt before the foundation of the world, that they ſhould be holy, and without blame before him in love.

To the ſame purpoſe, God inſtructing Timothy by Paul, after having exhorted him not to be aſhamed of the teſtimony of his Lord, nor of Paul his priſoner, but to be a partaker of the afflictions of the Goſpel according to the power of God, enforced by a declaration of his love and goodneſs

goodneſs towards him, having ſaved and called him with an holy calling, not according to his works, but according to God's purpoſe and grace given in Chriſt Jeſus before the wold began.

I infer then, that if I am a favoured partaker of like precious bleſſings with Paul and Timothy, that it is the ſame glorious cauſe which hath produced the ſame bleſſed effects. Truths ſo precious, and ſo clearly revealed, when applied to the heart by God the Spirit, conſtrains the ſoul to rejoice in ſuch mercy; and ſeeing from whence all good and perfect gifts come, will help a Chriſtian to live a life of dependance on his Maker—and to give to God all glory for an enlightened underſtanding to read, receive, and believe, whilſt travelling Zion ward; at the ſame time that others find the moſt ſimple, tho' ſublime truths, ſuch dark parables, that ſeeing they do not ſee, and reading they do not underſtand.

The practical influence of thoſe truths on my heart, is, firſt, contrition of ſoul and humility of heart, for ſins committed againſt a God of ſo much goodneſs and love. Secondly, dependance on God for preſent bleſſings and eternal favours, and truſt in him as my ſun for knowledge and direction, and as my ſhield for defence and protection. Thirdly, gratitude and praiſe to God for his free and unmerited love and kindneſs. And fourthly, my ſoul is led to a throne of grace, that my gratitude and obedience may be as peculiar as God's love, grace and favour, is diſtinguiſhing.

May that God of peace, that brought again from the dead our Lord Jeſus Chriſt, the great Shepherd of the ſheep, and the Redeemer and keeper of his people, through the blood of the everlaſting covenant, bleſs theſe remarks to the ſoul of each reader, and make them perfect in every good work to do his bleſſed will!

E. J.

EXTRACT

EXTRACT *of a* LETTER *from the Rev. Mr. S.*

A LUTHERAN MINISTER IN B——

To the Conference in H. 1787.

"I CANNOT find words ſufficient to deſcribe what my "God and Saviour has done unto me in this laſt year, "with a view to draw me cloſer to himſelf. By occaſion of "a heavy ſickneſs, he viſited me in ſuch a manner, that I "ſhall not forget it as long as I live. I ſaw the important "duties required of me, both in my private and official cha- "racter. I felt how exceedingly deficient and unfit I am, "not knowing the leaſt good thing within me: but I could "ſee how boundleſs the power and efficacy of the blood of "Jeſus is, to cleanſe and cure the heart, and I find it more "and more ſo by experience. I enjoyed for my own heart, "the power of that truth, that pardon, peace and reſt for our "poor and ſpoiled ſouls, is to be found alone in the meri- "torious ſacrifice of Jeſus Chriſt for our ſins; and that he "is the Shepherd of all his poor ſheep, giving them life "and every good; yea, that he can ſweeten the trou- "bles and pains of this life, by his precious preſence "and comforts; ſo that I would not even have ex- "changed my ſickneſs with the throne of the firſt mon- "arch on earth.—With reſpect to my office, I felt that "I had not acted conformably to the will of my Lord. 1. By "thinking much of my own abilities, ſuppoſing I was able "to do ſomething for him, and was a neceſſary ſubject in "his houſe; for there are, alas, few in our country who "preach the Goſpel. But how did I learn humility when "my over-rated uſefulneſs was ſo long ſuſpended! 2. By "having inſincere motives in ſeeking to gain the eſteem of "my pariſhioners, inſtead of making it my ſole aim to gain "their hearts for our Saviour. 3. That I even, (for I muſt "confeſs it, though it ſhew my wretched depraved heart) "ſuppoſed that our Lord had not ſo much deſire to gain ſouls "for himſelf, as I had, becauſe ſo few fruits were ſeen of "my miniſtry.—All this, and more, bowed me down with "ſhame," &c.

The Conference rejoiced to hear theſe declarations of this our brother, and how graciouſly our Lord has viſited him, and revealed to him truths that can never be ſufficiently conſidered by miniſters, eſpecially thoſe relating to the inability of our own ſtrength to perform any thing, when the converſion of ſouls to Chriſt is in queſtion, which is the work of God alone. Our Lord often makes uſe of ſickneſs to bring a perſon to the knowledge of himſelf, and the miniſter then preſent quoted many inſtances of it.

SELECT REMARKS, OR SAYINGS,

OF

A GOSPEL MINISTER.

CHRIST Jeſus aſcended through the region of the air, and entered with ſolemn pomp and glory into the holy of holies, as his church's great head and repreſentative.

Our Mediator has entered into the heaven of heavens, to appear in the preſence of God for us, clothed in a body like our own.

Our Jeſus aſcended, having led captivity captive, and conquered ſin, Satan, death, and hell.

The reſurrection of Jeſus Chriſt, is a proof that our debt is paid, and that the law is magnified; but the aſcenſion and interceſſion of Chriſt within the vail, is an everlaſting proof that the Father is well pleaſed with the ſacrifice of his Son, and with all thoſe who are intereſted therein.

Chriſt does not live in heaven to offer, but he lives in heaven to plead the ſacrifice he has already offered.

Sin is abſolved, as it reſpects the Lord's people, otherwiſe Chriſt would never have been admitted into the preſence of his Father.

Chriſt has conquered all our enemies, diſarmed death of its ſting, and calls upon us to triumph in his victories.

Chriſt being exalted as the head of the elect, at his Father's right hand, is a certain pledge to them, that where he is, there they ſhall be alſo.

Had Chriſt ſhone forth in his glory at all times on earth, as he did on the mount of transfiguration, and as he now appears in the heaven of heavens, he would not have been able to complete the work he came to perform; nor would his diſciples have been able to bear up under ſuch a reſplendent blaze of deity.

Is the blood of the ſacrifice carried within the vail? Then be of good courage, whoever thou art that art brought to reſt upon it; thou haſt no occaſſion to fear the power of any enemy.

There is the ſame love in our exalted, as there was in our ſuffering Chriſt.

There is no repentance 'till Chriſt beſtows it.

All God's mercy, as declared in the promiſes, is founded on the ſacrifice of Jeſus.

In God's eternal and infinite wiſdom, he ordained his Son to bring in an everlaſting righteouſneſs, which is every way commenſurate to the law, in which ſinners alone are juſtified, and on the footing of which alone they glory.

Converſion is never effected 'till Chriſt is revealed.

A ſoul never cleaves to God, or has any hope in God, until the righteouſneſs of Chriſt is revealed, and held forth to his faith by the Spirit.

Chriſt melts the hearts of ſinners, by a glorious diſcovery of his ſurpriſing grace.

Paul tells us, (and he had as great need to try Chriſt as ever a ſinner had) after he had tried Jeſus again and again, that "he is able to ſave to the very uttermoſt, all that come "unto God by him."

There is nothing ſo efficacious to melt the hearts of ſinners, as a ſight and ſenſe of the love of Jeſus.

As Jacob obtained his father's bleſſing, by means of his elder brother's robe; ſo believers may take the righteouſneſs of Chriſt their elder brother, and wear it as their own, and come into the preſence of their heavenly Father, and obtain everlaſting bleſſings, being found clothed therein.

CHAMPIGNON.

Truro.

TO

To the EDITOR.

Sir,

As the Christian's Magazine is designed for the spiritual benefit of young people, I presume the following fact, which lately took place near me, may not be unacceptable.

Being retired one evening from the cares of this dying world, thinking of the uncertainty of all creature comforts, I heard the solemn sound of the bell, occasioned by the unexpected sudden death of an amiable young lady: it was on the Sabbath-evening, after the solemnities of public worship were over. She had a pleasing interview with her beloved friends. After their agreeable repast was finished, she continued well in health as usual, enjoying sweet intercourse with her social companions: when she parted from them, she went to her repose. Had one of them said to her when she left them, *This night shall thy soul be required of thee*, she might have been as much surprised as that frighted personage who saw the hand-writing on the wall; yet at the same time death was near, with his hand aiming his cruel dart at her, though she was in the prime of life, in the flower of her days, with the gay circle of the fair sex:—they parted, she saw them no more. So true are those emphatical words made use of at funeral solemnities, In the midst of life we are in death.

Mortala had not been in bed but a few minutes, before the awful messenger arrested her: finding herself summoned in an unexpected moment, she had but just time to get out of her own bed into her mother's, where she soon expired in her arms. All her prayers could not avail for a little longer continuance here; the decree was gone forth—To dust she must return, before she was aware of it. How great her surprise, to find herself in the presence of God at his great tribunal, to have her state fixed for ever! How great the trial to the aged, fond parent, (as she was a widow) to have the only daughter she had, for a companion at home with her, to be taken from her in all the bloom and vigour of life!

Think of this, ye surviving ladies, who spend so much time at the glass or toilet to adorn your delicate frame—think of

this in all your ſocial interviews appointing future viſits, and boaſt not yourſelves of to-morrow, as you know not what a day or a night may bring forth. Remember now your Creator in the days of your youth: thoſe that ſeek him early ſhall find him; ſeek him now while he is to be found. Young people cannot too early be prepared for death, as they may die ſuddenly, the ſame as the promiſing Mortala did. Perhaps ſhe had engaged to return a viſit the next day, not thinking ſhe was to leave the parlour for a coffin, and all the perfumery of gay attire for the putrefaction of the grave. This may ſoon be your caſe; therefore prepare to meet your God. BE YE ALSO READY, is the import of this alarming providence.

Bury. S. G.

THOUGHTS ON JOHN xvii. 24.

Father, I will that they alſo whom thou haſt given me, be with me where I am.

BRETHREN, if God be with you, you ſhortly ſhall be with God: You that lie among the pots, 'tis but a little time, and you ſhall hear that word, Come up hither, into the kingdom, the inheritance prepared for you. There are two comes or calls of our Lord: The firſt is, Come and work with me, come and watch with me, come and follow me: the ſecond is, Come and reſt with me, your work is done, your watch is over, your race is run; come and enter into my reſt.—The firſt is, Come down with me, from the pride, from the pomps and jollities of this preſent world; come with me into the wilderneſs, into the valley of tears; come and ſuffer with me, come and die with me:—The ſecond is, Come up with me, up out of the wilderneſs, up out of your priſons, up from your bonds; your jubilee is come, come up with me: Come, put off your priſon garments, and put on your robes; ſhake off your fetters, and take up your palms; lay down your croſs, and take up your crown; from your priſons to your palace, from the ſtocks to the throne: you that have deſcended with me, are the ſame who ſhall

now

now aſcend with me to my Father and your Father, to my God and your God.— The firſt is the come of a ſuitor; Come, grant me your love; give me your hearts, and accept of mine. This is the errand upon which his ambaſſadors are diſpatched, as Abraham's ſervant to take you as a wife for your Lord; this is the meaning of all thoſe jewels, and the bracelets they bring in their hands: the Lord ſends ſervant upon ſervant, epiſtle upon epiſtle, token upon token, and all ſpeak the ſame word, Come, come, come away, and accept of your Lord and be married to him.—The ſecond come, is the come of the bridegroom; Come home with me, into my holy city, into my royal manſion; come into my chamber, come into my boſom, come and lodge between my breaſts, live in my preſence, and reſt in my love for ever.—Chriſtians, will you now come and give up your ſouls to Chriſt? will you now give conſent to make up the match? With whom? With a man, with a great man, with a prince, yea, even with the king himſelf, yea, the king of kings. I can give you aſſurance he will ſhortly come and make up the match: he will ſay unto you, as Naomi to Ruth, Sit ſtill, Chriſtians, till you ſee how matters will fall. And however they fall with you in this world, know this for your comfort, your Lord will not reſt till he has finiſhed this thing, and brought you home to be with him where he is, and that for ever.

R. A.

To the EDITOR of the CHRISTIAN'S MAGAZINE.

DEAR SIR,

SHOULD the following remarks on an important paſſage of ſcripture, by Dr. John Edwards, be approved, you will of courſe give them a place in your uſeful work; and by ſo doing, you will much oblige

Your humble Servant

MINIMUS.

"BUT more eſpecially as to the imputation of *Atheiſm*, I requeſt the reader to conſider and weigh 1 *John* ii. 23. "Whoſoever

"Whoſoever denieth the Son, the ſame hath not the "Father." Take it thus with the preceding verſe, which will lead us to the true ſenſe of it. *Who is a liar, but he that denieth that Jeſus is the Chriſt?* He is—*Antichriſt, that denieth the Father and the Son.* As much as to ſay, if there ever was a perſon that might be truly called a *liar*, if ever any one deſerved that name, then certainly he that gainſays ſo plain a truth as this (that Jeſus is the Meſſias) is an egregious liar and falſifier, and merits to be called ſo. Yea, to ſuch an one belongs not only the title of a *liar*, but of *Antichriſt*, becauſe he is a direct *oppoſer* of Chriſt as he is the *Son* of God the *Father*, and therein he denies both the *Father* and the *Son*. For it follows, *Whoſoever denieth the Son, the ſame hath not the Father*; i. e. he denieth the Father as well as the Son: for *not having* the Father, is the ſame with *denying him*, as is moſt evident from the preceding clauſe, where it is called *the denying of the Father*. Now, I ſuppoſe the *Socinians* will grant that *the denying of the Father* is *Atheiſm*; wherefore they muſt alſo acknowledge, that *the denying of the Son* is *Atheiſm*: becauſe as this is included (according to theſe words of St. John) *the denying of the Father*.

"A *Socinian* is an *Atheiſt*, if this ſyllogiſm will prove him to be one. He that denies the exiſtence of the true God is an *Atheiſt*: the *Socinian* doth the *former*, therefore he *is* the *latter*. The *major* is the definition of an *Atheiſt*, and therefore cannot be queſtioned. The *minor* therefore muſt be proved, which is eaſily done: thus: He that denies Chriſt to be the true God, *i. e.* of the ſame ſubſtance with the Father, denies the exiſtence of the true God: but a Socinian denies Chriſt to be the true God, *i. e.* of the ſame ſubſtance with the Father: *Ergo*—The ſecond propoſition will not be denied by theſe gentlemen; therefore I am to clear the *major*, and that is ſoon done: thus:—If the denying of the divinity of the Son be the denying of the divinity of the Father, then he that denies Chriſt to be the true God, &c. denies the exiſtence of the true God: but the denying of the divinity of the Son is the denying of the divinity of the Father: *Ergo*—The firſt propoſition will be yielded. I conceive therefore, I am to take care of the ſecond; and that is ſoon done from

the forecited text, which is the very ſubſtance of it; *Whoſoever denieth the Son, the ſame hath not the Father.* The Socinians do the former, therefore they are guilty of the latter. There is ſuch a connection between theſe two, the *Father* and the *Son*, they being co-eſſential and co-eternal, that if you deny the divinity of the one, you deny that of the other. Therefore they are *Atheiſts* that deny the divinity of our Saviour: therefore in the interpretation and accounts of the apoſtle St. *John*, Socinians are ſuch, for they deny the divinity of Chriſt, and in denying of that, deny the divinity of the Father. And this was the ſenſe of the primitive Chriſtians, and pious profeſſions of that holy religion; for we find that baptiſm is called *the renouncing of Atheiſm, and the acknowledgment of the deity**, becauſe in the form of baptiſm the *Trinity* is profeſſed and owned, or the *Deity* as it contains in it three diſtinct perſons. Thoſe therefore who deny theſe, are chargeable with *Atheiſm*: more eſpecially according to the tenor of St. *John's* words, and the acceptation of the Goſpel, thoſe are to be taxed with it who deny the divinity of our Saviour."

Socinian Creed, *Page* 52—57.

STORES FOR THE CHRISTIAN'S ARMORY.

CHRISTIANS too frequently walk over the promiſes as barren ground, when, with a little digging into theſe mines (by the direction of the Holy Spirit and the ſtrength of Chriſt), we might find treaſures more than ſufficient to pay all our debts, and ſupply all our wants.

Ejaculatory prayer, diſpatched from the Chriſtian's heart to the God of all grace, is the ſhort dagger he is to uſe for his defence againſt temptation, when he has no time to draw the long ſword of ſolemn prayer.

Matt. xv. 28. "Be it unto thee even as thou wilt." In this paſſage Chriſt puts the key of *his treaſures* into the Chriſtian's hand; and ſeems to ſay, I'll leave thee to ſerve thyſelf; aſk

* Greg. Naz. Orat. 32.

and

and thou ſhalt receive, and after thou haſt made known all thy wants, and ſtretched all thy deſires to the utmoſt, I will beſtow upon thee infinitely more than thou canſt poſſibly aſk or even think. Such is the ability and ſuch the love of Jeſus.

'Tis no wonder that man can enjoy no privacy with God in duties, who hath ſo many worldly cares rapping at his door to ſpeak with him, when he is ſpeaking to God. Religion never goes in more danger, than when in a crowd of worldly buſineſs.

Hell is too hot a climate for carnal pleaſures and wanton delights to live in.

Keep as far from the whirlpool of temptation as poſſible. Shun the very appearance of evil. Oh! ſtand off the devil's mark, unleſs you mean to have one of his fiery darts in your ſide.

The heart of man is compared to an oven, *Hoſea* vii. 4. Satan is the baker, and temptation is the fire with which he heats it, and then no ſin comes amiſs.

The doubting Chriſtian ſinks but as a traveller in a ſlough, where the bottom is firm, and he recovers himſelf: but the unbeliever ſinks, as a man in a quickſand, lower and lower, 'till he be ſwallowed up of deſpair.

The doubting of the weak believer is like the wavering of a ſhip at anchor; he is moved, yet not removed from his hold of Chriſt Jeſus: but the wicked, like the wavering of a wave, which having nothing to ſtay it, is wholly at the mercy of the wind.

Strong faith fears nothing, even when God carries it beyond the depth of reaſon, knowing in whoſe hands it is; but ſays, It is the Lord, let him do what ſeemeth him good.

Weak faith, will as ſurely land the Chriſtian in heaven as ſtrong faith; but if the believer be full of doubts, he muſt have an uncomfortable voyage. As one who paſſes over the waters, but being ſea-ſick all the time, loſes the pleaſures he might otherwiſe have had, though he be brought ſafe to the deſired ſhore.

The more we converſe with the promiſe, the more confidence we ſhall put in it. We cannot truſt a ſtranger with that ſecurity which we ſhould a known and tried friend.

Having

Having a conſcience void of offence. If faith be a jewel, a good conſcience is the cabinet in which it is kept: and if the cabinet be broken, the jewel muſt needs be in danger of being loſt.

2 *Sam.* xxiii. 3. "The God of Iſrael." As houſes and lands bear the owners names on them, ſo is God graciouſly pleaſed to call himſelf after the name of thoſe to whom he has given himſelf, that all the world may know who he belongs to. He is the portion of his Iſrael in all ages, and is not aſhamed to be called their God.

As preſumptuous ſins are the thieves, that with a high hand rob the Chriſtian of his comfort; ſo ſloth and negligence are as the ruſt, that in time will fret into his comfort, and eat out the heart and ſtrength of it.

Of all men out of hell, none more to be pitied than he that hangs over its mouth, and yet is inſenſible and fearleſs of his danger.

The foot of unbelief treads upon the promiſe, as a man firſt ventures upon the ice, who is full of tumultuous fears, leſt it ſhould break with him and he be deſtroyed; but faith caſts itſelf upon God in his word, with all its cares, knowing he is able to keep what it has committed to him.

The promiſes of God are the garriſon of the ſaints at all times: but we ſhall not find it eaſy to run to them in ſeaſons of danger, except we are acquainted with them in times of peace and ſafety. A ſtranger who flies to a houſe for refuge in a dark night, ſtumbles about the door, and is at a loſs how to find entrance; his enemy, if nigh, might overtake and kill him before he could gain admiſſion: but one who lives in the houſe, or is well acquainted with it, ſoon finds a refuge from the ſtorm, and a defence againſt purſuing enemies.

God would not have permitted the beauty of his firſt workmanſhip to be ſo defaced by ſin, had he not deſigned to raiſe a more magnificent ſtructure out of its ruins.

The ſplendor of the ſun doth not ſo much exceed the ſtrength of our mortal eyes, as the glory of redemption will the underſtandings of the ſaints, and that for ever. This is that piece which *God himſelf* hath drawn to beautify heaven

itſelf with, and which (being worthy of the divine workmanſhip) will be the eternal admiration and wonder of all the inhabitants of the New Jeruſalem.

UNUS.

THE

METHODS OF DIVINE PROVIDENCE,

Harmonizing with the Operations of Divine Grace.

WHEN Henry Sutphen was preaching at Breme, the Roman Catholics were very aſſiduous to trap him in his words, and for that purpoſe ſent their chaplains to hear every ſermon he delivered; but God (whoſe ways are in the deep, and whoſe footſteps are not known) made the power of his grace, and the riches of his love manifeſt in their converſion. So that the greateſt part of them who were ſent upon this buſineſs, openly profeſſed his doctrine to be the truth of God, againſt which no man could contend, and ſuch as they had never heard before; and perſuaded them by whom they were thus employed, to forſake all impiety, to cleave to the word of God, and fully believe the ſame if they expected to be ſaved. Thus it is good to come and hear the word, though it be with an evil intent; and for a man to continue under the ordinances, though he ſit upon thorns all the while he is there. They that come to ſee ſomething new, as Moſes did to the buſh, may be called as he was; they that come to ſleep (as old father Latimer ſaid in a ſermon before king Edward VI.) may be caught napping; they that come with a reſolution to ſteal, peradventure the firſt word they may hear, may be, Thou ſhalt not ſteal; or, Let him that ſtole ſteal no more, and ſo become an honeſt man: they that are ſent upon ſome wicked deſign, as Saul's meſſengers were to take David, the Spirit of God may come upon them; and they that come to catch the preacher may be caught themſelves, as Auguſtine was by St. Ambroſe: Laſtly, they that come as it were in deſpight

of Chriſt, may become lovers of Chriſt; as the officers ſent to apprehend Chriſt, were ſo taken with his parts, their malice being turned into admiration, that they were made proclaimers of his divine excellencies, ſaying, Never man ſpake like this man. This ſhould give ſome degree of comfort to Chriſtians in general, concerning their friends and relations, and Chriſtian parents eſpecially, concerning their offſpring: for who can tell the ſecret determinations of infinite wiſdom and goodneſs, reſpecting either ourſelves or others?

AMICUS.

He that honoureth not the Son, honoureth not the Father.

IN the days of Theodoſius the emperor, the Arians through his connivance grew very daring, and not only had their meetings in Conſtantinople, (the chief city of the empire) but would diſpute their opinions, *etiam in foro*, and no man could prevail with the emperor to lay reſtraints upon them. At length comes to Conſtantinople, one Amphilocius, biſhop of Iconium, a poor town; an honeſt man, but no great politician for the world, who petitioned the emperor, but in vain, to reſtrain the Arians: next time he came to court, obſerving the emperor and his ſon Arcadius (whom he had lately created joint-emperor) ſtanding together, he made very low obeiſance to the father, and none to the ſon; but coming cloſe to him, he ſtroked him on the head, and in a familiar manner ſaid to him, "*Salve mi fili*," God ſave you, my child. The emperor eſteeming this a great affront, was full of rage, and commanded the biſhop to be turned out of doors. As the officers were dragging the good biſhop forth, he, turning to the emperor, ſaid—"Remember, oh! emperor, that thus, even thus is the heavenly Father diſpleaſed with *thoſe* that do not honor the Sonequally with the Father." The emperor hearing this, immediately called the biſhop to return, aſked him forgiveneſs, and made a law againſt Arianiſm, forbidding their meetings and diſputations. Here was a bleſſed artifice, by which the zeal of this emperor was turned into a right channel; and by his tenderneſs of his own

honour and the honour of his ſon, he was taught to be tender of the honour of God and his Son Chriſt Jeſus. It being the revealed will of God, that all men ſhould honour the Son, even as they honour the Father; and that he who honours not the Son, in this manner, honours not the Father which hath ſent him.

A——s.

THE ALL-SUFFICIENCY OF JESUS CHRIST.

ALL the good things upon this earth are but finite, and not ſufficient for all the wants of the creature, without God. Some can clothe, but cannot feed; others can enrich, but cannot ſecure; others adorn, but cannot advance: they are like a beggar's coat, made up of many pieces, but not all enough, either to beautify or defend. But Chriſt is ſufficient for all his people; he aſcended onhigh that he might fill all things, that he might pour forth ſuch abundant ſupplies from his treaſury above, as ſhould be more than the exigencies of his brethren below, and ſuitable to all the conditions to which they might be reduced; righteouſneſs ſufficient to cover all their ſins; plenty enough to ſupply all their wants; grace enough to ſubdue all their luſts; wiſdom ſufficient to reſolve all their doubts; power enough to vanquiſh all their enemies; and an infinite fulneſs to ſave them to the uttermoſt, and ſupply them with every thing they can poſſibly need. There is every thing in Chriſt Jeſus, proportionable to all the wants and deſires of his people: He is bread, wine, milk, living waters, to feed them; he is a garment of righteouſneſs to cover and adorn them; a phyſician to heal them; a counſellor to adviſe them; a captain to defend them; a prince to rule, a prophet to teach, a prieſt to atone, a huſband to protect, a father to provide, a root to quicken, an head to guide, a treaſure to enrich, a ſun to enlighten, and a fountain to cleanſe: ſo that as the ocean hath more waters than all rivers, and one ſun more light than all the luminaries of heaven; ſo one Chriſt Jeſus is more to a poor ſoul, than if it had a thouſand worlds.—How rich then muſt he be, that hath Jeſus for his Saviour and portion!

POETRY.

POETRY.

THE BEAUTIES OF CREATION.

WHAT beauties in creation shine!
All nature smiles around.
The earth o'er spread with vivid green,
Thro' vales and rising ground.

The sun emits his genial ray,
Adorns all nature's garb—
Disperses night, creates the day:
How useful is that orb!

Scatters a thousand glories round,
Ten thousand beauties show;
In rich profusion clothes the ground,
And smiles on all below.

The rains descend in plenteous show'rs,
The dew falls gently down:
Thus God on us his blessing pours,
And makes his bounty known.

Almighty Sov'reign! let thy name
In all its splendor shine; [fame,
While heav'n and earth diffuse thy
Make known thy grace divine.

Like as the sun, his chearing rays
Of light and heat impart;
So be the blessings of thy grace
Convey'd to ev'ry heart.

That ev'ry nation, tribe and tongue,
May worship at thy throne,
And in one loud harmonious song
Thy pow'r and presence own.

TIMOTHEUS.

THE PRAYER OF A MINISTER,

UPON COMING TO A NEW INTEREST.

JEHOVAH, Father, Lord of hosts,
Whose throne from everlasting stands,
Infinite heights beyond our coasts;—
To thee I lift my trembling hands.

Oh bless the town at large with peace,
Let friendship sway her sceptre here;
May hearers of thy word increase,
And ever find thy presence near.

May Christ, the sun, arise and shed
His beams around, diffusing joy;
Enrich the town with living bread,
And groundless prejudice destroy.

Sinners, here's blessedness for you;
From evil turn, and seek the Lord:
Jesus is great, and gracious too!
Attentive hear his heavenly word.

Oh! bless the men who fear thy name,
With sacred joy their hearts inspire,
(For this our great Redeemer came;)
Lord, kindle now the sacred fire.

Bless ministers of every name,
Who faithfully discharge their trust;
Assist them ever to proclaim
Thy councils to rebellious dust.

May all unite, and all agree,
To join celestial hosts above;
Admire, and sing eternally,
The wonders of *redeeming love!*

Aylesbury, OLIGOS.

CHRISTIANS SAVED BY HOPE.

Romans viii. 24.

1.

'TIS Hope that keeps them from despair, [here,
'Tis Hope that most befriends them
'Tis Hope of future, endless joy,
That doth their doubts and fears destroy.

2.

'Tis Hope of being ever blest,
'Tis Hope of an eternal rest
From sin, from sorrow, and from pain,
That doth their weary souls sustain.

'Tis

3.

'Tis Hope that chears them in diſtreſs;
'Tis Hope that leads them for redreſs
To God, the Sov'reign Lord of all,
Who hears them when for help they call.

4.

'Tis Hope that makes their burdens light;
'Tis Hope that makes them pray and fight;
'Tis Hope that makes them run the way
Which leads to realms of endleſs day.

5.

They hope when mortal life ſhall end
Their ſpirits will to God aſcend,
At His right hand—there to enjoy
Eternal bliſs without annoy.

6.

This Hope their hearts doth purify,
As God is pure, who dwells on high;
It makes their expectations riſe
To perfect bliſs beyond the ſkies.

7.

They hope to be for ever near,
And like the Lord their God—and wear
Unfaded crowns of glory bright,
In an eternal world of light.

W. G—.

Briſtol.

THE GLORY OF GOD,

In Creation and Grace.

THY glories ſhine, Almighty God!
With bright effulgence round the globe;
There's not a tree, or plant, or flow'r,
But blooms thy wiſdom and thy pow'r.

The meaneſt worm that crawls the ground,
The ſhining heav'ns extenſive round;
Angels and men, join to proclaim
The matchleſs wonders of thy name.

But ſtill, with tranſport, we ſurvey
A more divinely-bright diſplay
Of Godhead, in its grandeſt forms,
When Jeſus dwells with mortal worms.

In him, the firſt-born Son, we trace
The *brightneſs* of the Father's face,
Where love and majeſty combine,
Where truth and mercy meet and ſhine.

Angels may bend in deep amaze,
Adoring thy myſterious ways
Of love divine; while human tongues
Proclaim *free grace* in loudeſt ſongs.

J— B——n.

Hanley.

"*Give us this day our daily bread.*"

MATT. vi. 11.

BLESSED Redeemer, thee we praiſe,
In humble notes our ſouls we raiſe;
Whilſt now thy courts our footſteps tread,
"*Give us*," O Lord, "*our daily bread.*"

Haſt thou not promis'd to be where
But two or three together are?
We now are met: O glorious Head,
"*Give us this day our daily bread.*"

Moſt gracious Father, God of all,
To thee we cry, on thee we call;
Whilſt now we're waiting to be fed,
"*Give us this day our daily bread.*"

Give ev'ry weary ſpirit reſt,
And let them lean upon thy breaſt,
There to recline their weary head,
Whilſt aſking for their "*daily bread.*"

Deſtroy this vicious thirſt for ſin,
That we ſo often feel within;
And leſt we in thy ways grow dead,
"*Give us this day our daily bread.*"

May pow'r attend the goſpel truth,
To aged minds, to thoughtleſs youth;
Nor let it ever, Lord, be ſaid,
That they reject their "*daily bread.*"

Moſt

Moſt holy Spirit, heav'nly dove,
Deſcend and fill us with thy love:
Quicken and raiſe us from the dead,
That we may prize "*our daily bread.*"

Revive each drooping ſpirit, Lord,
With ſome ſweet cordial from thy word:
Reclaim the wand'ring, raiſe the dead,
And give us all "*our daily bread.*"

Support the aged, chear the faint,
And bleſs thy word to ev'ry ſaint:
And thoſe who to their ſins are wed,
Bring *them* to cry for "*daily bread.*"

Increaſe our mutual love and zeal,
And grant us grace to do thy will:
To ev'ry ſin O make us dead,
Whilſt we partake "*our daily bread.*"

EPENTUS.

Wrexham.

AN ACROSTIC.

R eplete with grace, no longer muſt he ſtay, [her clay.
E arth muſt releaſe the priſoner from
V ictorious ſaint, ſay are thy trials o'er?
E xchang'd for joy's, to ſorrow never more: [paſt:
R efulgent ſaint, thy warfare now is
E arth, hell and ſin, in vain their darts may caſt. [ſin;
N o racking pain to bear, no ſigh, no
D iſtreſs'd no more without, no more within.

J eſus, methinks, beheld the man full grown, [dowſi.
O rder'd grim Death to mow his body
S wift flew an heav'nly convoy, to convey
H is ſoaring ſpirit to immortal day;
U nable fully to expreſs his love,
A tempts to join th' angelic hoſt above.

S ee *Gifford, Bunyan, Chandler, tune their lays; [the praiſe:
Y ea, Sanderſon and Symonds, join

M elodious muſic chaunting in the air
O n th' acceſſion of our Joſhua there;
N o mortal tongue, immortal joys can tell, [excel,
D ivine, ſublime, each vieing to
S houting Hoſannahs to Emanuel.

L ong did he ſtand a herald to proclaim
A free ſalvation unto ev'ry name;
T ranſporting theme, ſweet ſubject of his ſong,
E ager to emulate the heav'nly throng.

M ethinks I ſee th' expreſſive tear, when he, [ful plea;
I nvok'd th' Almighty with a power-
N o leſs than this, "For JESUS' ſake, O hear, [fear;
I long that ſinners thee my God may
S aviour of ſinners, break thoſe hearts of ſtone, [alone:
T hy pow'r can it effect, and thine
E xhort, beſeech, perſuade, my God I do; [through."
R eturn and pierce the ſtubborn ſinner

O may the pray'rs he offer'd up to God, [our's blood.
F ind gracious audience thro' a Savi-

T hen would he joy to ſee his long fil'd pray'rs, [ing years
H eard and accepted; tho' revolv-
E laps'd, ſince he them offer'd up with tears.

G o now ye ſheep, belonging to his flock, [ſhock.
O mourn in ſecret at th' affecting
S ay to thyſelf, Sure here's a voice to me,
P erhaps my ſin's provok'd his majeſty.
E xamine, O my ſoul, a moment pauſe,
L ament thy ſins, enquire th' important cauſe.

A loſs to us, but everlaſting gain
T o the bleſt ſaint, exempt from ev'ry pain.

B ehold! he lives, and lives to die no more; [an's ſhore.
E ſcap'd from earth, arriv'd to Cana-
D iſmiſs'd to heav'n, by a divine decree, [to be.
F ixed with him, with whom he long'd

O Happy

* Late paſtors of the church at Bedford.

O Happy ſaint, we thee congratulate,
R oll round ye years, to bring us [to that ſtate:
D eath, welcome porter, thy commiſſion wait.

JUNIOR.

Bedford.

"*To whom can we go, but unto thee?*
"*Thou haſt the words of eternal life.*"

1.

ALL hail! my dear Lamb,
Who ſo loved me,
To bear all my blame
On the curſed tree;
'Twas there thou fulfilled
The law by thy blood,
And me reconciled
And made one with God.

2.

To thee will I ſing,
(For worthy art thou)
My God and my king,
Before thee I bow,
In deep adoration,
At thy bleeding feet,
In ſweet meditation
I'll joyfully ſit,

3.

And liſten what thou,
My Jeſus, will ſay!
Concerning me now:
And glad I'll obey
Thy voice, precious Saviour,
Who loves me ſo dear;
And O! may I never
No other voice hear.

4.

Then I ſhall poſſeſs
Whilſt here I remain,
Unſpeakable peace;
Becauſe the Lamb ſlain
Is my faithful teacher,
My life and my way,
My only true preacher,
My guide all the day.

5.

When e'er I would turn
My eye from the Lamb,
His heart ſtill doth burn
With love's pureſt flame,
He calls me to view him,
He cries, "Look to me;"
See, how I was wounded
And bruiſed for thee.

6.

See, what I went through
To purchaſe thy heart,
What love I did ſhew
In bearing ſuch ſmart;
Was mock'd and abuſed,
And wounded moſt ſore;
All thy ſins deſerved,
I patiently bore.

7.

My ſoul hears the call,
And turns to its reſt;
My Saviour! my all!
O! how am I bleſt
In the ſweet enjoyment
Of thee! O my God,
Who ſuffer'd ſuch torment,
And ſav'd me by blood.

N— C——, Junior.

Ratcliff-Croſs.

Engraved for the Christians. Magazine.

The Revd. Mr. WILLS.

Published as the Act directs Sept.r 5.th 1790 by T. Chapman. Nevills Court.

THE CHRISTIAN's MAGAZINE.

FOR SEPTEMBER, 1790.

A SHORT VIEW

OF THE

FLOURISHING STATE OF RELIGION

IN NEW ENGLAND,

DURING THE LIVES OF THE FIRST PLANTERS.

THE generality of the firſt ſettlers of New England, were the near deſcendants of the firſt reformers in this kingdom. They were born of pious parents, who brought them up in a courſe of ſtrict religion, and under the miniſtry of the moſt awakening preachers in thoſe days: like ſo many Timothy's, they were from their childhood taught to know the holy Scriptures, to reverence them as the inſpirations of God, as the only rule of faith and piety, and to aim both at a pure ſcriptural way of worſhip, and the vital power and practice of godlineſs.

When, for the ſake of religion, they went over to America, how horrid and diſmal did thoſe new-found regions appear! On the ſhores and rivers, nothing but multitudes of wretched, naked, and barbarous nations, adorers of devils! The earth covered with hideous thickets, that required infinite toil to ſubdue! A rigorous winter for a third part of the year! Not a houſe to live in! Not a Chriſtian to ſee!

None but heathens, of a hard and ſtrange language, to ſpeak with! Not a friend within three thouſand miles, to help in any emergency! And a vaſt and dangerous ocean to paſs over to this! but the Almighty inſpires with a zeal and courage that nothing can daunt; with a faith and patience that nothing can break. He raiſed up men of ſingular piety, reſolution and wiſdom, to lead and animate in the great deſign; ſuch as Mr. Carver, Bradford, and Winſlow, ſucceſſive governors of Plymouth Colony, who went together with about an hundred ſouls in the firſt ſhip, which ſet ſail from Plymouth in England, on September 6th, 1620, and arrived in Cape Cod Harbour, November 11th,—and at the place they named Plymouth in New England, in December. The Lord having caſt out multitudes of Heathens before their arrival, gave them favour in the ſight of the reſt: he divided his people an inheritance by line, and made them to dwell in the midſt of many powerful nations, that could have ſwallowed them up in a moment, for above fifty years together.

Great numbers of like pious diſpoſitions with the former yet continued in the churches of England, and in communion with them, as long as the higher powers indulged them, with earneſt deſires, labours and hopes, of a farther reformation of worſhip. But a ſpirit of ſevere impoſition was now let looſe upon theſe. And at once, to the ſurprize of the nation, in almoſt every corner, they were moved of God to look to this diſtant wilderneſs. Many perſons of conſequence were raiſed up to eſpouſe their cauſe, and venture with them; and their prince was prevailed on to grant them a charter of diſtinguiſhing privileges.

Their flocks in great numbers followed them. They relinquiſhed their delightful ſeats, and their deareſt friends; they caſt themſelves and their children on the tumultuous ocean; and nothing could move them, ſo that they might but arrive in this wilderneſs, to hear the voice of their teachers, become a covenant people of God, obſerve his laws, ſet up his tabernacle, behold his glory, and leave theſe things to their offſpring for ever; and the God of Jacob preſerved them, he made the depths of the ſea a way for the ranſomed to paſs

over: he brought them in thouſands to thoſe peaceful ſhores; and there, they that never met, or were acquainted before, ſaluted and embraced each other with joy: he united them in the moſt lovely agreement to profeſs and ſerve him: they publickly and ſolemnly entered into covenant with him, to love and obey him, to make his doctrines the only rule of faith, and his inſtitutions the only rule of worſhip; and with united joy they ſang unto the Lord, "Thou in mercy "haſt led forth the people whom thou haſt redeemed," &c.

On Saturday June 12th, 1630, arrived in Salem river the Arabella, with Governor Winthrop, and ſome of his aſſiſtants, having the charter of the Maſſachuſets colony, with the government transferred there; and the other aſſiſtants arrived in Salem and Charles Rivers, before July 11th. In the ſame month, the governor, the deputy governor, and aſſiſtants, with the Reverend Meſſrs. Wilſon and Philips, arrived Charleſtown; where the firſt court of aſſiſtants was held on Auguſt 23d, the ſame year. The number of people which arrived that ſummer was about fifteen hundred.

In June, 1636, the Reverend Mr. Hooker, with about an hundred in company, went up from the Maſſachuſets, began the town of Hartford, and laid the foundation of Connecticut Colony. In the following year, the Rev. Mr. Davenport, with the honoured Mr. Theophilus Eaton, began the town of Newhaven, and laid the foundation of Newhaven Colony; and in 1639 a church was gathered at Hampton; which was the firſt in the Province of New Hampſhire.

It muſt be here obſerved, that though the generality both of the firſt leaders, heads of families, and freemen, were perſons noted for piety, yet there were great numbers, both young and old, who went over in the year 1630, and the ten following years, only under the common impreſſions of a pious miniſtry or education, and being thus religiouſly influenced, were therefore fit materials for the numerous converſions which quickly followed, under the lively, ſearching, and awakening preaching of the primitive miniſters. And, (to the great glory of God be it ſpoken) there perhaps never was before ſeen ſuch a body of pious people together on the

face of the earth. For thoſe who went over firſt, went for the ſake of religion, and for that pure religion which was entirely hated by the looſe and profane of the world. Their civil and eccleſiaſtical leaders were exemplary patterns of piety: they encouraged only the virtuous to go with and follow them: they were ſo ſtrict on the vicious, both in the church and ſtate, that the incorrigible could not endure to live in the country; profane ſwearers and drunkards were not known in the land, and it quickly grew ſo famous for religion abroad, that ſcarce any other but thoſe who liked it went over for many years after. And indeed ſuch vaſt numbers were conſtantly going, that the crown was obliged to ſtop them, or a great part of the nation had ſoon emptied itſelf into theſe American regions.

And for thoſe who were there, the Spirit from on High was poured upon them, and the wilderneſs became a fruitful field: judgment and righteouſneſs continued in it, and the effect of righteouſneſs was peace. While a cruel war raged in the kingdom they left, laid it waſte, and drowned it in blood, theſe dwelt in peaceable habitations. And the Lord enlarged the bounds of their tents: he made them to break forth on the right hand and on the left; he made their ſeed to inherit the lands of the Gentiles, the deſolate places to be inhabited. In twenty-ſeven years, from the firſt plantation, there were forty-three churches in joint communion; and in twenty-ſeven years more, there appeared above eighty Engliſh churches of Chriſt, compoſed only of known, pious and faithful profeſſors, diſperſed through the wilderneſs. In theſe days did God, even the God of Iſrael, bleſs New England.

In the years 1636, and 1637, great numbers of the moſt uſeful and laborious preachers in England were buried in ſilence, and forced to abſcond; among whom were Mr. John Dod, Mr. Whately, Dr. Harris, Mr. Capel, and Mr. John Rogers of Dedham, and one of the moſt awakening preachers of his age, of whom biſhop Brownrigge uſed to ſay, "That he did more good with his wild notes, than we with our ſet muſic;" but even his great uſefulneſs could not ſkreen him from thoſe ſuſpenſions and deprivations, which were the portion of the Puritans in thoſe times.

Others

Others continued to leave their country, according to our bleſſed Saviours advice, *Matt.* x. 23. "When they perſe-"cute you in this city, flee ye into another." Among them were Mr. Nathaniel Rogers, ſon of Mr. John Rogers of Dedham, educated in Emanuel College Cambridge; who ſeeing the ſtorm that had driven his neighbours from their anchor, and being fearful of his own ſtedfaſtneſs in the hour of temptation, reſigned his living into the hands of his patron; and forſaking the neighbourhood of his father, and all proſpects of worldly advantage, caſt himſelf and his young family upon the Providence of God, and embarked for New England, where he arrived about the middle of November, 1636, and died at Impſwich, 1655. Near the ſame time Mr. Lambert Whiteing, a Lincolnſhire divine, went over, with his little family, and continued a uſeful preacher to a little flock at Lynn till his death.

Thus did an over-ruling Providence ſend the Goſpel into New England; and thereby the kingdom of Chriſt was not only promoted in that infant colony, but even among many of the American ſavages in different parts.

To YOUTH.

"And thoſe that ſeek me early ſhall find me." *Prov.* viii. 7.

Let meaner objects all retire,
And Jeſus' love my boſom fire
With a celeſtial flame.
Let my firſt ſtrength, my blooming hours,
My heart and fleſh, with all their powers,
Be dedicate to him.

COULD you ſatisfy an avaritious man, that, within a certain encloſure, an invaluable treaſure lay concealed, ſleep would depart from his eyes, and anxiety fill his boſom, until his inſtant and perſevering reſearches were crowned with poſſeſſion.—God, in Chriſt, is the nobleſt treaſure of the ſoul: and eternal truth aſſures you, that all who in early

life, in the way of faith and duty, ſeek, ſhall find him. This declaration is ſo explicit, condeſcending, and infallibly certain, that it ſhould powerfully excite you, with the firſt affections of your heart, to ſeek the Lord. You cannot begin too ſoon; you may begin too late: for ere long that tremendous counter-part of this gracious promiſe will receive its accompliſhment, "they ſhall ſeek me early, but they ſhall "*not* find me." *Prov.* i. 28. Therefore, whatever others do, be it your ſtedfaſt reſolution, to ſeek the Lord while he *may* be found, and to call upon him while he is near.

Hanley. J—— B——.

A MORNING's MEDITATION.

AGAIN, O God! thy kind mercy through another night hath preſerved me—thy inviſible guardian Providence hath from dangers defended me.—Thou didſt ſcatter balmy ſleep over my animal ſpirits,—by which, I find my bodily ſtrength renewed, and my mental powers refreſhed. Adored be that divine bounty, which hath granted me thoſe conveniencies which numbers, far more worthy than I am, do not enjoy.—How many, O Lord! have ſpent on beds of languiſhing the darkſome night—others with minds diſtracted have paſſed the gloomy hours—ſome in noiſome priſons, and (awful to think on) numbers in the diſmal confines of the bottomleſs pit—whilſt unworthy I have repoſed ſweetly, and now behold the cheering rays of the ſun, feel his warm and genial influence—and am permitted to view the ſurrounding beauties of nature.——The fields clothed with verdure, the bleating ſheep—the ſportive lamb—the ſweet-ſcented May-thorn—joined with the harmonious ſonnets of the feathered race, may pleaſe my ſenſes, and fill me with amaze.—But, my God! what are they, and what is the higheſt enjoyment all thy works of Nature can afford?—Without thy preſence all is vanity:—The fanning breeze might as ſoon ſatisfy my natural wants, as all created things my ſoul:—

"*Without thy preſence, and thyſelf,*
"*I am a wretch undone.*"——

But,

But, O God! permit me (before I immerge into the buſineſs of this day) to find thee near. When I conſider thy paſt favours—I bow with gratitude—with thankfulneſs my heart o'erflows; I have found thee not only at hand to ſupport, but at hand to ſupply. How often hath the kind viſits of thy grace cheered me when drooping—kept me from wandering—and encouraged me when going to halt.—Recollection brings to my mind paſt morning viſits, when thou haſt prepared me for thoſe occurrences which in the day were prepared for me—though I knew it not.—How often haſt thou given me a portion from thy treaſury, which has been as a ſtaff—a ſhield and buckler, when I could not tell for why I had it! but ſuch is thy condeſcenſion, ſuch thy compaſſion—ſuch thy friendſhip.—O! thou all knowing, all ſeeing—all wiſe Jehovah!—And haſt thou not one bleſſing more, dear Father?—Are thy ſtore-houſes empty, thou ſpiritual Joſeph? Or am I not known to thee?—be gone my unbelief—vaniſh my doubts——

" *Though for a moment he depart,*
" *I dwell for ever near his heart,*
" *For ever he near mine.*"——

Is it ſo, dear Jeſus?—Oh! why ſhould I ſo grieve thee, as to doubt thy faithfulneſs—why ſhould I thus ſin to wound thee?—

" *Lord, ev'ry ſin's a dart!*
" *And ev'ry treſpaſs lets a jav'lin fly;*
" *And ev'ry jav'lin wounds thy tender heart.*
" *Pardon, dear Lord! what I have done amiſs,*
" *And ſeal the wonted pardon with a kiſs.*

Be with me this day with thy gracious aſſiſtance—let every mountain of difficulty before thee become a plain—let me, though cumbered like Martha, experience Mary's comforts; and may my heart be kept unſpotted from the world—and to Thee ſhall all the praiſe be given—my God—my Redeemer!

N—— C——, Junr.

Ratcliff.

GOD's PROVIDENCE,

IN SUPPLYING THE

TEMPORAL WANTS OF HIS PEOPLE.

"*But my God ſhall ſupply all your wants, according to his riches in glory by Chriſt Jeſus.*" Phil. iv. 19.

IF the neceſſities of God's people were ſmall, his hand would not appear in ſuch a remarkable manner in their deliverance: there appears as real a neceſſity that there ſhould be very diſtreſſing caſes, as that God ſhould lead Iſrael through a barren land, deſtitute both of bread and water, on purpoſe that his mighty power might be ſeen. Thoſe who are by divine Providence fixed on for ſuch diſtreſſing ſituations, are not the weakeſt, or leaſt in his family: but as a wiſe general ſeparates the moſt valiant in a garriſon, for the moſt important poſt, ſo our great Captain has in every age called out thoſe whom he has prepared for the moſt trying diſpenſations: He that marched with Iſrael in the pillar of cloud and fire, well knew how he would ſupply them; he ſees our wants long before we are aware of them; and has ordained how they all ſhould be ſupplied. Human nature deſires nothing ſo much as to be independent; had not God ſo ordered it, that the manna ſhould ſtink on the ſecond day, their tents would have been filled with it.

That plan of Providence, in which infinite wiſdom will be glorified to all eternity, we may be aſſured, was ordered in as proper a manner to anſwer the deſigns of God as the plan of redemption: and not all the men in the world, or devils in hell, can prevent him executing his purpoſes. This plan appears peculiarly pleaſing when we behold the execution of it committed to him who is God in our nature, whoſe ſympathy with his afflicted and tried people will be his glory before the aſſembled world at the great day.

Could we ſee more clearly what it coſt him to ſupply us with all neceſſary things for ſalvation, we ſhould believe more eaſily, that he would not leave us to ſtarve on the way home:

home: he that would be nailed to the accurſed tree for us, will not grudge us the needful things of time. It would not have been made our duty to caſt our care on him, if he had not cared for us in a peculiar manner: and had not this alſo been revealed to us clearly.

Nothing is more evident, than that ſome of the darkeſt diſpenſations have been opportunities for this care to be made known: and the infinite glory Chriſt will have at the great day, when it will be known how he has cared for, and helped his people, is beyond what mortals can deſcribe; but this we may be aſſured of, that he has ſo connected his own glory with all our perſonal intereſts, as to prove infallibly that all will be found for the beſt at laſt.

Thoſe ſupplies that are given us in an extraordinary way, ſuch as the ravens feeding Elijah, in a particular manner anſwer the deſigns of our Lord. Theſe providential wonders are the fruit of his wiſdom, as dying for us is the glory of his love. Let thoſe that want faith for temporal ſupplies, look into heaven and behold what ſtores our Joſeph has by him for all his people, and learn to admire that kindneſs which has ſhone in his heart in ſupplying the wants of his redeemed in all ages.

T. P.

GOOD NEWS FROM HEAVEN.

REV. i. 18. *I am he that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and of death.*

THE contents of this book are not only great and ſplendid, but alſo intereſting and precious. Out of the immence treaſure of the divine knowledge and wiſdom, the grand tranſactions of all ages are brought forth to view. They are originally in the *Creator;* then given to the *Saviour*, as ſuch, who thereby becomes poſſeſſed of all the treaſures of wiſdom and knowledge. For it pleaſed the Father, that

in

in the Mediator, who is God with us, all fulneſs ſhould dwell. From thence the heavenly myſteries are imparted to a commiſſioned angel, and his fellow-ſervant, John the beloved diſciple, to encourage diſtreſſed believers, and to ſtrike terror into their profane oppreſſors, (ver. 1.)

This holy man was now in baniſhment in the iſle of *Patmos*, being ſent there by the bloody tyrant Domitian. How ſeaſonable therefore were theſe words! Circumſtanced as he was, what ſupport and refreſhment muſt they yield! For here he was led to reflect, in the moſt lively and affecting manner, on the exalted *dignity* of Chriſt previous to his humiliation: "I am he that liveth, (ο ζων) *the living one.*" The life here implied, is not a derived but an independent life. It is expreſſed in the words immediatly foregoing, in a manner, if poſſible, ſtill more emphatical: "I am the firſt "and the laſt." See *Iſa.* xli. 4.

No Saviour but one, who is *ſelf-exiſtent*, can ſatisfy a deſire awakened by grace. But Chriſt Jeſus, the Alpha and Omega, does completely ſatisfy the moſt enlarged deſire. The reaſon is, he has life in himſelf, and life to communicate, whereby we may be preſerved from death and deſtruction, and made happy with himſelf.

But though the dignity and ſelf-exiſtence of the Saviour be neceſſary as a foundation, it is not of itſelf ſufficient; for there is another view of him that faith and an awakened conſcience ſet no ſmall value upon; I mean, his *humiliation*. This view of a Saviour may confound ſenſe, but it is food to faith. It is matter of inexpreſſible thankfulneſs and joy to hear, that Chriſt became ſubject to death, as well as to hear that he is the living one. How elſe could the ſinner's conſcience and divine juſtice meet and live peaceably together? The mind is naturally pleaſed with contraſting things that are greatly oppoſite, eſpecially when they meet in the ſame ſubject; here, in the ſelf-exiſtence and death of the Saviour, it will be eternally gratified. "I am he that liveth and was dead."

There is ſomething, moreover, in the manner of expreſſing this humiliation not unworthy of notice: (και εγενομην) *and I became* dead. This change of ſtate proceeded not from accident, or force without conſent, but from the *voluntary*

and

and chearful compliance of the Lord of life. The good ſhepherd of his own accord laid down his life for the ſheep, in virtue of an eternal compact. For he had power to lay it down, and power to take it again.

The *preſent ſtate* of Chriſt is ſuperlatively glorious. "And "behold I am alive for evermore." He has an additional glory as the conſequence of his humiliation and ſufferings. Having humbled himſelf even to the death of the croſs, he has acquired a name above every name. Here is the maſterpiece of divine wiſdom, the wonder of heaven, and the believer's joy, that he who was glorious in himſelf from everlaſting, is alſo to everlaſting glorious in *our nature*. Is not this good news to a troubled ſoul? Nor is this all; he not only lives in our nature, and as our high-prieſt, but he has the feelings of our nature. His inconceivable dignity and glory do not hinder him from being touched with the feeling of our infirmities.

Another obvious reflection preſents itſelf on this ſubject, *viz.* In the exaltation of Chriſt, as the conſequence of his humiliation, we may ſee, as in the brighteſt mirror, how the pleaſure and heart of the *Father* is engaged in the redemption and comfort of his church and people. For on this divine concurrence are thoſe words of the Apoſtle founded: "Wherefore God (*i. e.* the Father) hath highly exalted him, "and given him a name above every name."

Behold then, O believer, even thou of little faith, the *ſafety* of the church, and thine own in particular: Chriſt is "alive for evermore." And he is not a mere looker on, but the living head of the church, and its almighty helper. He ever liveth to make interceſſion. O encouraging thought! Becauſe he lives we ſhall live alſo. While he has intereſt in the court of heaven, he will take care that we be ſafely introduced there. He will help us by his word and ſpirit, while on the way; and welcome us to the eternal home that his love hath prepared for us.

Again; the words plainly aſſert the very *extenſive poſſeſſion and dominion* of Chriſt—"and have the keys of death and of hell." There is no treaſure in heaven but he hath free acceſs to it. This was typified by Joſeph in Egypt. There is no door on

earth that is ſhut againſt his goſpel but he can open it, if his wiſom ſees fit. There is no human heart, in the day of his power, but he can open. There is no devil in hell, but he can keep him in, if he ſees beſt; nor any angel in heaven but is glad to obey his orders, and is (if I may ſo expreſs it) proud to acknowledge his ſafety to be derived from him. He ſhuts in the bottomleſs pit the finally impenitent, and ſecures the redeemed in the poſſeſſion of their undiſturbed bliſs. Neither ſaint nor ſinner ſhall die ſooner, or later, than he pleaſes. The bounds of blaſphemy and hereſy are under his controul; he ſays to them all, Hitherto ſhall ye go and no further. The ſufferings of the church, and every member in particular, are under the ſame unerring direction: All hail, ye vicicitudes of life! and welcome too the gloom and horrors of death! If Chriſt is my friend, I am ſafe.

Nor let the *grave* triumph, when I am, as to my mortal part, locked up in it. Chriſt has a key to open that lock alſo. Yes, in a moment, in the twinkling of an eye, can he releaſe me from that priſon in company with myriads—Not like Lazarus, with grave clothes on, nor like another Lazarus covered with ſores; but in the vigour of youth, with the bloom of immortality, in the glorious image of Chriſt himſelf. We know not indeed perfectly what we ſhall be; but this we know, in general, that "when he ſhall appear, we "ſhall be like him, for we ſhall ſee him as he is."

But are theſe *realities?* are they well atteſted? Nothing can be more ſo; for they come directly from him who is "the faithful and true witneſs." Theſe are no fictions, or cunningly deviſed fables; but words to be depended on, true ſayings, and worthy of all acceptation.

There are ſome things that are real truths, and yet not *important*, but theſe tidings from heaven are not of that ſort. They are not leſs important and intereſting than true. Was he who is the king of glory on the croſs and in the grave? then ſurely it muſt have been for a purpoſe of infinite moment. When we view the Lord Redeemer ſuſpended on the croſs, we ſee alſo the fate of millions depending, with heaven and hell gazing and waiting as it were in ſuſpenſe for the event. And when he led captivity captive, and aſcended

cended upon high, hell was more a hell, and heaven was more a heaven than ever.

Now the night of *ſuffering* is with him for ever over. In that he died, he died for ſin once; but in that he liveth, he liveth unto God for evermore. The gloomy period was long in coming, four thouſand years elapſed from the firſt tranſgreſſion; but now the war is fought, and the battle won. Principalities and powers are ſpoiled; the victorious Immanuel went up from Edom, with dyed garments from Bozrah, travelling in the greatneſs of his ſtrength. The everlaſting doors lifted up their heads, the King of Glory entered in, appeared in the preſence of God for us, being a prieſt upon his throne, and behold he is alive *for evermore*.

ALEPH.

REFLECTIONS ON PSALM xxi. 14.

The ſecret of the Lord is with them that fear him.

AS ſoon as the ſinner becomes the ſubject of converting grace, old things are paſſed away, and all things become new. His life is a hidden life, his pleaſures are hid from mortal eyes, agreeable to what the Apoſtle ſays, "my "life is hid with Chriſt in God." His greateſt troubles and joys flow from cauſes which the world can form no idea of: While the unconverted part of mankind are hurrying from place to place, and from thing to thing, he is poſſeſſed of the bleſſed ſecret where true happineſs is to be found: While others prefer any company to that of being alone, the Chriſtian ſeeks retirement, and enjoys the beſt company, when to outward appearance he is moſt alone; for when he is hid from mortal eyes, through the aſſiſtance of the Holy Spirit, his mind is raiſed to the contemplation of heavenly objects; and when the eye of ſenſe has nothing to entertain it, the eye of faith is often employed in ſearching into the myſteries of the Goſpel, and making ſuch diſcoveries of its glories, as are ſufficient to fill the mind with a joy that is unſpeakable and full of glory. It is to be lamented, that ſo many

miſtake concerning the nature of true religion. Many when their conſciences are firſt awakened, begin to be alarmed on account of ſin and the penalties of a broken law; this urges them to be diligent in ſearching the ſcriptures, in hearing preaching, and reading various authors: but when they have learnt the doctrines of the Goſpel, how a ſinner may be juſtified in the ſight of God, and obtain remiſſion of ſin; then they are ſatisfied when they know where their help lies; but the misfortune is, they do not raiſe their expectations high enough concerning the pleaſures true religion is capable of affording to an enlightened mind, therefore with diligence they follow on to know the Lord, till they get a clear and accurate idea of the doctrines of the Goſpel, and are perhaps able to vindicate the truths of them, ſo as to confute erroneous perſons. Though it be allowed to be a great mercy to have ſuch a clear apprehenſion of theſe truths, as our ſalvation depends on our experiencing them; yet, aged experienced Chriſtians will call theſe only the firſt rudiments of religion; there are far nobler things yet to learn, much clearer diſcoveries of the divine perfections to be made, which is a continual fund of entertainment for a contemplative mind. Reader, whoever thou art, raiſe thy expectations high; be often on thy knees; let the ſtudy of the word of God be thy daily, thy conſtant employment; for it is only the diligent ſoul that ſhall be made fat.

J. T.

SELECT OBSERVATIONS, MAXIMS, AND MEDITATIONS.

TRUE religion has God for its author—Chriſt for its baſis—angels for its admirers—the convinced ſinner's heart for its reſidence—love to God and man for its evidence—good men for its witneſſes—the devil, bad men, and ſin, for its enemies—and heaven for its end.

A godly man, while on earth, has his affections much in heaven; but were it poſſible for an unconverted man to be in heaven, his affections would ſtill be ſet on the earth.

Some of heaven's beſt family-pictures in this world, are, humble ſaints under afflictions; for then they are moſt like the original, who was a man of ſorrows, and acquainted with grief.

It is ſometimes better to want opportunity and time for prayer, than be without a praying heart; for God will take the will of the believer for the deed: a ſecret and ſhort ejaculation put up in the Spirit, may be at times as effectual to bring down bleſſings into our ſouls as longer prayers.

Grace turns bad men into good men, and keeps good men from turning bad again.

If God bleſs us with the grace of ſpiritual means; let us ſee to it, that we are diligent and ſpiritual in the means of grace.

Chriſt overcame the world *for* his people; they muſt overcome the world through Chriſt.

Formality, in prayer, is content with only aſking; but *Faith* will not be well ſatisfied without hope of receiving.

As much of the comfort of our actions depends on the motives by which we are influenced; it is prudent to be cool and deliberate in entering upon every *new* concern. It requires time and caution to know our own motives. Many Chriſtians have bitter remembrance of imprudent and raſh ſteps, which a little more time and prayer, under God, would have prevented.

There is an happy criterion by which a ſaint may always diſtinguiſh himſelf from an hypocrite—A ſaint is never happy *in* ſin, an hypocrite ſeldom eaſy *without* it.

A Chriſtian would do well, to hear much, and ſay little; and that little well timed, and much to the purpoſe, *James* i. 19.

He beſt knows Chriſt as the Chriſtian's life, who lives moſt *upon* him by faith, and *to* him by holineſs every day.

The believer ſhould endeavour to remove all his doubtful caſes, from the court of his conſcience, by an humble appeal to the throne of grace.

The weak ſaint ſhould take comfort, that Jeſus Chriſt is a perfect maſter of languages; he can tranſlate the ſighs, and groans, and tears of his diſconſolate ones, into that language

which his heavenly Father will at once delight in, and ſpeedily and graciouſly attend unto.

Men may go their own way to hell; but can only go God's way to heaven.

Either God muſt ceaſe to be righteous, or the ſinner ceaſe from unrighteouſneſs, elſe God and the ſinner can never meet in heaven.

A carnal profeſſor of religion may ſometimes have a bible in his hand, much of its contents in his head, and now and then (like the devil) a text of ſcripture in his mouth; but has never one ſentance of God's word ſavingly written upon his heart.

God chooſes the ſaints to his ſervice, and then the ſaints ſerve God by choice.

If a man have God, the ſcripture, angels, and ſaints on his ſide, he need not care if all the wicked men in the world, and all the devils in hell, were againſt him.

The readieſt way to endure the hard treatment of a ſcoffing world, and to bear the ſeaſonable reproofs of the godly, is, to entertain a worſe opinion of ourſelves than it is poſſible others *can do of us*.

That ſoul can never be long out of Chriſt's comforting arms, who by grace is brought to lie as a condemned ſinner at his feet.

J. M.

LETTER WRITTEN BY MR. WELCH,

WHEN A

PRISONER IN THE CASTLE OF BLACKNESS,

JANUARY 16*th*, 1606.

DEAR FRIEND,

WHAT is there under this old vault of heaven, and on this old worn earth, which is under the bondage of corruption—what is there, I ſay, that ſhould make me deſire to remain here? I expect that new heaven, and that new earth, wherein dwelleth righteouſneſs—wherein

I ſhall

I ſhall reſt for evermore. I look to get entry into the New Jeruſalem, at one of theſe twelve gates, whereupon are written the names of the twelves tribes of the children of Iſrael. I know that Chriſt Jeſus hath prepared them for me. Why may I not then, with boldneſs, by his blood, ſtep into that glory where my Head and Lord hath gone before me? Jeſus Chriſt is the door and the porter, who then ſhall hold me out? Will he let them periſh for whom he died? Will he let the poor ſheep be plucked out of his hand, for whom he laid down his life? Who ſhall condemn the men whom God hath juſtified? Who ſhall lay any thing to the charge of the men, for whom Chriſt hath died or riſen again? I know I have grievouſly tranſgreſſed; but where ſin abounded grace will ſuperabound. I know my ſins are red as ſcarlet and crimſon, yet the red blood of Chriſt my Lord can make them white as ſnow. Whom have I in heaven but him? or whom deſire I upon the earth beſide him? My ſoul panteth to be with thee, O God; I will put my ſpirit into thy hands, and thou wilt not put me out of thy preſence; I will come unto thee, for thou caſteſt none away that come unto thee. Thou cameſt to ſeek and to ſave that which was loſt. Thou, ſeeking me, haſt found me; and now, being found by thee, I hope, O Lord, thou wilt not let me periſh. I deſire to be with thee, and do long for the fruition of thy bleſſed preſence. I refuſe not to die with thee, that I may live with thee. Shall not all things be pleaſant to me, which may be the laſt ſtep by which I may come unto thee? When ſhall I be ſatisfied with thy face? Come, Lord Jeſus, and tarry not. The Spirit ſays, Come; the bride ſays, Come; even ſo, Lord Jeſus, come quickly, and tarry not. Why ſhould the multitude of my iniquities, or the greatneſs of them, affright me? the greater ſinner I have been, the greater glory will thy grace have in ſaving me, to all eternity. Oh when ſhall I ſee thy face! Becauſe of the ſavour of thy good ointments, (thy name being as ointment poured forth) therefore do I deſire to go out of this deſart and come to the place where thou ſitteſt at thy repaſt, and where thou makeſt thy flocks to reſt at noon. When ſhall I be filled with his love? ſurely if a man knew how precious it is, he would count all things loſs and dung to gain it. Truly I would

long

long for that ſcaffold, or that axe, or that cord, that might be to me the laſt ſtep of my wearifome journey, to go to thee, my Lord. All glory be unto my God; angels and ſaints, praiſe ye him. O thou earth, hills and mountains, be glad: you ſhall not be wearied any more with this burden of corruption, whereunto you have been ſubject through the wickedneſs of mankind. Lift up your heads and be glad; for a fire ſhall make you clean from all your corruption and vanity, wherewith for many years you have been infected. Let the bride rejoice, let all the ſaints rejoice; for the day of the marriage with the bridegroom (even the Lamb of God) is at hand.

On PLAIN DEALING.

CHICANO poſſeſſes ſuperior abilities, but is deſtitute of that open conduct which ought ever to accompany a Chriſtian. Such abilities, in ſuch a perſon, are like "a beautiful diamond on the finger of a leper:" the ſhining ornament throws light on the deformity of the man, and renders it more hateful. How preferable is the ſimple character of *Honeſtus!* His words and actions invariably perform the promiſes of ſincerity which his countenance gives you. Tell *Honeſtus* you are in diſtreſs, and his heart will pant to relieve you. *Honeſtus* cannot perhaps expatiate warmly on the fine feelings of thoſe who relieve the unfortunate, but his heart can ach, and his hand can give. I ſaw him yeſterday take the arm of a defenceleſs blind old man: after leading him home, and talking to him of that Redeemer who is the light of the world, he put five guineas in his hand, ſaying at the ſame time, with ſweetneſs and humility peculiar to himſelf—"Every good gift comes from above." You look on *Chicano*, when diſtant, with the ſame pleaſure you would look on a glow-worm: bring him to the day of truth, and his beauty vaniſhes. On the contrary, *Honeſtus* is like a well-poliſh'd diamond, which in every new light ſparkles with varied and improving brilliancy.

SERENA.

REMARKS

REMARKS UPON EPHESIANS iii. 19.

"*Know the Love of Chriſt.*"

RELIGION in the preſent day is become too ſuperficial; we find very few profeſſors who know any thing about the vital power of godlineſs—this is a myſtery too great for a natural mind to conceive, a theme too high for a mortal tongue to expreſs—but yet we may (as in every other caſe) form ſome conceptions or ideas of it; and although thoſe ideas may be far below the nature of the ſubject, yet they are or ought to be far ſuperior to every thing elſe in our mind.—Now that which a man finds moſt delightful to himſelf, he will be the moſt ready to talk of;—hence the lover of this world's pleaſure will talk of games, amuſements, muſic and plays—The buſy tradeſman can ſatisfy his mind with nothing but his merchandize and gains; he finds more real pleaſure in looking at the number of debtors he has on his book, than on conſidering what a debtor he is to mercy divine—The heedleſs youth will talk of learning, honour, wealth and fame—The miſer will talk of his riches, for his heart is there—And the Chriſtian will talk of Chriſt, of heaven and of glory, becauſe his treaſure and happineſs is there—Now, ſays the apoſtle, I do not merely wiſh you to enjoy all of this world's goods you can—wealth, pleaſure, fame and honour, theſe are things unſubſtantial as the wind and even if once poſſeſt, they will take wings and fly away; but as I have an affection for you, as it is my ſoul's deſire you might be happy here, and happy to all eternity. I pray that you might *know the love of Chriſt*; it is that which can give you laſting peace, 'tis that can ſupport you under every trial, 'tis that can make you conquer death, and then in glory ſhine.

To "know the love of Chriſt," not only includes a hiſtorical knowledge of the acts by which this love manifeſted itſelf; ſuch as his entrance into this world, his ſufferings in life; his agonies in death; his reſurrection from the grave, and his aſcenſion to glory: but the very nature of the expreſſion leads us to conſider it as pointing to a knowledge which

which is intirely intellectual, and can never be conveyed either by the tongue or pen of an earthly being.—So we are brought to conclude it muſt be the working of the Spirit of God on the heart, giving the ſoul to feel the love of Chriſt as pardoning all its tranſgreſſions taking away all its ſin, and clothing it with a perfect righteouſneſs; ſo that in the ſight of God it is really acceptable; and however black and deformed it was by nature, it is now by grace made comely—it poſſeſſes a peace within that the world cannot give nor take away; ſo that devils may rage, the world may frown, and even profeſſors of the goſpel may caſt all manner of reproach and calumny on the man's character; yet he ſtands like a towering rock amidſt the beating waves unmoved—And then to reflect that all this is by the grace of Chriſt; it fills his ſoul with love, it fires his affections with holy ardour, and his aſpiring heart can be content with nothing till he ſees God's face in glory. Hence is his language often, "I long to be gone—"O that this thread of life would break, and let me fly to "Jeſus—O that this dimming veil was done away, and would "let me ſee my Lord—I oftimes have kind viſits from his "face, while here; but theſe, though ſweet, are very ſhort—"and the more delight I have in his preſence, the more it "aggravates my grief to have to lament his abſence—But "ſometimes thy love is overpowering my heart; and while "thou art pouring the oil of grace and life into my ſoul, I am "ready to cry, Lord, ſtay thy hand, or elſe take me to thyſelf, "that I may be capable of containing the fulneſs of this "joy!"

If ſuch the ſweetneſs of the ſtreams,
What muſt the fountain be?

R. L.

THOUGHTS ON HEBREWS iv. 3.

"*For we which have believed do enter into reſt.*"

THIS a truth, atteſted by the experience of thouſands, reſpecting the conſolation attending the paths of religion, that "a ſtranger intermeddleth not with their joy;" and what

ſtill

ſtill enhances the poſſeſſion, 'tis a "joy that no man taketh "from them." 'Tis indeed true, that the general idea the people of the world have reſpecting a life of holineſs, is, that it ſours the comforts of life, and makes the poſſeſſors of it either malancholy or mad; but you, Chriſtian, and I, can ſet to our ſeal of the truth of the Apoſtle's aſſertions, that as believers in Jeſus we have entered on, and do indeed enjoy real reſt; a reſt that before we were ignorant of—but now we find it is a way of pleaſantneſs; and all the paths, yea, the moſt rugged of them, are paths of peace. 'Tis true theſe words may have reference to an external reſt, which the Hebrews entered on by believing in Chriſt; for they, when under the Moſaic diſpenſation, were under obligations to the performance of the ceremonial law, which while it held up to the view of faith a Saviour to come, yet the Apoſtle calls it a burden that "neither they nor their fathers were "able to bear," *Acts* xv. 10. The expenſive nature of thoſe ſacrifices, as offered under the law, was a burden that under the Goſpel diſpenſation we are freed from; nor was it poſſible that the daily offerings which were made, could anſwer the important end of making the comers thereunto perfect, *Heb.* x. 1. and conſequently there could be no real reſt. But the believer in Jeſus may properly be ſaid to enter into reſt; as by the one offering Jeſus our great high-prieſt has made, he has for *ever* perfected thoſe who are ſanctified. *Heb.* x. 14. Theſe words can by no means be confined to an external reſt; and I think it would be doing injuſtice to the ſubject thus to limit them; when they evidently extend to that ſoul-reſt the Chriſtian even here participates, as an earneſt of that reſt that remains for him above. Who can deſcribe the joy that ſoul feels, that has entered on that reſt, ariſing from a ſenſe of pardon through the blood of Jeſus! and this the Chriſtian knows ſomething of, by ſweet experience.—Something, did I ſay? yea, there are ſeaſons when he can uſe the language of appropriation, and ſay, "He "has loved me, and giving himſelf for me—yea, he has "waſhed me from all my ſins in his own blood." None can form any adequate idea of this, but him who has felt his guilty and depraved condition, and fled for refuge to this

bleſſed hope the Goſpel holds forth to view; and when this is the caſe, the ſoul knows what the Apoſtle meant, when he ſaid, "Being juſtified by faith, we have peace with God." *Rom.* v. Let your experiences, Chriſtians, ſpeak, and they will teſtify with me, that one moment of this peace is of more value than all the world beſides:—to view Jeſus as our great ſacrifice, delivering us from the guilt of all our tranſgreſſions, by bearing the puniſhment due to them on his own body on the tree; and ſo bringing us into a ſtate of pardon with that God, who we had ſo greatly offended: well might one cry, "Herein is love." And this is one part of that reſt the Chriſtian enjoys by believing, even in this ſtate of ſin and imperfection.

Secondly. By believing we do enter into that reſt that ariſes from a ſenſe of juſtification and acceptance before God. The apoſtle to the Romans aſks this queſtion; "Who "ſhall lay any thing to the charge of God's elect? It is God "who juſtifies;" and if we aſk, how does God juſtify ſinners, his word informs us, *Rom.* iii. 26. that it is Chriſt's righteouſneſs which is now declared, as that only in which God can be juſt, and yet juſtify ſinners. God is infinite holineſs: and nothing but perfect holineſs can come before him with acceptance. We as ſinners are deſtitute of this holineſs, even though grace may have changed the heart; for the remains of depravity that ſtill dwells in us, taints every duty we perform: and on that account they are exceedingly offenſive to God. Our compaſſionate high-prieſt knew this; and therefore he not only ſuffered the penalty due to ſin, but alſo obeyed the law: and by ſo doing made it honourable: he fulfilled all righteouſneſs, and that for his people. 'Tis this righteouſneſs God accepts, and this righteouſneſs believers are called to exerciſe faith on; for this is the "righteouſneſs "of God by faith;" and if you and I, Chriſtian, have fled to this compleat obedience, then we know what true peace means: it is here only we have reſt, though the holy law of God appears with all its awful curſes; and juſtice, with drawn ſword, ready to ſee them executed: yet even then the believer can with the poet ſay,

My faith can anſwer thy demands,
By pleading what my Lord has done.

Yea, though conſcience may bring a thouſand accuſations againſt him, accuſations that he feels himſelf guilty of, yet one faith's look on Jeſus, as the end of the law for righteouſneſs to believers, ſtills the tempeſt, and reſtores peace to the ſoul.

Need I aſk you, Chriſtian, if you know any thing of this ſoul-reſt? if you are Chriſtians, I am ſure I need not; it has been, and ſtill is, your earneſt deſire to be found in this bleſſed robe; and you count all things beſides but dung and droſs:—happy caſe; to ſuch there is no condemnation, nor ſhall any thing pluck ſuch out of Chriſt's hands.

Thirdly. By believing in Jeſus we have a reſt from ſin, as to its dominion; "For ſin ſhall not have dominion over Chriſt's people." By nature, ſin has the dominion over us, and we are its willing ſervants: not by conſtraint; but we love it and indulge it. But when God's Spirit convinces us of our real condition, then we ſee what ſin is; how offenſive it is to God; how much it makes us unlike him: and I am ſatisfied if our convictions are of a right kind, we ſhall not reſt in deſires of pardon without having in connection therewith, "a new heart, and a right ſpirit." The deſires of our ſouls will be, that the Lord would take away all iniquity from us: for old things are done away,—all is become new; we ſhall have new purſuits, new deſires, new delights; and we ſhall have in a degree, "put off the old man with "his deeds." But thoſe things are the effect of the work of God's Spirit on our ſouls; and faith is the means by which they are accompliſhed; and in proportion as faith is exerciſed on Chriſt, ſo will our victory over thoſe things be: "For "this is the victory that overcometh the world, even our "faith," ſays an apoſtle: and the more we are made conquerors over thoſe, the more real reſt ſhall we enjoy. May I appeal to your experiences, Chriſtians; what is it breaks your peace with God, deprives you of communion with him, and makes you go on your way mourning? I doubt not but you will anſwer, ſin: and you will alſo acknowledge, that the nearer you live to him, and the more you are enabled to act faith on Chriſt, the more real reſt your ſouls enjoy.

Burford. JUNIOR.

A MIRROR FOR HYPOCRITES.

THE Hypocrite wears a viſage of ſanctity. Aguinas calls hypocriſy "the counterfeiting of virtue." The hypocrite is a mountebank; he pretends to that which he is not. He is a ſhape, an apparition, and hath no living ſoul, no principle of ſpiritual life to act from. He is a rotten poſt gilded over, or like the painted grapes that deceived the living birds, or the beautiful apples of Sodom, with this motto, "No further than colours;" touch them and they moulder into duſt. Hypocrites are like turning pictures, which have on one ſide the image of a lamb, on the other ſide a wolf: ſo that they are outſide ſaints, but inſide devils. They may be compared to trumpets, which make a great ſound, but are hollow within. Theſe do not believe the all-ſeeing eye of Jehovah, they turn religion into mere compliment: the hypocrite walks with a dark lanthorn, ſaying, No eye ſhall ſee it. He knows God is of purer eyes than to behold iniquity; yet for all this will play a devotion; he will venture to abuſe God, that he may delude men. He takes more care to make a covenant than to keep it; and is more ſtudious to enter into religion, than that religion ſhould enter into him.

But to come a little nearer to him, he is one that is partial in his goodneſs: he is zealous in little things, but cold and remiſs in the greateſt; as Chriſt and Luther complained of ſome in their time, "who ſtrain at a gnat and ſwallow a "camel." He is one that ſweats only in ſome part, but is cold as death itſelf in all others, which is a ſign his zeal is diſtempered. He is zealous againſt a ceremony, or for ſome non-eſſential thing, but at the ſame time lives in known ſin. Like the high prieſts of old, they will not take the price of blood into their treaſury, but never ſcruple to take the guilt of blood into their ſouls. They were zealous for the temple, but murderers of the Son of God. There are ſome, who would not be heard to ſwear, becauſe it will not ſtand with their ſaintſhip, (this were to call the devil father aloud) but will defraud, and defame, ſins equally odious in the ſight of God: and if ſuch be ſaints, there are better in hell.

The

The hypocrite makes religion a maſk, to cover his ſin. Herod pretended a deſire to worſhip, but his ſplendid zeal was the height of malice, his intention being to deſtroy. Jezebel, that ſhe may diſſemble her murderous intentions, proclaims a faſt. Abſalom, to colour his treaſon, pretends a religious vow: how artful are perſons to get to hell! Sometimes covetouſneſs pretends conſcience; Judas fiſhes for money under a pretence of religion: *John* xii. 5. How charitable! But his charity began at home, for he carried the bag. Many make religion a cloak to cover their ambition: Come, ſee my zeal, ſaith Jehu, for the Lord; when at the ſame time it was zeal for the kingdom; it was not true zeal, but ſtate policy. Jehu made religion hold the ſtirrup, while he got into the ſaddle and poſſeſſed the crown; here was double-dyed hypocriſy. Tho' Jehu is dead, yet this ſpirit lives and reigns in many who condemn his conduct. The hypocrite is good in ſhew, that he may be bad indeed: he is a devil in Samuel's mantle. He draws near to God with his mouth, while his heart is far from him. Chriſt pronounceth ſeven woes in one chapter upon ſuch: *Matt.* xxiii. "Woe to "you hypocrites." To be an hypocritical nation, and to be the generation of God's wrath, are in ſcripture ſynonymous. *Iſaiah* x. 6. And when the Holy Ghoſt would aggravate the torments of hell, he calls it the place of hypocrites; as if hell itſelf were created and prepared principally for hypocrites to quarter in.

SIGMA.

To the EDITOR.

Dear Sir,

IN your firſt Number you gave us the laſt ſpeech of Mr. Love, on Tower Hill. I am perſuaded, his laſt Letter to his Wife on the day he ſuffered, will be kindly received by your Readers. I therefore ſend you a copy for inſertion.

Horwich, L. R.

A LETTER from Mr. LOVE to his WIFE.

My moſt gracious beloved,

I AM now going from a priſon to a palace: I have finiſhed my work, I am now to receive my wages; I am going to

heaven, where are two of my children: and leaving thee on the earth, where are three of my babes; thoſe two above need not my care, but the three below need thine. It comforts me to think two of my children are in Abraham's boſom, and three of them will be in the arms of ſo tender and godly a mother: I know thou art a woman of a ſorrowful ſpirit, yet be comforted; though thy ſorrow be great for thy huſband's going out of the world, yet thy pains ſhall be leſs in bringing thy child into the world: thou ſhalt be a joyful mother, though a ſad widow. God hath many mercies in ſtore for thee; the prayers of a dying huſband for thee will not be loſt. To my ſhame I ſpeak it, I never prayed ſo much for thee at liberty, as I have done in priſon. I cannot write more, but I have a few practical counſels to leave with thee.

1. Keep under a ſound, orthodox, and ſoul-ſearching miniſtry. O! there are many deceivers gone out into the world! but Chriſt's ſheep know *his* voice, and a ſtranger they will not follow. Attend on that miniſtry that teaches the way of God in truth, and follow Solomon's advice, *Prov.* xix 27. "Ceaſe to hear inſtruction, that cauſes to err from the way "of knowledge."

2. Bring up thy children in the knowledge and admonition of the Lord; the mother ought to be a teacher in the father's abſence. *Prov.* xix. 27. "the words which his mother taught "him:" and Timothy was inſtructed by his grandmother Lois, and his mother Unice. 2. *Tim.* i. 5.

3. Pray in thy family daily, that thy dwelling may be in the number of the families that call on God.

4. Pray for a meek and quiet ſpirit, which is in the ſight of God of great price. 1 *Pet.* iii. 4.

5. Pore not on the comforts thou wanteſt, but on the mercies thou haſt.

6. Look rather at God's end in afflicting, than at the meaſure and degree of thy afflictions.

7. Labour to clear up thy evidences for heaven, when God takes from thee the comforts of earth. That as thy ſufferings do abound, ſo thy conſolations in Chriſt may abound much more. 2 *Cor.* i. 4.

8. Though it is good to maintain a holy jealouſy of the deceitfulneſs of thy heart, yet it is evil for thee to cheriſh

fears

fears and doubts about the truth of thy graces: if ever I had confidence touching the grace of another, I have confidence of grace in thee. I can ſay of thee, as Peter did of Silvanus, I am perſuaded that this is the true grace of God wherein thou ſtandeſt. 1 *Pet.* v. 12. O my dear ſoul, wherefore doſt thou doubt, whoſe heart hath been upright, whoſe walking have been holy; and I could venture my ſoul in thy ſoul's ſtead; ſuch a confidence have I of thee.

9. When thou findeſt thy heart ſecure, preſumptuous and proud, then pore upon corruption, more than upon grace; but when thou findeſt thy heart doubting and unbelieving, then look on thy graces, not on thy infirmities.

10. Study the covenant of grace, and merits of Chriſt, and then be troubled if thou canſt. Thou art intereſted in ſuch a covenant, that accepts purpoſes for performances, deſires for deeds, ſincerity for perfection, the righteouſneſs of another, *viz.* that of Jeſus Chriſt, as if it were thine own. O! my love! reſt, reſt then in the love of God, in the boſom of Chriſt!

11. Swallow up thy will in the will of God; it is a bitter cup we have to drink, but it is the cup our Father hath put into our hands. When Paul was going to ſuffer at Jeruſalem, the Chriſtians could ſay, The will of the Lord be done: Oh, ſay thou, when I go to Tower Hill, The will of the Lord be done.

12. Rejoice in my joy; to mourn for me inordinately, argues, that either thou envieſt or ſuſpecteſt my happineſs. The joy of the Lord is my ſtrength; O! let it be thine alſo. Dear wife, farewel; I will call thee wife no more; I ſhall ſee thy face no more; yet I am not much troubled: for now I am going to meet the Bridegroom, the Lord Jeſus, to whom I ſhall be eternally married.

From the Tower of London, Auguſt 22, 1651. The day of my glorification.

Thy dying, yet moſt
Affectionate Friend,
CHRISTOPHER LOVE.

TO

To the EDITOR.

Sir,

THE following Letter I have had by me ſome time; I received it from a Miniſter that is now with God. The fact is real. If you think it will be uſeful in your Goſpel Repoſitory, it is at your ſervice. W. E.

Zech. iii. 2. *Is not this a brand plucked out of the fire?*

"A ſurpriſing and remarkable inſtance of divine grace was lately manifeſted to one of my neighbours, who has been in decline of body about three years; and a moſt notorious wicked wretch, a ſinner of the deepeſt die; and a wretched huſband to his wife. A concern for his ſoul had long impreſſed my mind; he would not admit any perſon of a religious turn of mind to ſee him. He was confined to his chamber for ſix weeks: thirty days before his departure, I took an opportunity, and went to his houſe; his wife was preſent at my entrance; I aſked, if it would be agreeable to her huſband to aſk him how he did; ſhe ſaid, ſhe thought it would not, but ſaid, I will go and aſk him: his anſwer was, 'I wan't no ſuch company:' however his wife went up ſtairs again to carry ſomething that was wanting; I then thought, if I do not ſee him at this time, I never ſhall: upon this I took courage, and followed her into his room, and ſaw him, to his great mortification. No perſon can ſuppoſe the anger which appeared in his countenance; I ſat down and dropped a few words (concerning the neceſſity of being prepared for death) in the tendereſt manner I poſſibly could, for fear of blocking up my way: when I left him, I aſked him, if it would be agreeable to make him a ſhort viſit at times; to this he gave little or no anſwer. However I repeated my viſit very ſoon, and then took a little more freedom with him, by telling him the danger of living and dying without an intereſt in the Redeemer: he ſeemed now to be more attentive, and I found more liberty to ſpeak to him; I then aſked him if it would be agreeable to him, to offer up a few words in prayer to God on his behalf: he ſaid, There

can

can be no harm in it; upon this we went down upon our knees, to my very great ſurpriſe. From this time forward, I viſited twice every day, till he left the world. When my firſt week was ended, it pleaſed the Lord to ſhew him the dreadful condition he was in; he was terrified and affrighted at the ſight of himſelf; he ſaw ſin in its odious colours; and perhaps had as dreadful a conviction as ever man had. The next morning I went as formerly: he ſaid, "Mr.——, I have turned over ſuch a night as never man did; I have ſeen hell, and all the foul fiends in it, and that is my place, there is nothing for me but horror and deſpair, blackneſs and darkneſs, with devils and damned ſpirits for ever." I told him, God had not ſhewn him hell, to ſend him there; but to convince him it was the place he deſerved: he replied, I am for ever miſerable: I told him the bleſſed Jeſus died for the vileſt of the vile: but he replied, I can have no part in his death, I have been ſuch a wicked wretch: I bid him lay his ſoul at the feet of the bleſſed Jeſus: he replied, I will, but how can ſuch a thought enter into your mind, that he will have mercy upon me? I told him, he would, if he continued crying for mercy: he ſaid, O great is your faith for me! In two days after this conviction, the Lord gave him a ſacred hope of pardon. Now the next viſit that I made him, he ſaid, theſe foul fiends of hell I hope have nothing to do with me; I will be glad to ſee you every hour if you pleaſe. (You may now ſuppoſe this tranſporting language filled my heart with joy;) This was his cry, My ſoul lies at the feet of the bleſſed Jeſus, where you bid me lay it: I ſaid, let it continue there, and if you periſh, I will periſh with you. At one particular time, when he had lain as tho' he had been aſleep, he ſpread forth his arms, and ſaid, I have been converſing with Jeſus; every viſit I made him, this was his language, I am waiting for precious Jeſus. He had been very inclinable to drink ſtrong liquors; he perhaps would have drank half a pint of punch, every two hours, before his conviction; but afterwards would ſcarce drink what would ſupport him. The day before his departure, I aſked him if he would not take a little refreſhment; his anſwer was, I will ſup no more, 'till I ſup with my bleſſed Saviour in his ever-

laſting kingdom. He further ſaid, I would now be glad to ſuffer ſomething for my bleſſed Jeſus, who ſuffered ſo much for my ſins. Death now drew near: I aſked him if he had any fear of death; he immediately replied, No, not at all. The laſt two hours that he lived he was in great diſtreſs, through bodily pain, but he bore it with a Chriſtian-like patience. The Lord was now finiſhing his work in him; he did not ſpeak one word during the two laſt hours; he lay with his hands graſped together, with his eyes open, broad awake, looking up to heaven: he was not expected to ſpeak one word more; but that God who knows what will advance his own glory, knew that he had ſomething further to give him to ſpeak. He looſed his hands from each other, and put one of them towards his wife; ſhe took hold of it, and and with broken accents ſaid, Did you want to ſay ſomething, my dear? Now this ſame man who only five weeks before his death, told his wife, he would curſe her with his lateſt breath, now claſped her in his cold arms, and with a much louder voice than he had ſpoke for a fortnight, ſaid, God bleſs thee: God bleſs thee; God hath pardoned all the ſin I ever committed. Now I am going;—farewel,—farewel.—Praiſe God, and ſing. Away he went triumphing to glory. Several perſons of credit were preſent, who heard theſe his laſt dying words."

A HINT TO PROFESSORS.

IT is neceſſary for us to make ſome enquiry concerning the cauſes of that great decay there appears in experimental godlineſs in the preſent day. A time of eaſe is generally a time of danger; and while men can ſit ſecurely under the preaching of the Goſpel, they are for putting off the thoughts of the evil day. Perhaps if the certainty of death, and the uncertainty of the time of its approach, was more imprinted on the mind, we ſhould ſee men attend to the truths of the Goſpel with a more earneſt concern to be intereſted in thoſe things which alone can make men happy for eternity.

Worldly

Worldly riches have, and always had, a tendency to deaden the mind to vital religion: hence, ſaith an inſpired Apoſtle, "The friendſhip of the world worketh death." In order to humble the minds of great men, and keep them active in working "while it is called to-day," there is nothing like ſetting the love of Chriſt before their eyes. It is ſaid, that when the conſuls at Rome had a triumph decreed them for ſome glorious victory obtained, that they were frequently drawn in chariots of pure wrought gold, beſet with diamonds and precious ſtones, whoſe luſtre exceeded the brilliancy of the morn; and in the midſt of all this ſplendor an officer was ordered to attend, who frequently repeated, in the conque ror's ear, "Remember thou art but a man." If this was in preſſed on the minds of profeſſors in the preſent day, we ſhould find them more frequent in their cloſets at a throne of grace, than in public degrading the character of their fellow creatures; more anxiouſly careful to prepare for that day when they ſhall hear a voice ſaying, "This moment is thy ſoul," (and not the ſoul of thy friend) "required of thee."

R. L.

THE EXCELLENCY AND USEFULNESS OF THE SCRIPTURES.

"*Thy word is a lamp unto my feet, and a light unto my path.*"

PSALM CXIX. 105.

THE word of God is the Chriſtian's treaſury; it is his retreat in the day of diſtreſs, and his joy and rejoicing in the hours of proſperity. It makes him wiſe unto ſalvation, and by the continual ſtudy of it he obtains wiſdom and diſcretion. There he has the beſt and ſafeſt counſel; "It makes wiſe the ſimple." *Pſalm* xix. 7. No caſe can be put, ſo far as it concerns conſcience, but there he has ſatisfaction; "Let the word of God dwell in you richly in all wiſdom," *Col.* iii. 16. There he finds all things neceſſary to be believed and practiſed; and in them he thinks he has eternal life.

The excellency and uſefulneſs of the word of God, may be conſidered in eight particulars:

1. It is the *magazine* and *ſtore-houſe* of all comfort and conſolation. There is no condition (but one) that a man can be in, but he may find ſoul-ſupporting comfort for it out of the word. Indeed if thou reſolveſt to go on in ſin, the word cannot comfort thee; it threateneth hell and deſtruction to all ſuch. If the God of heaven can make ſuch miſerable, they ſhall be miſerable; but excepting this one, there is no condition ſo deplorable but a man may fetch a cordial out of the word to ſupport him under it. Art thou as empty of riches, and as full of diſeaſes, as Job under the Old Teſtament, and Lazarus under the New Teſtament? Are thy ſins (with which thou art willing to part) many and great? Is thy conſcience exceedingly wounded and diſquieted? Doth the devil roar upon thee with hideous temptations? Let thy condition be ever ſo bad, the word of God is able to afford thee comfort under it; for it is the *word of that God* who is the *God of all conſolation*. There is no kind of true comfort, but here it is to be had; here are cordials of all ſorts; comforts under bodily troubles, and comforts under ſoul troubles. There is no monarch can furniſh his table with ſuch a variety of delicates as God hath furniſhed his word with variety of comforts.

2. The word of God is not only the magazine of all true comfort, but the *fountain* from whence it is derived. All the comfort that you receive by reading of good books is fetched out of this book; all the refreſhing that the ambaſſadors of Chriſt adminiſter to you, are borrowed from this fountain. As the King of Iſrael anſwered the woman that cried out, ſaying, "Help my lord, O king: If the Lord do not help thee, whence ſhall I help thee?" 2 *Kings* vi. 27. So will all the true miniſters of Chriſt ſay to any diſtreſſed ſoul that cries out for comfort: How can we comfort you, if the word of God doth not comfort you? All our comforts muſt be gathered from thence.

3. It will comfort us at ſuch a time, when no outward thing can comfort us; and that is, when we are under ſoul-agonies, and when our ſoul ſits upon our lips ready to depart;

part; when we are falling into the ocean of eternity; then, even then, the promiſes of the word will comfort us: when gold and ſilver, father and mother, friends and phyſicians, are miſerable comforters; then will one promiſe out of the word fill us full of joy unſpeakable and glorious.

4. The comforts of the word *exceed* all other comforts, for they are pure and purifying, ſure and ſatisfying; they are ſoul-ſupporting, ſoul-comforting, and ſoul-raviſhing; they are durable and everlaſting. The comforts of the world are not worthy to be named that day in which we ſpeak of the comforts of the word, becauſe they at beſt are but bodily, unſatisfying, and tranſitory; many times they are ſinful, and ſoul-deſtroying.

5. The word of God is not only a *magazine* and a *fountain* of comfort, but alſo a *touchſtone* by which we muſt try all our comforts, whether they are true and real, or no. All joys, hopes, and aſſurances muſt be tried by the word; and if not rightly grounded thereupon, are falſe, and ſoul-deluſions.

6. It is a phyſician's diſpenſatory, out of which we may bring all manner of *medicines* to cure all the diſeaſes of our ſouls. Art thou ſpiritually lame, blind, or dumb? &c. The word will open blind eyes, make the dumb to ſpeak, and the lame to walk. If dead in treſpaſſes and ſins, the word, when it is the ſword of the Spirit, will quicken you; it is a corroſive to eat ſin out of thine heart; therefore David ſaith, "I have hid thy word in mine heart, that I might "not ſin againſt thee."

7. It is a ſpiritual armory, out of which we may bring all kinds of weapons to conquer the devil and his temptations, 2 *Cor.* x. 4. It is that little brook, out of which every *David* may gather five ſmooth ſtones to deſtroy the devil. Theſe five ſmooth ſtones are five texts of ſcripture; three of theſe Chriſt took out of the brook of the word, by which he ſubdued the devil, *Matt.* iv. 4. 7. 10.

8. It is the *ſun of the Chriſtian* world. As the *ſun* is the *light* of the *natural world*, and without it the world is but a chaos, and a dungeon full of darkneſs; ſo is the *word of God* the light of the ſpiritual world, without which a Chriſtian

is

is under an eternal night; therefore David ſaith, " Thy " word is a lamp unto my feet, and a light unto my path." What would all the world avail, if no ſun to enlighten it? and what comfort would all the wealth of it afford us, if no word to inſtruct and counſel us? For this is the Chriſtian's compaſs to ſail to heaven by, his ſtaff to walk with, his ſpiritual bladders to keep his ſoul from drowning, and the cork to keep up the net of his ſoul from ſinking. Afflictions are like the lead of the net, which weigheth it down, but the word is as the cork to keep it up that it ſinks not. " Unleſs " thy law had been my delights, I ſhould then have periſhed " in mine afflictions." *Pſalm* cxix. 92.

Seeing then the invaluable excellency and abſolute neceſſity of the word of God, let us bleſs him for revealing his will unto us in the word. It was a great honour and privilege to the Jews, that to them " were committed the oracles of " God." *Rom.* iii. 2. And it is our great happineſs, that we have not only the ſame oracles of God which they had, but an addition of the New Teſtament for the clearer diſcovery of the myſteries of ſalvation unto us. If God is to be praiſed for every crumb of bread we eat, much more for giving us his word which is the " bread of life," and the only food of our ſouls. Bleſſed be God, who hath not only given us the book of the creatures, and the book of nature to know himſelf and his will by, but alſo, and eſpecially, the book of the Scriptures, whereby we come to know thoſe things of God, and of Chriſt, which neither the book of nature nor of the creatures can reveal unto us!

Let us bleſs God, not only for revealing his will in his word, but for revealing it by writing. Before the time of Moſes, God diſcovered his will by immediate revelations from heaven. But we have a ſurer word of prophecy, 2 *Pet.* i. 19. ſurer than a voice from heaven. For the devil (ſaith the Apoſtle) transforms himſelf into an angel of light. He hath his apparitions and revelations, and, in imitation of God, he appears to his diſciples and makes them believe that it is God that appears, and not the devil. Thus he appeared to Saul in the likeneſs of Samuel. And if God ſhould at this day diſcover his way of worſhip, and his divine will by revelations,

revelations, how eaſily would men be deceived, and miſtake diabolical deluſions for divine revelations? And therefore let us bleſs God for the written word, which is ſurer and ſafer to us than an immediate revelation: There are ſome that are apt to think, that if an angel ſhould come from heaven, and reveal God's will to them, it would work more upon them than the written word; but I would have theſe men ſtudy the conference between Abraham and Dives, *Luke* xvi. 27. 31. They have Moſes and the Prophets; if they will not profit by them, neither would they profit by any that ſhould come out of hell, or down from heaven to them: for it is the ſame God that ſpeaks by his written word and by a voice from heaven. The difference is only in the outward clothing; and therefore if God's ſpeaking by writing will not amend us, no more will God's ſpeaking by a voice.

O let us bleſs God exceedingly for his written word! Let us cleave cloſe to it, and not expect any revelations from heaven of new truths; but ſay with the Apoſtle, *Gal.* i. 8, 9. The Lord help us to prize his word above gold, yea, above fine gold; to read it diligently, praying to him to give us the ſame Spirit that wrote it to enable us to underſtand it, and conſcientiouſly to practice it; to make it our delight, becauſe it will, in the hand of the Spirit, not only put joy into our ſouls in health, but will keep us from periſhing in the time of our greateſt affliction; it will comfort us in the hour of death, and make us more than conquerors through him that hath loved us.

GOSPORT. PHILOLOGOS.

SERMONS ON SOLOMON's SONG.

BY Wm. ROMAINE, M. A.

A NEW Edition of theſe excellent Diſcourſes having lately appeared, with ſome little additions, we think it neceſſary to give a ſhort extract; and which we doubt not will prove very acceptable to our Readers.

Mr. ROMAINE ſeems to have found "freſh pleaſure and growing delight" in preparing this New Edition for the preſs; as, in page 17th of the preface, we find the following animating obſervations:

"Upon reviſing theſe ſheets for a New Edition of the following Sermons, I had great reaſon to bleſs the Lord God that my views of this ſubject were the ſame as they were ſeveral years ago—only confirmed by long experience. It is a good thing to be eſtabliſhed in the truth, and by conſtant uſe to get into holy and happy practice. When the believer has received Chriſt, it is his privilege to be growing up into him in all things. Flouriſhing like the palm-tree, and mounting up like the cedar in Lebanon. Certain doctrines are then not to be diſputed. The eſſential glory of Immanuel—The abſolute perfection of his ſaving work—The effectual application of it to the conſciences, to the hearts, and to the lives of believers by the Holy Spirit; in theſe it is good and right that there ſhould be no variableneſs nor ſhadow of turning. Jeſus Chriſt, and his work, and his Spirit, and his fulneſs, being the ſame, yeſterday, to-day, and for ever.

"Much has been written and ſpoken againſt theſe Sermons, as if I had therein made too much of Chriſt. I think it impoſſible. His perſon is above all bleſſing and praiſe. His ſalvation is infinitely perfect, and contains an eternal fulneſs of all graces and glories. His promiſes are exceeding great, and exceeding precious—already made good to him, as the head, and by him made good to all his people. When the ſpirit of life that is in him ſets them free from the law of ſin, and of death, they are pardoned, and righteous, and holy, and bleſſed in the Beloved. Which of them can come up to the greatneſs of ſuch a ſubject? Who can ſhew forth all the praiſes of ſuch a Jeſus? I cannot. Inſtead of thinking that I have ſpoken too highly of him, I am very ſenſible of my many and great failings. May the glorifier of Jeſus enable me to ſpeak more worthily of him in earth and heaven!"

Speaking of *error*, he makes the following remarks:

"Error is infinite. I will endeavour, through God's help,

to

to correct ſome of the moſt common errors. I ſhall ſpeak to thoſe which all careleſs ſinners fall into.—Sin cut off all communion with, and reliance upon God; and whoever lives in his natural unregenerate ſtate, cannot rely upon him for any good: the ſinner leans upon ſome worldly enjoyment for happineſs, and the careleſs ſinner is ſecure in this worldly enjoyment. He has no thoughts of ſeeking happineſs in Jeſus Chriſt, and therefore has no deſire to lean with faith upon him. The danger of this is evident, becauſe every man in it is under condemnation, and is a child of wrath; and it is wonderful that the devil ſhould be ſo far able to delude ſinners as to make them ſit eaſy under it: for did they but know and feel their condition as it really is, ſinful and dangerous, they would then acknowlege themſelves to be miſerable ſinners; and were they convinced of their want of ſalvation, and that there is no Saviour but Jeſus Chriſt, then would they in earneſt ſeek ſalvation through him, and not as they do, labour to deprive themſelves of it with all their might: for they are daily adding to their ſin, and to their guilt, and to their miſery. When they read, "there is ſalvation in none other than Jeſus Chriſt," they are deluded into a falſe peace, although they are not aſſured they have ſalvation in him. When God declares, "that "without holineſs no man ſhall ſee him," they know they are not holy, and yet they never conſider what eternal miſery it will be not to ſee God. Thus theſe careleſs ſinners, being out of a ſtate of ſalvation, are in danger of periſhing every moment. Jeſus Chriſt alone can ſave them, and yet they prefer ſin to him and his eternal ſalvation. The guilt of this is ſo monſtrous, that men could not fall into it unleſs they were under a ſtrong deluſion. And yet the extreme folly of this conduct is equal to the guilt of it. Men who have no reſt nor ſtay upon Chriſt, cannot be happy in the preſent world. They are not upon the foundation, the rock of ages. Their happineſs is built upon ſand, againſt which when the rains deſcend, and the floods come, and the winds blow, it will fall. When the evil day comes, theſe careleſs ſinners have nothing to reſt upon. When affliction preſſes hard upon them, they ſink under it. When ſickneſs ſeizes them, down fall their high ſpirits, the approach of death is moſt dreadful, and they

ſometimes die for fear of dying. Or if they meet with heavy troubles, they are often ſo miſerable, that life is quite a burden; and if natural conſcience ſhould at this time begin to torment them with its horrors, theſe, added to their other diſtreſſes, would overſet them. Having none of the comforts of the Goſpel to ſupport them under this complicated miſery, they often ſeek relief in ſelf-murder. This is frequently the cauſe of that dreadful crime which can never be repented of; and thus theſe poor miſerable cowards murder themſelves rather than live in pain, and fly to hell for refuge from the miſeries of life. Are not theſe evident proofs that there is no ſolid happineſs out of Chriſt, and that whatever men lean upon for happineſs but him, are nothing better than ſo many broken reeds? Do we not ſee theſe proofs confirmed by daily experience?

"When God ſends any public calamity, the ſword, or the peſtilence, or famine, ſinners receive them as judgments, and are terrified, but not reformed. If he ariſe to ſhake terribly the earth, their hearts tremble more than the ground does under their feet: they fear leſt it ſhould open every moment and ſwallow them up. If it ſhould, their conſciences tell them they cannot eſcape the pit of deſtruction. This is the miſerable condition of careleſs ſinners, who have no truſt and confidence in Jeſus Chriſt. They are an eaſy prey to every enemy, they are made miſerable by the fears and terrors of their own conſciences. And is it not the fooliſhneſs of folly to be always toſt upon ſuch a tempeſtuous ſea, when you may be ſaved from all the ſtorms of life? Who would chooſe to have his peace of mind lie at the mercy of every wind and wave? Is this prudent, is this ſafe, when he that commandeth the winds and the waves has only to ſay, "Peace, be ſtill," and there will be a great calm? Thy tempeſtuous ſoul will be compoſed. Thou wilt find a peace of mind that paſſeth all underſtanding. Oh unpardoned ſinner, haſt thou no deſire, haſt thou no wiſh now riſing in thy mind for the enjoyment of this peace of God? May he without whom thou canſt not ſo much as think a good thought, put it into thy heart to ſeek it; and when thou art once made ſenſible of thy ſore diſeaſe, here is thy remedy. Chriſt is the infallible phyſician of the ſoul, and he has

has a ſovereign balm to heal every malady of ſin. Does thy conſcience accuſe and torment? The ſprinkling of the blood of Jeſus can take out the ſenſe of guilt, and give thee joy and peace in believing. Doſt thou begin to be weary of thy ſins and thy ſufferings? Aſk Jeſus Chriſt to take off thy burden. Come to him who bore all thy ſins, and he will eaſe thee of thy load, and thou ſhalt find peace and reſt unto thy ſoul: he hath promiſed it to every returning ſinner, and he is a God of truth. "Caſt thy burden upon the Lord, and he will "ſuſtain thee;" this is his promiſe, and he daily fulfils it. Look among believers and thou wilt ſee it literally fulfilled. Thou canſt not deny but that being juſtified by faith they have peace with God, and are happy in the ſenſe of his love to them through Jeſus Chriſt their Lord; whereby they are ſupported and comforted under all God's dealings with them, knowing that he would make all things work together for their good; and accordingly we read in ſcripture of his having never failed them, who leaned upon him for help. When they were viſited with ſickneſs, or poverty, or any other affliction, he enabled them to bear his fatherly correction without murmuring or repining.

"When ſin cries aloud for vengeance, and juſtice draws the ſword, and cuts off the inhabitants of the earth with a ſwift deſtruction, then believers happily experience that their gracious God in the midſt of wrath remembers mercy. His judgments upon his enemies are mercies to them. When the earth quakes and trembles under their feet, their ſoul does not melt away becauſe of the trouble. The rock upon which they ſtand cannot be moved; and therefore in the midſt of the earthquake, they can triumphantly ſay, "God "is our refuge and ſtrength, a very preſent help in trouble, "therefore will not we fear, though the earth be removed, "and though the mountains be carried into the midſt of the "ſea."

We conceive it needleſs to ſay any thing in recommendation of the Work. This ſhort extract will ſufficiently ſhew the ſpirit and power through the whole book—And to thoſe of our Readers who are not already in poſſeſſion of theſe Sermons, we moſt cordially recommend them.

To the EDITOR of the CHRISTIAN's MAGAZINE.

Reverend Sir,

A FEW days ago, reading *John* xiii. 32. theſe words rather ſtruck me, *viz.* "If God be glorified in him, "God ſhall alſo glorify him in himſelf, and ſhall ſtraight-"way glorify him." I ſhould be glad to ſee an explanation of them in your valuable Magazine.

Your's

OLD BETHLEM. S. T.

The Editor wiſhes to receive the ſentiments of any of his Correſpondents upon this portion of Scripture.

SELECT SENTENCES.

LIFE is the porch of eternity; here the believer is dreſſed that he may be fit to enter the gates of the New Jeruſalem, to the marriage ſupper of the Lamb, as the Bride, the Lamb's wife.

Pardon of ſin is a valuable bleſſing; it draws the ſilver link of grace, and the golden link of glory after it.

Remiſſion and regeneration are twins. When God pardons, he takes away the rebel's heart. Where the work of regeneration is wrought, the heart hath a new bias, and the life a new edition.

The apoſtle wiſhed to depart and be with Chriſt; for Chriſt Jeſus is the moſt ſparkling diamond in the ring of glory.

It is beautiful to ſee ſilver hairs crowned with golden graces, every one of which are more precious than the topaz or the diamond.

Of all God's creatures the new creature is the beſt.

No providence, however trying, but we ſhall ſee either a wonder or a mercy wrapt up in it.

POETRY.

A REFLECTION ON A THUNDER STORM.

WHEN lightnings flash, and thunders roar,
And storms and tempests rend the sky;
The sinner dreads the Thund'rers pow'r,
And fears some awful vengeance nigh.

If now he calls his sins to mind,
And conscience stares him in the face,
His trembling soul is half inclin'd
To own his need of pard'ning grace.

But when the burning blaze is o'er,
And the tremendous tempests cease,
The thund'ring voice he fears no more,
Hush'd with the boist'rous storm to peace.

Lord, I would fear thee while 'tis *calm*,
And the horizon's bright and clear,
When no dark clouds portend a storm,
Nor *one* apparent danger near.

While blest with life, and peace, and health,
And comforts all my steps surround;
Could I possess a world of wealth
And ev'ry earthly wish be crown'd,

In life's *most* calm and blissful hour,
A precious Jesus I'll embrace,
His name, *his* truth, *his* pow'r adore,
When least I seem to need his grace.

Thy love be my supreme desire,
Long as I draw my vital breath;
Then will my God *himself* be near
In the devouring storm of death.

Even so, Lord Jesus, thou great *Manager* and *Master* of every storm; even so, Amen.

Hull. W. R.

LORD's DAY.

O Glorious morn, thy blissful ray
Bespeaks a glad, a heav'nly day,
That which the Lord hath blest;
A day of holy joy and bliss,
A day of gladness surely this,
Of solid sacred rest.

Let heav'n-born heralds speed their way
To spread the triumphs of this day,
The spacious globe around:
May the glad news of sins forgiv'n,
Of hell subdued and peace with heav'n,
Thro' the whole earth resound.

With joy the saints behold this day,
In union meet to praise and pray,
And spend the hours in love:
Thus they begin their heav'n below,
From strength to strength in duty go,
And meet at last above.

Fain would I join their sacred band,
With them press forward to the land
Of Canaan where they're bound;
Now in their pains and pleasures share,
At last join them in heav'n, and there
Have grace with glory crown'd.

TIMOTHEUS.

LOOKING TO JESUS.

O Hear, thou friend of sinners! hear
The humble breathings of my mind;
Give me to know that thou art near,
And let me prove that thou art kind.

O may I taste of Jesu's love,
And feel the heav'nly flame within
Drawing this grov'ling heart above,
From scenes of sorrow, death, and sin.

Fain

Fain would I live on joys divine,
And feaſt my ſoul on goſpel fare;
But this unfaithful heart of mine
Draws me to earth, and keeps me there.

O kind Redeemer, haſte the hour
That I have often long'd to ſee;
When ſin ſhall loſe its galling power,
And death ſhall waft my ſoul to thee.

Did the briſk wheel but *briſker* roll,
That turns revolving ſeaſons round,
Then ſhould I ſooner reach the goal
Where joys, *immortal* joys, are found.

EPENETUS.

Wrexham.

A

FAREWEL TO THE WORLD.

1.

VAIN world withdraw thy glittering ſnares,
Nor longer tempt my eyes or ears;
Thy boaſted joys are baſe and vain,—
A prelude to eternal pain.

2.

Thy pleaſures cannot bleſs my mind;
Thy gifts are not enough refin'd;
My ſpirit wants ſuperior good,
Which only can be found in God.

3.

I bid thee, once for all, adieu;
Sublimer pleaſures I purſue,
Which everlaſtingly ariſe;
On which I feaſt my longing eyes.

4.

Pleaſures which time can ne'er deſtroy,
Nor in th' enjoyment ever cloy;
But endleſs years abide the ſame,
For Jeſus feeds the ſacred flame.

5.

Jeſus, diſplay thy heav'nly charms,
And take me to thy loving arms;
O may my ſoul thy beauties ſee,
And be completely bleſt in thee!

A. Z.

Cornwall.

THE CHURCH,

THE GARDEN OF GOD.

Written after hearing a Sermon from CANT. iv. 16.

1.

WITHIN the houſe of God my king,
I would for ever dwell;
And of his wond'rous mercy ſing,
And faithfulneſs would tell.

2.

The garden of the living God
Is wall'd around with grace;
Here th' elect make their abode,
Who've left the wilderneſs.

3.

Within this garden Chriſt prepares
A banquet for his love,
And calls his ſons and daughters heirs
To manſions that's above,

4.

Awake thou North, and come thou South*,
And blow my ſpices round:
O ſend the Spirit of thy truth
To guard and keep the ground!

5.

Diffuſe the ſpices of thy grace
Upon the hearts of all,
That they may live in thine embrace
Within thy garden wall.

* The Spirit of God, compared to the north and ſouth winds.

O bleſſed

6.

O bleſſed foretaſte of that joy
Which Chriſt will ſoon reveal,
Whoſe laſting pleaſures cannot cloy,
Where ſweets are ſweeter ſtill!

PHILOLOGOS.

AN EPITAPH.

O THOU! or friend, or ſtranger who ſhall tread [dead;
Theſe ſolemn manſions of the ſilent
Think, when this record to inquiring eyes, [lies;
No more ſhall tell the ſpot where *Dicey*
When this frail marble, faithleſs to its truſt, [duſt;
Mould'ring itſelf, reſigns its moulder'd
When time ſhall fail, and nature feel decay, [away:
And earth, and ſun, and ſkies diſſolve
The ſoul this conſummation ſhall ſurvive,
Defy the wreck, and but begin to live.
Oh pauſe! reflect, repent, reſolve, amend!
Life has no length—eternity no end.

CHRIST's PRESENCE OUR CHIEF JOY.

1.

SWEET Saviour, come, diſplay
Thy bright tranſcending charms;
O for a lively ray
To draw me to thy arms!
Now may thy love divinely flow,
And bring a taſte of bliſs below.

2.

I languiſh, ſigh and mourn,
Whene'er thy face is hid;
But when thy ſmiles return,
My ſoul is bleſt indeed!
I ſoon am fill'd with heav'nly joys,
And tune thy praiſe with chearful voice.

3.

No excellence ſo great—
No charms tranſport me ſo,
As what in Jeſus meet,
And from his count'nance flow:
O what ſupreme and vaſt delight
My ſoul receives from ſuch a ſight!

4.

Deluſive world, adieu,
Thy toys no longer ſhine;
Loſt in the nobler view
Of beauties all divine:
Earth's vain delights ſoon diſappear,
When Jeſus brings his glories near.

5.

Celeſtial ſpirits, tell
What wonders you behold;
What rapt'rous joys you feel
If he his charms unfold:
While brighter views aſſiſt your lays,
And tune your hearts to lofty praiſe.

6.

'Till I unite my ſong
With thoſe who praiſe him moſt,
'Till with a perfect tongue
I join that glorious hoſt,
Diſplay thy love, thy ſmiles beſtow,
Sweet pledge of heav'n, in vales below.

A. Z.

Cornwall.

"WILT THOU BE MADE WHOLE?"

JOHN v. 6.

COME ſinner, attend
To Jeſus the Lord;
He ſpeaks as thy friend,
Give heed to his word:
His language is pleaſing,
Reviving the ſoul,
'Tis this, (how amazing!)
"*Wilt thou be made whole?*"

His

His power and ſkill,
His wiſdom and fame;
His love and his will,
Are ever the ſame:
His med'cine will eaſe thee
And comfort thy ſoul;
This language ſhould pleaſe thee,
"*Wilt thou be made whole?*"

As wounded and ſore
To Jeſus *I'll* cry,
His pity implore,
And on him rely;
He'll never reject me,
Look to him, my ſoul;
Thoſe ſweet words affect me,
"*Wilt thou be made whole?*"

How ſhall I adore
The mercy and grace
That ſhine evermore
In Jeſus's face?
His promiſe invites me
To give him my ſoul,
This query excites me,
"*Wilt thou be made whole?*"

EPENETUS.

Wrexham.

ON 2 CORINTHIANS iv. 18.

1.

LET things unſeen attract your eyes,
Which never will decay;
The things which are beyond the ſkies,
In realms of endleſs day.

2.

Look at the beauty of the Lord
In yonder world of light;
Or in the pages of his word,
Wherein it ſhines ſo bright.

3.

Look more at Chriſt and glory ſtill,
That you may know and find
True joy, and a ſubmiſſive will,
And ſolid peace of mind.

4.

'Tis while we look at things above
We laſting pleaſure find;
'Tis while we view the God of love
To croſſes we're reſign'd.

5.

All our afflictions will ſeem light
While heaven is in our view;
Our ſouls will bear the darkeſt night,
With peace and courage too.

W. G.

A SOLILOQUY

On a well-known Place of Worſhip.

AN ACROSTIC.

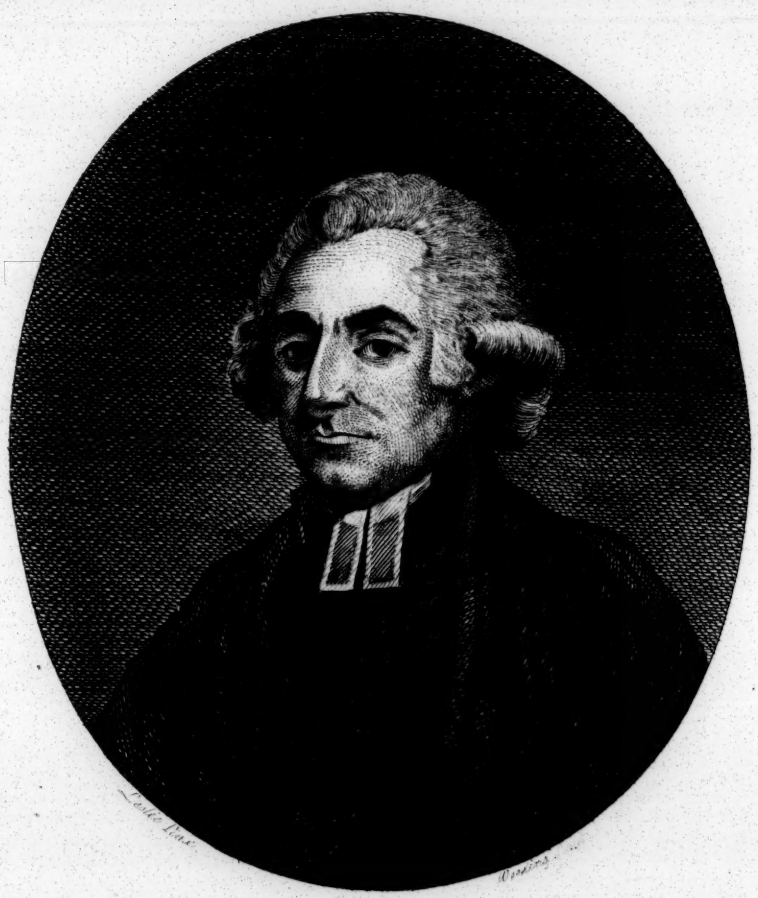
THOU highly-favour'd man who rear'd this place [grace,
Of worſhip, ſacred to the God of
Thy warfare long is done, and thou art bleſt [laſting reſt;
Through Chriſt thy Lord with ever-
Eternal joys before the throne of God
Now in thy boſom's largely ſhed abroad. [followers be,
How happy would thy num'rous
And gladly leave the earth to join with thee, [Eternal Three!
Midſt all the ſaints to praiſe the

Call'd by the preaching of the ſacred word, [the Lord;
Our ſouls within this place have found
United then we bleſs the ſacred name, [his fame,
Reſolving farther ſtill to ſpread
Till we behold him, free from ſin and ſhame.

Could I, the meaneſt of the ranſom'd throng, [rious ſong,
Hail the ſweet dawn, and join the glo-
All heaven ſhould hear what notes of endleſs praiſe, [ſhould raiſe;
Poſſeſt with Jeſu's love, my heart
Eternal glories to our heavenly King,
Long as eternal ages I would ſing.

R. L.

Engraved for the Christian's Magazine.



The Revd. THOS. GROVE,

Minister of the Gospel at Rotherham

Yorkshire.

Published as the Act directs Octr. 1st 1790 by T. Chapman Nevill's Court.

THE CHRISTIAN's MAGAZINE.

FOR OCTOBER, 1790.

BIOGRAPHY.

SUFFERINGS AND DEATH OF MR. JOHN HOOPER.

HE fell under the rage of the popiſh party in the beginning of Queen Mary's reign. After ſeveral months impriſonment and cruel uſage, he was condemned to the flames, and ſent from London to Glouceſter to be burnt. At Glouceſter, Sir Henry Kingſton came to him; and telling him that life was ſweet, and death bitter; he anſwered,—"The death to come is more bitter, and the "life to come more ſweet. I am come hither to end this "life, and ſuffer death, becauſe I will not gainſay the truth "I have here formerly taught you."

Being come to the place where he was to ſuffer, he prayed about half an hour; of which prayer the following words were a part:

"Lord, I am hell; but thou art heaven; thou art a gra-"cious and merciful Redeemer. Have mercy therefore

" upon me, a moſt miſerable and wretched offender, after
" thy great mercy, and according to thine ineſtimable good-
" neſs. Thou art aſcended into heaven; receive me to be
" a partaker of thy joys there, where thou ſitteſt in equal
" glory with thy Father. For well thou knoweſt where-
" fore I am come hither to ſuffer, and why the wicked do
" perſecute thy poor ſervant; not for my ſins and tranſ-
" greſſions committed againſt thee, but becauſe I will not
" allow of their wicked doings, to the contaminating of thy
" blood, and the denial of the knowledge of thy truth,
" wherein it did pleaſe thee, by thy Holy Spirit, to inſtruct
" me. With as much diligence as a poor wretch might,
" being thereto called, I have ſet forth thy glory. Thou
" well ſeeſt, O Lord my God, what terrible torments and
" cruel pains are prepared for thy poor creature; even
" ſuch, Lord, as, without thy ſtrength, no one is able to
" bear, or patiently to paſs. But that which is impoſſible
" with man, is poſſible with thee: therefore ſtrengthen me
" of thy goodneſs, that in the fire I break not the rules of
" patience; or elſe aſſuage the terror of the pains, as ſhall
" ſeem fitteſt for thy glory."

Having a box with a pardon in it ſet before him, he cried,—" If you love my ſoul, away with it; if you love
" my ſoul, away with it."

When the iron-work was brought to faſten him to the ſtake, he took an iron hoop and put it about his waiſt; and bidding them take away the reſt, ſaid,—" I doubt not but
" God will give me ſtrength to abide the extremity of the
" fire without binding."

The fire being kindled, and the wind blowing away the flame, he was at firſt but ſcorched. On which more faggots being laid to him, the fire was ſo ſuppreſſed, that his lower parts were burnt, while his upper were ſcarcely touched; during which he prayed mildly, and as one that felt no pain; ſaying,—" O Jeſus, thou ſon of David, have mercy
" on me, and receive my ſoul." Then wiping his eyes with his hands, he ſaid,—" For God's love, let me have
" more fire."

The

The fire being kindled again, it burnt more violently; yet he was alive a great while in it. The laſt words he uttered were,—" Lord Jeſus, receive my ſpirit." A. D. 1555.

In one of the letters he writ while he was in priſon, is the following paſſage:—" Impriſonment is painful; " but liberty, on evil conditions, is worſe. The priſon " ſtinks; yet not ſo much as ſweet houſes where the fear " of God is wanting. I muſt be alone and ſolitary: It is " better ſo to be, and have God with me, than to be in " company with the wicked. Loſs of goods is great; but " loſs of grace and God's favour is greater. I ſhall die by " the hands of cruel men; but he is bleſſed that loſeth his " life, and findeth life eternal. There is neither felicity " nor adverſity of this world that is great, if it be weighed " with the joys and pains of the world to come."

In the reign of King Edward VI. when he was made biſhop, there was much controverſy between him, Dr. Cranmer, and Dr. Ridley, about the cap and rochet, &c. But when, in Queen Mary's reign, they were all impriſoned for the faith, Dr. Ridley writ to him in the following manner.

" My dear brother, foraſmuch as I underſtand by your " works, that we thoroughly agree in thoſe things which " are the grounds and ſubſtantial points of our religion, " againſt which the world ſo furiouſly rageth in theſe days; " however formerly, in certain bye-matters and circum- " ſtances of religion, your wiſdom and my ſimplicity have " a little jarred, each of us following the abundance of his " own ſenſe and judgment; now, I ſay, be aſſured, that " even with my whole heart (God is my witneſs) in the " bowels of Chriſt, I love you in the truth, and for the " truth's ſake; which abideth in us, and ſhall, by the grace " of God, abide for ever."

Burnham's Memorials.

REASONS

REASONS — WHY SOME CHRISTIANS ENJOY NO MORE OF THE CONSOLATIONS OF RELIGION.

ONE reaſon why ſome of God's dear children are frequently ſo uncomfortable in their minds, and ſo often complain of their fears and doubts, their troubles and diſtreſſes reſpecting their intereſt in the ſufferings and death of Chriſt, is becauſe they live ſo much in the neglect of that Chriſtian duty, ſelf-examination; which is ſo ſtrongly enjoined upon them in the word of God: "Examine your-"ſelves whether ye be in the faith; prove your ownſelves. "Know ye not your ownſelves, how that Jeſus Chriſt is in "you, except ye be reprobates?" 2 *Cor.* xiii. 5.

Another reaſon why many of the people of God are ſo unhappy, is, becauſe they do not look more out of themſelves to, and live more out of themſelves upon, Jeſus Chriſt—"In him dwelleth all the fulneſs of the Godhead "bodily—for it hath pleaſed the Father that in him ſhould "all fulneſs dwell.—And of his fulneſs have all we re-"ceived, and grace for grace." They are too apt to look within for comfort, at a time when they ought to look out of themſelves to Chriſt for conſolation. There is no circumſtance, ſtate or condition which a Chriſtian can poſſibly be in, in this world, that can prevent him from being truly happy, and from enjoying real, ſolid, permanent felicity, if he is enabled to look to Jeſus Chriſt for grace, peace, ſtrength, direction, protection, &c.—For whatever his burden, trial or affliction may be, if he can but look by faith to the blood of Chriſt, to the love of Chriſt, to the grace of Chriſt, to the power of Chriſt, to the ſuitability of Chriſt, to the pity and compaſſion of Chriſt, to the promiſes of Chriſt, and to the willingneſs of Chriſt; and ſeek relief from Chriſt under it, he will be ſuſtained and comforted. As there is an inexhauſtible fulneſs of every bleſſing the Chriſtian can ſtand in need of to make him truly happy in this world, and perfectly happy in that which is to come, treaſured up in Jeſus Chriſt; it will be his higheſt privilege

privilege to be continually looking to, and receiving thereout. O Chriſtian! often think, and think much, of thy privileges, and be much concerned to improve them; and not abuſe them; be thankful, and bleſs God for them.

Another Reaſon may be advanced why ſome real Chriſtians enjoy no more of the comforts of religion is, becauſe of unbelief, and for want of being more circumſpect and watchful over their own hearts, and more on their guard when engaged in their worldly affairs with the people of the world.

We are exhorted to keep our hearts with all diligence, for out of it are the iſſues of life. And Chriſt ſays, "Watch "and pray, leſt you enter into temptation." It is when the Chriſtian is off his guard that Satan gets an advantage over him; it is then he tempts him to levity of ſpirit, by which means he gets him to be light and trifling in converſation, which deſtroys the peace of his mind, and makes him unhappy; becauſe it incapacitates him for the duty of prayer, and religious meditation. By being thus carnally minded he deſtroys, or gives a deadly ſtab to all the comforts and enjoyments of the divine life in his ſoul.—"To be carnally "minded is death: but to be ſpiritually minded is life and "peace." Carnality of mind, and forgetfulneſs of ſpiritual things, grieve the Holy Spirit, and cauſe him to withdraw his comfortable influence from the ſoul. Many Chriſtians have known this by ſad experience.

They are exhorted to come out from among the people of the world, and to be ſeparate; ſo that they ſhould not join with them in carnal, vain, and unprofitable converſation; but rather reprove them. They are to be ſingular; they are not to be conformed to the corrupt maxims, cuſtoms and practices of the world, but transformed by the renewing of their minds. Chriſtian, examine thyſelf! "What "doſt thou more than others?" What doſt thou more than thy carnal neighbour? O my ſoul! what is thy ſtate and character? Ever ſhudder at the thought of cauſing God to depart from thee. Ever dread the hidings of his face, the withdrawment of the light of his reconciled countenance. Ever

be concerned not to grieve the Divine Spirit, by unwatchfulneſs, or vain, fooliſh, carnal converſation on the one hand, or by the indulgence of vain and ſinful thoughts on the other. Be ever afraid of entering into a mere worldly ſpirit and temper of mind. Think of the dreadful conſequences that would be attendant thereupon. Chriſtian, remember from whence cometh thy help; and let all thy expectations be from God.—Attend to the exhortation of the Apoſtle; "Be diligent in buſineſs, fervent in ſpirit, "ſerving the Lord."

Briſtol. W. G.

AN ACCOUNT

OF THE

DEATH OF MR. WILLIAM TOLLAMY.

"And feel I, Death, no joy from thought of thee?
"This King of Terrors is the Prince of Peace."

MR. W. TOLLAMY was the only ſon of the late Rev. Mr. Tollamy of Glouceſter, who died there in 1763. His father, at his birth, dedicated him to the ſervice of the Sanctuary, and he very early diſcovered it to be the firſt wiſh of his heart to be ſo employed; but God diſpoſed of him otherwiſe. He had gone through the grammar ſchool with great application and ſucceſs, and was to have entered on academical ſtudies at the next commencement; but during the vocation he was ſeized with a fever, which iſſued with a conſumption, and put an end to his life the very day that he compleated his 18th year, *July* 20th 1778. His funeral ſermom was preached from *Pſalm* xxxix. 5. *Behold, thou haſt made my days as an hand breadth; and mine age is as nothing before thee.*

When young perſons, of promiſing hopes, are juſt ſhewn to the world and then hid in the grave; when they live long enough to become deſireable, and then are haſtily called off; we

we are ready in the firſt paroxyſms of our ſurpriſe and grief, to charge God fooliſhly, and queſtion his wiſdom, or at leaſt his goodneſs, in ſuch diſpenſations; and even afterwards, when time and grace have a little cooled us, we recollect the ſtartling providence with reverence and godly fear, and ſay, How unſearchable are thy judgments, and thy ways paſt finding out! Among ſeveral quieting conſiderations that were ſuggeſted, this was the concluding one, (*viz.*) That the death of young perſons is peculiarly affecting to ſurvivors.

When an old man dies, nobody minds it; it is no more than could be expected in the courſe of nature: he had lived long enough, much longer than the generality do, and then where is the wonder that he dies at laſt? I ſay, ſuch a funeral is careleſsly attended, and preſently forgot. But when a young perſon is called off, eſpecially if he was of an amiable diſpoſition, and one that promiſed fair for uſefulneſs; when ſuch a flower fades, when ſuch a branch withers, when ſuch a youth drops, the lookers-on are ſtartled, and, however unaccuſtomed to ſerious meditation, they cannot help thinking *now*, and ſaying one to another, What an awful providence is this! ſo young, and a little ago ſo well, and now *dead!* who would have thought it? I ſee dying doth not go by age; it is time for *me* to think about it; for how do I know but it may be my turn next? And then to think *how* he died; ſo young, and yet ſo calm, ſo comfortable; not at all caſt down or diſquieted within him. I believe I ſhall never forget ſome of the expreſſions that dropt from him in his ſickneſs.

"I am greatly afflicted (ſays he); but it is the Lord, let "him do what ſeemeth him good. Did the world know "what ſweetneſs there is in Chriſt, they would not run "mad after the vanities of life. I believe the Lord hath "laid this affliction on me, that I may preach by experi-"ence how good he is. I have learnt by it already how to "prize health, and I find ſuch love to God, notwithſtand-"ing all my ſufferings, that if he had not demanded my "heart, I would give him *that*, and all beſides. I am ſorry "I know ſo little of God and another world.

" *My knowledge of that life is ſmall,*
" *The eye of faith is dim;*
" *But 'tis enough that Chriſt knows all,*
" *And I ſhall be with him.*

" I am in excruciating pain, but I hope the Lord will not " ſuffer me to murmur. Bleſſed be God, I am alive in my " ſoul, and am favoured with ſuch pleaſing views and proſ- " pects at times, that my weak frame can ſcarcely bear it; " and like the Apoſtle, whether in the body or out of it I " can hardly tell. Come let us ſing that ſweet verſe; I " can ſay it from experience;

" *I have a God, to whom I may*
" *Reſort with freedom ev'ry day;*
" *I'll ſeek him when I am in pain,*
" *I'm ſure to hear from him again.*"

The day before he died, after lying for ſome time with his eyes ſhut, being aſked if he had been aſleep, " No (ſays he) " I have had a ſweet time of it; I have had ſome of " the children's bread; I have found the truth of what I " had formerly heard, that when I am weakeſt in myſelf, I " am ſtrongeſt in God." When his pain was a little abated, " Now (ſays he) I will tell you what I was thinking of; If " it pleaſe God to reſtore me again I will be more ready to " ſpeak and pray among the people of God, for I think " that I have been guilty of a ſinful ſilence in not declaring " what God hath done for my ſoul. I believe it was a ſtra- " tagem of Satan to ſtop my mouth, but I was afraid I " ſhould be thought a hypocrite; though I can ſay from " the bottom of my ſoul, *Search me, O God, and know my* " *heart: try me, and know my thoughts: And ſee if there be* " *any wicked way in me, and lead me in the way everlaſting.*" And then, with his feeble, faultering voice, he ſung that verſe,

" *O'ercome by dying love I fall,*
" *Here at thy croſs I lie,*
" *And throw my fleſh, my ſoul, my all,*
" *And weep, and love, and die.*"

" My

" My voice won't riſe now, but I ſhall be able to ſing " better by and by." And at the inſtant of his departure, being told he was juſt got to glory, " Yes, (he replied) yes, " glory, glory; joy unſpeakable and full of glory!" And then ſtretching himſelf out, like one in a tranſport, he only ceaſed to breathe, and all was over. Let *me* die the death of the righteous, cried one. Let *my* laſt end be like his, cried another. What a ſtrange way of dying is this? ſurely there muſt be a reality in religion. I ſhould have gone diſtracted when I firſt perceived my life in danger; I never could have looked death in the face with ſo much compoſure and fortitude as he did. Happy youth! almoſt thou perſuadeſt me to be a Chriſtian.

In ſome ſuch manner as this were the ſtanders-by affected: and if ſuch an end was anſwered by his early death; if ſuch thoughts were raiſed, and ſuch impreſſions made; and eſpecially if any were brought to be not only almoſt, but altogether ſuch as he was; then the wiſdom and kindneſs of Providence in this dark diſpenſation are fully vindicated, and the world convinced, that though he was but 18 years among us, he neither lived nor died in vain.

A LETTER TO A CHRISTIAN FRIEND.

DEAR SIR,

IT was the prayer of the apoſtle Paul on his own behalf, *that he might know Chriſt and the power of his reſurrection.* He knew much of Chriſt—enjoyed much of his preſence, drank largely into his ſpirit, and yet knew that it was but little, in a comparative ſenſe, he knew of Jeſus, in his eſſential, perſonal, uncreated and mediatorial glories.

Moſt believers ſeem to differ from him, and are too contented with a ſlight ſuperficial knowledge of the Saviour, whoſe glory is too much loſt and ſwallowed up by their poreing ſo much upon their own hearts, frames, graces, and experiences.

Sure

It appears to me an awful truth, that one ſeldom meets with profeſſors who are actually taken with Chriſt, whoſe ſouls are truly alive to Chriſt, and who have ſpiritual fellowſhip with him by the power of the Holy Ghoſt.

There is, I fear, more formality than ſpirituality among profeſſors. Lord ſave us from it! There is no growing in grace, no walking with God, no fruitfulneſs in good works, except we increaſe in the knowlege of Chriſt, through the teachings of the Spirit. I fear nature improved, elevated and drawn forth, is looked upon as grace.

To be ſavingly enlightened by the Spirit, into a knowledge of Chriſt—to have the heart effectually turned from ſin and ſelf, to God in Chriſt—to have every thought brought into ſubjection to Jeſus—this is God's work, and which is not ſo much taken notice of as ſome zealous appearances, natural animations, and legal reformations.

Very few experience and believe the truths of God's teſtimony, given in the Scriptures, concerning our fall and apoſtacy from the Lord by means of the firſt man. Therefore it is that ſalvation by Chriſt, and the myſteries of his perſon and everlaſting Goſpel, are ſo much neglected, ſo little regarded and underſtood.

Reformation ſeems to paſs for regeneration, civility for religion, formality for ſpirituality. Sin and error moſt certainly abound. "Nevertheleſs, the foundation of God "ſtandeth ſure, having this ſeal, the Lord knoweth them "that are his."

Election of perſons in Chriſt to grace and glory, before the foundation of the world, which ſprings from God's everlaſting love, is a foundation and fundamental truth. Upon this depends all the truths of the Goſpel. They are links in the golden chain of grace, which originates in eternal, unconditional election; which was the effect of God's incomprehenſible love, and the good pleaſure of his will. Election was the putting us into Chriſt; by it we were united to the perſon of God-man, and this laid the foundation for Chriſt's ſuretiſhip and engagements with the Father on our behalf. He being, in election, the head of his body the church, upon the foreſight and conſideration of the fall,

he

he undertook to be the Saviour of his myſtic body. And, bleſſed be his name, as the everlaſting head and glorious bridegroom of his church, he hath loved us, and given himſelf for us, and waſhed us from our ſins in his own blood; and he is in heaven, before his Father's preſence, as our repreſentative, whoſe name is Jehovah our Righteouſneſs—The Lamb that was ſlain—Immanuel—The Prince of Peace.

When the Holy Spirit is pleaſed to make Chriſt preſent, to our ſouls by faith, and ſhines into our hearts, and gives us to view and behold the glory of God in the perſon of Jeſus Chriſt, the whole ſoul is everlaſtingly attracted with this glorious object, Chriſt crucified—Chriſt as overcoming ſin, Satan, death and hell, riſing from the dead an everlaſting conqueror, and as gone up from the ſpoils with great triumph into his kingdom of glory, where he ſhines with everlaſting light, majeſty and ſplendor, upon the ſouls of the gloſied within the vail. Chriſt, as glorified, is a bleſſed ſubject for faith to contemplate, to dwell upon, and live in the views of. O what a ſight have the church of the firſt-born, whoſe names are written in heaven, of the worthy Lamb! In whom all the fulneſs of the Godhead dwelleth perſonally; in whom they behold God and live for ever; by whom they are filled with all the fulneſs of God. Sure it is heaven, yea, the heaven of heavens, to behold Chriſt's glory, and to enjoy uninterrupted communion with Chriſt within the vail. While we continue here below, may the Lord the Spirit lead us to ſtudy Chriſt in his perſon as God-man—in his ſtupendous grace, inconceivable love—in the treaſures of his grace, and in the virtue of his blood!

There is no knowledge will make us ſpiritual, wean our affections from this preſent evil world, and ſave us from the love and power of ſin, but the knowledge of Chriſt—a ſpiritual ſight, knowledge and apprehenſion of Jeſus by the Holy Spirit.

I remain,

Your's in the Lord,

Truro. — —

ON GIVING TO THE POOR.

Give to the poor, and thou ſhalt have treaſure in heaven.

MAT. xix. 21.

THE method of begging in ſome foreign countries is not like that practiſed in England: "I pray you beſtow "ſomething on a poor man, but do good for your own "ſakes." Thus putting their donors in mind, that while they are beſtowing ſmall things on them, they are laying up eternal treaſures in heaven. The kind heart feels more pleaſure in giving, than the poor in receiving; and he who is perſuaded God loves a chearful giver, is more thankful that he has a heart to give, than the poor can be who receive his gifts. Our Lord, who fed five thouſand, could have always fed himſelf and his diſciples, but he choſe rather to be relieved by the hands of a few women, that he might enrich thoſe very creatures to all eternity. Thoſe had a ſhort and difficult ſeed-time, but now have a glorious and eternal harveſt. If God's chief glory lies in giving, let thoſe who have opportunity and ability embrace the advantage with thankfulneſs, and let covetous men know they are keeping wrath againſt the great day of wrath.

T. P.

SELECT THOUGHTS,

AS THEY OCCUR IN READING, HEARING, THINKING, AND CONVERSATION.

THE ſtream doth not more naturally lead to the fountain, nor the effect to the cauſe, than true grace leads the ſoul to Chriſt. *Mr. Thomas Brooks.*

Neither learned Nathaniel, nor Nicodemus a Maſter in Iſrael, were excluded from Chriſt's diſcipline; leſt if he had admitted ſimple men only, it might have been thought they were deceived through their ſimplicity.

Johannes de Turrecremata.

Water

Water ariſeth no higher than the ſpring from whence it came; ſo the natural man can aſcend no higher than nature.
Mr. John Trapp.

Achan little thought that the golden wedge would ſeparate his ſoul from his body, and that the Babyloniſh garment would prove his ſhroud.—Beware of ſin! *Idem.*

All our ſearch ſhould be, with thoſe wiſe men, for the Babe of Bethlehem, who is wrapt up, as it were, in the ſwathing bands of both the teſtaments. *Idem.*

John i. 16. "And grace for grace." That is, a perfection anſwerable to Chriſt's own perfection. As the Father gives his child limb for limb, part for part, &c. ſo doth this Father of Eternity. (*Iſa.* ix. 6.) Some render it grace againſt grace, as in a glaſs is face againſt face. See 2 *Cor.* iii. 18. Or grace upon grace, that is, one grace after another; a daily increaſe of graces. *Idem.*

The Bible is a revelation of the gracious heart of God, and the wicked heart of man.

Some go to a ſermon, as to the exchange, to hear news; new notions that pleaſe their fancy, but do not attend to the word as about a matter of life and death.
Mr. Thomas Watſon.

St. Jerome gave his friend this advice, *To be always well employed;* that when Satan came with a temptation, he might find him working in the vineyard. *Idem.*

Nothing will ſooner make God's anger wax hot than a cold prayer. *Watſon.*

When we ſend our hearts on an errand to heaven, how often do they loiter and play by the way! *Idem.*

Chriſtians have a liberty *from* ſin, not *to* it. *Mr. Medley.*

Repentance is the tear of love, dropping from the eye of faith, viewing Chriſt. *Idem.*

Election is God's will to make us happy, by making us holy.

God's word is an infinite ocean of flame; light the torch of your underſtanding at it continually.

Let every action be ſtamped with holineſs and eternity.

He that neglects ſmall things, ſhall fall by little and little.

Man, by nature, is without power to help himſelf, and without wiſh or will to be helped. *Mr. Grove.*

As Chriſtians are continually wanting, ſo they are, or ought to be, continually praying. *Idem.*

When your religion dwindles into formality, God will, to rouſe you up, leave you to yourſelves for a time. *Idem.*

Some effects of the loſs of God's preſence are, loſs of peace and comfort in the ſoul, and great deadneſs, darkneſs and bondage. *Idem.*

A great dignitary of the church aſked Mr. Betterton the player, what could be the reaſon, that though the player ſpoke of imaginary things, and the clergy of real ones, yet an audience was generally much more affected with a play than with a ſermon? "My Lord," ſaid Mr. B. "I appre-"hend the reaſon to be this: We players ſpeak of imaginary "things, as if they were real; whereas too many of the "clergy ſpeak of real things as if they were imaginary."

Mr. Thomas Brookes.

Believers are lowly in heart, yet look high. The men of the world are of a haughty ſpirit, yet aim at low things.

Mr. Doolittle.

Comprehend the Deity! *You may as well graſp unbounded ſpace,* or *ſwallow up eternity at a draught!*

Chriſt firſt makes us the objects of his love, then the creatures of his power—the care of his providence—the ſubjects of his grace—and laſtly, the heirs of his glory.

Mr. Slinn.

That the *thoughts* of a natural man are only evil, ſee *Gen.* vi. 5. That his *words* are ſuch, ſee *James* iii. 6. 8. That his *works* are ſuch, ſee *Pſa.* xiv. 3. And that his *thoughts, words,* and *works* are ſuch, ſee *Rom.* iii. 9, &c.

Mr. Romaine.

Whatever you are doing, you will be doing wrong, if you are not looking to Chriſt in what you are about. *Idem.*

If we would take Chriſt into all, and make uſe of Chriſt in all; troubles and joys would both tend to ſet us forward in our way heaven-ward. *Idem.*

Enfield. W. N.

To

To the EDITOR of the CHRISTIAN'S MAGAZINE.

REV. SIR,

I SUPPOSED, as the circumſtance reſpecting the body of Mr. Whitefield, mentioned in your Magazine of July laſt, had not been noticed by any of your correſpondents laſt month, it had not gained any great credit with the public; But having ſince heard it ſpoken of in ſeveral companies, I determined to requeſt your inſertion of a few remarks on the ſubject.

I begin with obſerving, that too much caution cannot be uſed in admitting reports of this nature. The moſt decided and incontrovertible evidence ſhould be produced before ever they are credited. Hardly any thing has more expoſed religion to contempt than the fallacious miracles which have been forged to enforce it; and I will alſo venture the aſſertion, that few things are more unfriendly to the growth of *true* godlineſs, than the indulgence of ſuperſtitious credulity.

The writer of the article in queſtion, ſigns himſelf, J. BROWN, *Epping*. It is very extraordinary, that when ſo many channels of intelligence are open, through which it might have been communicated to the public, this gentleman ſhould let *ſix years* elapſe before he did us this favour! Nor is it leſs extraordinary that no other perſon ſhould ſpread it abroad in a day when the rage for wonders is ſo great, that people, of all orders in ſociety, have gone miles after the *prophecies* of a BEST, the *miracles* of a LOUTHERBOURG, &c. &c.

Suppoſing, however, the circumſtance to be as mentioned by your correſpondent, there is, to me, no miracle in it. I dare ſay, Sir, if our ſextons could get a ſhilling per day by ſhewing my carcaſe when I am dead, there would be means enough deviſed to keep up a ſimilar cheat. Antiputreſcent ſubſtances would be employed as long as they had any effect; and when that expedient failed, the body of ſome other perſon, recently dead, might be clothed in my *dreſs*, and thus paſs for my identical ſelf. I have no doubt that your correſpondent has been deceived in this way. Mr. Whitefield,

Sir, cannot have been dead all this while without being *changed*, it may be, in more ſenſes than one.

To be ſerious: It is not to be ſuppoſed that God, who ſo effectually concealed the body of Moſes, ſhould thus miraculouſly preſerve the body of Mr. Whitefield. God, Sir, never acts without an end worthy of himſelf.

" *Nec Deus interſit, niſi dignus vindice nodus.*"

And when he works a miracle, it is always ſufficiently plain from ſurrounding circumſtances, or the conſequent effect, for what end that miracle is wrought. But ſuch a miracle as this, *has* anſwered, *could* anſwer no diſcoverable end; and therefore we are fully juſtified in abſolutely rejecting it. I would adviſe your correſpondent to read the latter part of the 15th Chapter of the 1ſt Epiſtle to the Corinthians; and he may alſo conſult, for his further ſatisfaction, Mr. Locke's *third* Letter to the Biſhop of Worceſter.

I will only add further, that the emiſſion of any petrifying or antiſceptic virtue from the vault, is proved to be impoſſible by the decay of other bodies depoſited in it.

I am, Sir,

Your's, &c.

VERITATIS AMICUS.

ASTONISHING INSTANCES

OF

IGNORANCE RESPECTING RELIGION.

THE late Lady L—d—y, on being aſked by Lady Huntingdon, " Whether ſhe knew any thing of that " Holy Spirit by whom the Bible was inſpired?" made anſwer in the following words, " Yes, my Lady, I am " well acquainted with the name of Socrates, and of all the " other philoſophers that compoſed the Bible."

The Rev. Mr. C—— aſking a lady, in the neighbourhood of Norwich, " Whether ſhe knew any thing of Chriſt?"

She

She answered, "Yes, Sir, I remember that I once saw his "picture."

Lady Huntingdon once asking a lady, in Leicestershire, "Whether she knew who it was that redeemed her?" received for answer, "Yes, Madam, I know very well who "it was that redeemed me; it was Pontius Pilate."

An old Farmer once said to the late Rev. Mr. Toplady, "Sir, you preach about faith, and say a great deal con-"cerning it; pray, what is faith? Mr. T. answered, "What is *your* idea of it?" He replied, "I suppose it to "be the Ten Commandments."

Another person, in his last sickness, to whom Mr. Toplady mentioned the necessity of the Holy Ghost's influence; answered, "I suppose, Sir, that the Holy Ghost was a "good man, who lived a great while ago."

Taken from Toplady's Posthumous Works, p. 172.

The truly excellent *Mr. Doolittle*, Minister of the congregation in Mugwell-street, London, (about the year 1698) mentions the following instances of ignorance, which occurred to his own observation; and which he used as arguments to enforce the absolute necessity of catechising.

A person of seventy years of age, on her dying bed, had got the name of Christ in her mouth, but being often asked could tell nothing of him besides his name.

Several persons of sixty years and upwards, being asked concerning the three offices of Christ, could give no other account of them than this, "That they were Father, Son, "and Holy Ghost."

A woman near seventy, said on her dying bed, "That "she was of the good old religion, holding fast the three "honest sacraments, which are, the Father, Son, and Holy "Ghost."

See Doolittle's Plain Method of Catechising, p. 14.

A person was asked, "Who is Jesus Christ?" He ananswered, "Jesus Christ was a very good young man." Being asked again, "Was he God?" replied, "No sure."

Another being asked, "Was Jesus Christ God or man?" plainly said, "Truly, Sir, I cannot tell."

Another

Another perſon was aſked, "Who is Jeſus Chriſt?" anſwered, "Sure he is the Holy Ghoſt." Another ſaid, "He "was a man when he lived upon earth, but is not now a "man in heaven."

Same work, p. 112.

Mr. Doolittle concludes his Prefatory Catechiſm in the following words: *Good Lord, ſpeak thou thyſelf to the hearts and conſciences of thy miniſters, and effectually perſuade them to ſet ſtudiouſly upon this work! and of all ſorts of people, diligently and conſtantly to attend upon their catechetical labours.*

AN HEBREW CRITICISM.

NUMBERS xiv. 34.

וירעתם את תנואתי.

JEHOVAH commands Moſes and Aaron to pronounce ſome awful threatnings againſt the children of Iſrael, who had ungratefully murmured againſt Divine Providence without a cauſe, (which indeed is always the caſe) reſpecting the ſpies of the land of Canaan; and among other denunciations, according to our common verſion, God ſays, "*Ye ſhall know my breach of promiſe.*"

Theſe words ſurely deſerve animadverſion, not being all in the original, and much more becauſe they are contrary to the tenor of Scripture, and inconſiſtent with the goodneſs, faithfulneſs and immutability of God.

'Tis no wonder, ſays Dr. Kennicott, that ſuch an expreſſion as *breach of promiſe*, when ſpoken of God, ſhould be objected to by the Deiſts. In anſwer to *Chriſtianity as old as the creation*, Dr. Waterland has theſe excellent obſervations: "My breach of promiſe is a harſh tranſlation, and merely conjectural, not warranted by the Hebrew original. Some of our older Engliſh tranſlations had a juſter rendering."

Matthews' Bible of 1537, has, "Ye ſhall fele my vengeaunce;" and the great Bible of 1539, "Ye ſhall knowe my diſpleaſure." The LXX. have here, τον θυμον της οργης μου. *Jerome* has *ultionem meam*, and *Le Clerc* acquieſces in this rendering,

rendering, " Ye ſhall know my vengeance." The proper verſion therefore will be, " Ye ſhall know my vengeance, or my indignation." The above quotation from Dr. Waterland is taken from his Scripture Vindicated, part ii. p. 30. See Dr Kennicott's Remarks on Select Paſſages on the Old Teſtament, p. 57. 8vo. 1787.

The idea of a promiſe is not in the original word תנואתי. 'Tis an heemantique noun; the root is נוא, the general idea of which is *diſpleaſure* and *vengeance*, diſcovered different ways. See *Calaſio*, *Schindler*, *Leigh*, *Robertſon*, *Reineccius*. The word is uſed but in eight places beſides this; *Num.* xxx. 6. 9. 12. xxxii. 7. 9. *Job.* xxxiii. 10. *Pſa.* xxxiii. 10. cxli. 5.

The learned Dr. Gill obſerves on this place, it ought to be rendered only, " Ye ſhall know my breach; expe- " rience a breach made upon them in their perſons and " families, by conſuming them in the wilderneſs." The Septuagint has it, " Ye ſhall know the fury of my anger," as Dr. Waterland obſerves. The Vulgate, " Ye ſhall " know my vengeance: —*ultionem meam.*"

If I, who am ſo young an Hebræan, may give my humble opinion, I think 'tis more conſiſtent with the Hebrew idiom to tranſlate it, " Ye ſhall feel my oppoſition; literally, the " oppoſition of me; that is, againſt me: Ye ſhall know " the conſequence of oppoſing my intentions by your ungrate- " ful murmurings." The original will bear this; for ידע here tranſlated *to know*, ſignifies *to feel*. See *Prov.* xxiii. 35. בל ידעתי. I feel it not. See alſo *Prov.* x. 9. where יודע ought to be tranſlated, " He ſhall be made " to feel." The elegant *Caſtalio* favours this ſenſe of the text in hand,—" Diſcetiſque quid ſit in me eſſe contumacem."

Let us therefore eternally baniſh from this text the idea of God's breaking his promiſe. *His word liveth and abideth for ever.* His covenant he will not break, nor alter the thing gone out of his mouth. *Pſa.* lxxxix. 34.

He inſpired the apoſtle Paul to ſay, " Lie not one to another." *Col.* iii. 9. And will he himſelf break his promiſe? *Will God be guilty of that in himſelf which he forbids in his creatures?* God is not a man, that he ſhould lie.

Num. xxiii. 19. He cannot lie: 1 *Sam.* xv. 29. *Titus* i. 2. The thought is blaſphemy! The expreſſion is horrible! Let us rather ſay, "Bleſſed be thy name, O Jehovah! for "great is thy faithfulneſs." *Lam.* iii. 23. He has been faithful in all ages and to all nations. His truth has ſhone from eternity, and will ſhine with inextinguiſhable ſplendour in all worlds for ever. And let all who read this, remember with a ſerious application to themſelves, that a day will ſhortly come, when the truth of God will ſhine with everlaſting brilliance, in their final ſalvation or perdition. God is of one mind, none can turn him. *Job.* xxiii. 13. And that Bible which tells us ſo, is the copy of his heart; it is God's heart in print; the tranſcript of his nature; the exact reſemblance of his perfection. See this judiciouſly illuſtrated in Mr. Eades' View of the Goſpel Miniſtry, p. 233. 8vo. 1787. The Bible, and its adorable Author, at the day of judgment will be confeſt *original*, *pure*, *perfect*, *immutable and immortal truth*. God's truth is invariable and inviolable; 'tis unſpotted as the Deity, and will be as durable as his very being, without the leaſt imaginable change or alteration. May the HOLY AND BLESSED SPIRIT, who inſpired the precious promiſes of the Bible, give us to feel the truth of them in a happy and heart-felt experience, that we may for ever glorify the God of truth!

Enfield. W. N.

ON AFFECTING FINE WORDS.

I HAVE often been diverted and perplexed with the fine drapery *Pageant* hangs about his converſation; nor can I imagine what he would be at when he tells me the cold is "retenſe," or the heat beyond "reprehenſion." Why do you uſe theſe hard words, *Pageant?* Is it to hide your want of ideas, or to exerciſe the ingenuity of your aſtoniſhed company? If the latter, your ſcheme ſucceeds to your wiſh. I once knew a parſon of the *Pageant* family. This gentleman being deſirous to diſplay his knowledge of ſacred hiſtory,

hiſtory, told his hearers, "David went to the Houſe of "Commons." After ſpending much time in glaring bombaſt on the plaineſt and moſt lovely ſubject, he would talk very gravely about the "Devil's digeſtions," and tell his congregation to "traumple" the world under their feet. Now in a miniſter this is doubly diſguſting. Let no man pretend to be what he is not; nor aſhamed of appearing what he really is. The affectation of fine words has frequently led men of ſenſe from the ſimplicity which is in Jeſus, and ſo much adorns the doctrine of God our Saviour; but theſe recover themſelves: it is the ſtupid part of mankind, who when they have ſeen the dreſs of folly, are ſo infatuated, that they dance after her bells their whole lives long. I know one of theſe gentlemen who is an author, and prides himſelf on having words in his book which were never ſeen in any other: to ſay the truth, every body believes he ſays true. The next time I ſee him, if I can make a grave face, I ſhall aſk him to lend me his vocabulary; ſince there are ſo many rare things in it, it muſt certainly be entertaining.

SERENA.

REMARKS ON DEUTERONOMY xxxiii. 29.

Happy art thou, O Iſrael: who is like unto thee, O people, ſaved by the Lord!

A VIEW of this happineſs refreſhed Moſes in his lateſt moments; gracious perſons feel great pleaſure in the ſalvation of their fellow travellers. Thoſe who have had the moſt enlarged views of the happineſs which God has ordained for his people, have ſeen but little in compariſon to thoſe that are now prying into the wonders of this myſtery above. Moſes had great opportunities of having his mind enlarged in this delightful knowledge.

The ſhining of his countenance commanded reſpect from others, but afforded him no pleaſure in compariſon to what he felt in beholding the bleſſedneſs of thoſe who were in-

tereſted in the love of ſuch a covenant-keeping God. Had he been permitted to give his thoughts on the happineſs and glory that await the people of God, when he was with Chriſt on mount Tabor, what would he have ſaid? He had heard of love before, and ſeen much of it; but here he beheld Jehovah incarnate, willing to be nailed to the croſs for his beloved people.

This was a nearer approach unto Jehovah than he had when he ſaw the burning buſh, and heard the Lord calling him by his name, ſaying, *I am the God of thy Father, the God of Abraham, the God of Iſaac, and the God of Jacob.* He was now capacitated to behold this meridian ſun in all its luſtre, and to underſtand how the redeemed would be enlightened in their way to glory by it.

There is in God ſuch infinite love to his people, that thoſe who have had the moſt enlarged ideas of it, in this world, have ſeen but little; it is too great to be ſeen by the eye of a mortal. Juſt as much as we are helped to ſee into the heights and depths of this love, ſhall we be enabled to ſpeak of the happineſs of the objects of it.

The manner of this love proves its aſtoniſhing greatneſs: This was revealed to Paul, *Eph.* i. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt: According as he hath choſen us in him before the foundation of the world, &c.* What words can expreſs, in a more comprehenſive manner, the compleat happineſs of the people of God? Even their very difficulties ſhall convince them more and more of the greatneſs of this love, and be but as ſo many opportunities for God to make it manifeſt.

The darkneſs of the Egyptians, the judgments poured out upon them, the drowning ſuch an army of them in the ſea; all this could but make a more deep impreſſion of the happineſs of that people whom God would love and protect. The deſtruction of their enemies made his love and care for them the more conſpicuous.

Moſes, when converſing with Jehovah in human form, ſaw ſomething of that glory the people of God ſhould enjoy when they ſhould be raiſed from the dead, and faſhioned like

like unto Chriſt's glorious body. We ſhould be full of the thoughts of this happineſs, if we ſaw more of it.

The peculiar favor God ſhewed this people by revealing to them his will, ſpeaking to them from heaven, ſetting up his tabernacle amongſt them, and countenancing his worſhip by ſuch evident tokens of his preſence, were great and diſtinguiſhing; and yet only types and ſhadows of thoſe infinitely greater things which are now tranſacting for the people of God above. Had we ſeen ſuch a Glorious-one march with Iſrael, we ſhould have been ready to ſay, How ſhall they fail of deliverance—how can they be diſappointed of happineſs, who have God ſo nigh unto them?

But what was all this when compared with the glory of the New Teſtament diſpenſation, and to thoſe great things that are now carrying on in heaven? As ſure as ſalvation was going on when Chriſt was on earth, it is now carrying on by himſelf in heaven; and ſhall not thoſe be happy who have ſuch a king? He has every enemy at his command, and the whole world is at his will. The manna that fell every morning—the ſtreams which ran from the rock, were but faint ſhadows of thoſe inexhauſtible ſupplies his church ſhould receive from him in all ages. Are not the people of God evidently formed for happineſs in the worſhip of God? They ſit under his ſhadow with a delight the world knows nothing of; a day, with his preſence, is preferable to all the life of the worldling, who is endeavouring to fill his ſtarved ſoul with the huſks of this world. Happy indeed muſt that people be whoſe wants ſhall all be ſupplied from ſuch a glorious magazine as that which is now in heaven! Their treaſures are never diminiſhed, thoſe wells of ſalvation are always full, and are ſure to give joy to all who draw from them this living water!

No doubt the Holy Ghoſt, revealing, in ſo particular a manner, to Moſes, how God created the heavens and the earth, enabled him to ſee that aſtoniſhing wiſdom and power manifeſted in the formation of ſo wonderful a ſyſtem: he might conclude, he who could form ſuch a ſyſtem of nature out of nothing, was qualified to lay ſuch a plan of ſalvation for the glorifying of his grace and mercy, as ſhould anſwer

his purpoſe as perfectly as that of creation. Had one part of creation been formed wrong, or was it in its motion too ſlow or ſwift; had there been the leaſt jar, the glory of the whole world would have been ſpoiled; its perfection was the glory of its Author. So He who created nature ſo compleat, deſigned to glorify himſelf infinitely more in the moſt perfect method of redemption, which ſecures the happineſs of all the ſaved; the leaſt failure would have ſpoiled the glory of God eternally.

The people of God may be called happy in this world, when compared with thoſe who are left to the blindneſs of their own minds, and hardneſs of their own hearts: Theſe are taken down the ſtream of this preſent evil world, and, like a ſhip without anchor, are left to the mercy of every wave; they are as much incapable of reſt and real happineſs as the lighteſt particle of the feather, which is toſſed up and down by the ſmalleſt motion of the air; whether in proſperity or adverſity they are under the influence of Satan, and led captive by him at his will: as they are not formed for happineſs, ſo they tend to make their fellow-creatures miſerable; for if their friends are good and gracious, they cauſe them grief and ſorrow; and if wicked, their influence has a baleful tendency to puſh them on the faſter to deſtruction.

How different are thoſe, whoſe hearts are under the governing principles of grace and love! Theſe are formed for compoſure and happineſs, whether they enjoy the ſmiles of Providence, or are tried in the furnace; they can enjoy the ſmiles of Providence without being ruined, and are formed internally to enjoy more of this world in one day, than the wicked in the whole of their lives, becauſe they ſee the hand and love of God in all they poſſeſs. If theſe are in difficulties, they have an Almighty arm to lean upon, and ſee ſuch love in his fatherly chaſtiſements as makes them ſay, *It is good to be afflicted.* In the darkeſt diſpenſations they have hope, while the wicked, having only a refuge of lies to fly to in trouble, are at their wits-end; they are miſerable in life, and curſed in their death; make families unhappy while they live, and leave a kind of curſe when they

they die, on thoſe they have ruined by their example, who frequently follow them to hell to increaſe their miſery for ever. But the man of God is not only happy in himſelf, but is, as the ſalt of the earth, formed to make others comfortable, whether in family, neighbourhood, or church. In his life he is uſeful, and in his death comfortable and triumphant.

T. P.

THOUGHTS ON ROMANS v. 2.

By whom alſo we have acceſs by faith into this grace wherein we ſtand.

IT is by faith in Chriſt that we have acceſs to the throne of grace. It is by faith in Chriſt that our perſons and ſervices find acceptance with God; "who hath made us "accepted in the Beloved," *Eph.* i. 6. It is by faith in Chriſt that our corruptions are mortified, and our hearts cleanſed; "purifying their hearts by faith," *Acts* xv. 9. It is by faith in Chriſt that we are enabled to tread the world and its idol vanities under our feet; "and this is the victory that "overcometh the world, even our faith," 1 *John* v. 4. It is by faith that we enjoy the conſolations and pleaſures of a religious life; "we have joy and peace in believing," *Rom.* xv. 13. It is by faith in Chriſt, and by our holding faſt our confidence firm unto the end, that we are rendered ſtable and ſteadfaſt in our religious courſe, and enabled to perſevere to the end. "Thou ſtandeſt by faith; be not high "minded, but fear," *Rom.* xi. 20. It is by faith that we obtain the ſealings of the Bleſſed Spirit, and the earneſt of our future inheritance. "In whom alſo after that ye believed, ye "were ſealed with that Holy Spirit of promiſe, which is "the earneſt of our inheritance," *Eph.* i. 13, 14. And in a word, it is by faith that we keep the mark for the prize of our high calling in view, and are actuated to the diligent purſuit of the recompence of reward. "Faith is the ſubſtance of things hoped for, the evidence of things not ſeen," *Heb.* xi. 1.

Thus

Thus you ſee, that if you walk with God, you muſt walk by faith in the Son of God.

If you are not certain whether you have a true faith or no, look to this fountain of all grace to get your doubts removed, to be freed from this uncomfortable ſuſpenſe of mind, and to be ſenſibly, as well as really united to that glorious Head of all ſpiritual influences. Be frequently lifting up your ſoul to him with ſuch aſpirations as theſe; 'Bleſſed 'Jeſus! thou knoweſt the diſtracting doubts and fears I am 'exerciſed with, and my perplexing uncertainty of an in-'tereſt in, and union unto thee by faith; a difficulty which 'thou only canſt remove by the operation of thy Holy Spirit. 'Thou haſt invited me to come unto thee, to buy wine and 'milk without money and without price; and to take of the 'waters of life freely. O Lord, I deſire to comply with the 'gracious invitation. Lord, I would believe, help thou mine 'unbelief. Thou haſt promiſed, that if I come unto thee 'thou wilt in no wiſe caſt me out. Lord, I would come at 'thy call; draw me and I will run after thee. Thou didſt 'come to ſeek and to ſave that which was loſt, and to call 'ſinners to repentance. As a loſt periſhing ſinner, I would 'look unto thee for pardon, ſanctification, and eternal ſal-'vation. Thou only haſt the words of eternal life; to thee 'I repair as the fountain of life, and the foundation of all 'my hope, that of thy fullneſs I may receive even grace for 'grace.' You muſt alſo act faith in Chriſt for quickening and ſtrengthening, as well as juſtifying grace. Do your corruptions prevail? Bring them to the croſs of Chriſt. Do dead, carnal, or formal frames prevail? Meditate on the amazing tranſactions of redeeming love, and firmly rely upon Chriſt for the quickening influences of his Spirit. You will always find your ſoul enlivened, your graces invigorated, and your affections ſpiritualized in proportion to your humble, ſteady, chearful dependance upon Chriſt, for all theſe ſupplies of grace you ſtand in need of. Thus then wait upon the Lord Jeſus Chriſt, and be of good courage, and he ſhall ſtrengthen thine heart; wait, I ſay, on the Lord; ſo ſhall you mount up with wings as eagles; you ſhall run and not be weary, you ſhall walk and not faint.

OPIFER.

An ANSWER to the Requeſt of a Correſpondent, Signed S. T. *page* 386.

WE find, verſe 30th, Judas, having received the ſop, went out. Chriſt, well knowing what was in his heart, ſaid, as in ver. 31. "Now is the Son of man glori-"fied, and God is glorified in him." Intimating, that his hour was now come; as Judas was going to betray him, now he (the Son of man) is going to be crucified. The term *glorified*, as it reſpects the Son, may allude (here) to his being then glorified by diſcovering the traitor, or that he ſhould, in a ſhort time, be glorified in his death. By thoſe wonderful events which took place at that period, compelling even ſome of his crucifiers to acknowledge him as the Son of God.

God the Father "is glorified in him," as all his perfections are glorified—his eternal purpoſes were accompliſhed—his law and juſtice ſatisfied—and the ſalvation of his elect ſecured by the ſufferings and death of Chriſt. The ſentence "God ſhall alſo glorify him in himſelf," appears to infer, that the glory to be given to Chriſt, was not only conſpicuous in his kingdom among men, but an equality of glory, or one-neſs of glory in, or with himſelf; as in *John* xvii. 5. "And ſhall ſtraightway glorify him," appears to point to that ſhort period of time then remaining before he was to be glorified in his death, riſe triumphantly glorious from the tomb, and re-aſſume that glory which he poſſeſſed from eternity.

Thus, God the Father may be ſaid to be gainer in his glory by the humiliation of God the Son—receiving honor from Chriſt's ſufferings. God the Son, who endured the ſufferings, loſt none of his glory—God glorifying him, in, or with himſelf with that eſſential or actual glory, which, as God, he poſſeſſed before the world was; not in decree and purpoſe only, that has been the privilege of believers from eternity; nor is there one paſſage in the ſacred volume to lead any of the ſincere followers of the Lamb to doubt, that whoſoever ſeeketh the glory of God below ſhall fail of being eternally glorified with him above.

Ratcliff. N—C—, Jun.

ABDA—*TO A FRIEND.*

LET me beg of you, and would to God that I could perſuade all who profeſs the name of the Holy Jeſus, to keep conſtantly in mind, that God is not mocked—is not to be deceived.

We may deceive man; and our own naughty hearts, and Satan, by his ſubtilties, may deceive us. Theſe enemies may darken our ſouls ſo as to work us up into a belief, that if we are outwardly ſtrict, and in appearance holy, the inward corrupt and ſinful deſires and motions of the ſoul, and the filthineſs of the heart and fleſh, inwardly delighted in, and ſometimes ſecretly breaking forth, are not to be much minded; till at length the ſoul becomes ſo carnally ſecure as to think all is well; but at the ſame time, it is only like a thing which has a fair and beautiful outſide, yet within is full of all uncleanneſs and abominations.

A form of religion, without the power; to think ourſelves ſons when we are only baſtards; thoſe who were never born again of water and of the Spirit, never regenerated and renewed; is more to be dreaded than the continual and cloſe purſuit and loud roarings of Satan, with all the legions of darkneſs at his heels. How will it increaſe the unbeliever's puniſhment! May the Lord God ſanctify unto us, and all his people, the thought of the quick approach of death; may he meeten us by his Spirit, through faith, in the obedience, the righteous ſufferings, death, reſurrection, and ever-prevailing interceſſion of Chriſt, for the kingdom where no deceit, nor any unclean thing can enter. 1 *Cor.* vi. 9, 10. *Gal.* v. 19.

ABDA.

By Mr. HARVEY.

THUS we ſuppoſe our Lord ſpeaking: "Thoſe poor "ſinners have wronged thee, O Father, by their un-"righteouſneſs and ungodlineſs. They owe thee an incon-"ceivable vaſt ſum; a debt of conſummate obedience, and "compleat ſatisfaction: Put it all on my account; I Jeſus "have written it with my own hand; I will repay it. Now "I give my bond."

COPY

COPY OF A LETTER FROM MR. WILLIAMS*, TO THE REV. MR. WALKER OF TRURO.

My dear Friend,

MR. DARICOT hath kindly imparted to me what he hath heard concerning you, and will needs engage me to write to you. I am an old man; in man's account a diſſenter; in God's, I truſt, a Chriſtian: I am alſo a tradeſman of no ſmall note in this town and neighbourhood; but my moſt beloved, becauſe moſt gainful trade and traffic, lies in a far country. Grace unknown, though not unfelt, put me into this way of trafficking forty-four or forty-five years ago: I was then inclined to ſeek goodly pearls, and having, in the bloom of youth, found one pearl of great price, to ſell all I had to buy it— finding the trade as delightful as gainful, and ſo copious that there was room for as many as would to get an eminent eſtate, without, in the leaſt, rivaling each other, but rather benefiting, by private contract. I thought to have engaged all the youth of my then acquaintance in the ſame, and ſet myſelf both by word and writing to perſuade them thereto, but all to little purpoſe. The traffic I propoſed to them was that of merchant ventures, and in things future and inviſible, to which they generally preferred a poor low retail trade in things preſent and viſible. This in no wiſe diſcouraged me; my traffic lay in the country beyond Jordan, and my chief correſpondence was with the King of Zion, a great friend to merchantmen, who condeſcends to traffic with me—furniſhed me with a ſtock--made me many valuable remittances—and hath firmly aſſured me of infinitely greater—a better inheritance with him than both Indies, to which I am to ſail and take poſſeſſion of as ſoon as I ſhall be ready for it; and our mutual intereſt will be thereby beſt promoted; and I have ſo high an opinion of Zion's King, and can ſo firmly rely on his promiſes, that I look upon my ſaid poſſeſſions as a done thing; for indeed he hath confirmed his promiſes by many unde-

* Of Kidderminſter, whoſe Life has ſince been publiſhed.

niable precious pledges, and therefore (although I muſt own my heart hath been ſometimes drawn away quite too much and too often to the aforeſaid pitiful and beggarly trade, in things preſent and viſible) my principal traffic, I truſt, hath been, and ſtill is, with the King of Zion Indeed I have a vaſt veneration for him, though unſeen; and ſure I am, I have a moſt endearing affection for all the merchant-men, of whatever name, who traffic the ſame way: and I have been informed, Sir, that you are a great trafficker, though not of many years ſtanding, with my prince; and have engaged many, and ſtill ſtudious to engage all you can, to caſt in their lots with you. To you therefore, dear Sir, I heartily ſay, God ſpeed! Have you met with no Algerine rovers? they very much infeſt the ſeas; but fear them not; Zion's King is the ſovereign of the ſeas, and you are under his protection, who will not fear to protect and reward you.

And now, dear Sir, I think the allegory has run its length; what ſhall I ſay to you in plain Engliſh, without a figure? You are engaged in the beſt of cauſes, but you have thereby engaged the worſt of enemies. Does not Satan roar ſince you have ſhaken his kingdom? He certainly will roar; wherefore take unto you the whole armour of God. Chriſt's Goſpel hath, in all ages, made its way with great ſucceſs, by means of reproaches and perſecutions. God will cauſe the wrath of man to praiſe him, and will reſtrain the remainder thereof; and thus he befools the old Serpent. I doubt not but you have counted the coſt; count it again, and you will certainly ſee reaſon to count it all joy to fall into temptations. Some little experience I have had of being reviled and perſecuted, and of having all manner of evil ſaid of me falſly for Chriſt's ſake; and never before that had I ſo well underſtood the import of thoſe promiſes, "Great "is your reward in heaven." "The trial of your faith "worketh patience." And, "The ſpirit of glory reſteth "upon you."

May the Lord abundantly ſtrengthen you for your work and ſufferings, and all your fellow-helpers in the Lord. May the God of hope fill you with all joy and peace in believing;

believing; and may thouſands be your joy and crown of rejoicing in the day of the Lord Jeſus Chriſt, that you may not have run in vain, nor laboured in vain! Excuſe this freedom from a ſtranger; and when you can ſnatch an hour from more important ſervice, favour me with a long epiſtle: Here are many wreſtling Jacobs, to whom I ſhall impart what you write, who will thereby be encouraged to hold up their hands againſt the power of Amalek more frequently and fixedly: And in the mean time aſſure yourſelf of the feeble, but frequent interceſſions of your hearty well-wiſher, and humble ſervant in Jeſus Chriſt,

J. WILLIAMS.

COMFORT FOR MOURNERS,

AND

SUPPORT FOR THE AFFLICTED.

LIFT up your heads ye weeping ſaints, and no longer indulge a melancholy ſadneſs. Why are you ſo bound by that gloomy chain, and are ſaying, "You "ſhall never more ſee light, and ever be a ſtranger to joy "and felicity?" What is there no Saviour, no promiſe, no relief to be found? Come, deſponding ſouls, draw near, and liſten to the animating words of a precious Redeemer; "Come unto me all ye that labour and are heavy laden, and "I will give you reſt." His heart is full of compaſſion, and pregnant with love towards you: He is a High Prieſt, touched with a feeling of all your infirmities; he ſympathizes with, while he engages to bleſs and keep you. It is true you may be dejected, but you ſhall not be rejected. Remember, that all the favourites of heaven muſt experience many a dark night as well as ſun-ſhiny days. The way to heaven is not all pleaſantneſs. And why is it that the Lord chooſes to bring his people through ſo much trouble and affliction? It is to make them humble. We are apt to think much of ourſelves when all goes on well; and Satan

then clothes us with the garment of pride. The Lord, out of love and kindneſs to our ſouls, ſends ſome ſharp trial to ſtrip us of that, and to put on the garment of humility. God hates pride, and ſo ſhould his people; but alas! this evil weed is too apt to grow *after it has been cut*; and therefore we need continual ſufferings for continual humblings. Humility is a ſtar, which ought to be worn on the breaſt of every prince of heaven; and God ſometimes, becauſe it ſhould not loſe its luſtre, keeps it *poliſhed* by various trials. One reaſon, then, of thy being ſo caſt down in thy mind is, O Chriſtian, that pride may be caſt down from thy ſoul. Another cauſe of the Lord's afflicting thee is, to make himſelf more precious *to thee*.

Perhaps thou art beginning to be indifferent and careleſs about thy adorable Maſter. "O yes, (methinks I hear one "ſay) it is on account of this that I mourn and ſorrow; "I weep over my own heart when I conſider how little I "love my Jeſus; I do not live to him as I ought; I do "not ſpeak of him enough. Indeed, inſtead of getting "more lively, I think I get more dead." Well, then, do not repine at the Lord's exerciſing thee with theſe ſharp ſufferings; it is to make thee more active and ſteady, and to take away thy *ſpiritual filth*. Jeſus is a wiſe phyſician, and he can put a little ſweet in the bitter; but if ſo be it was all wormwood that he gives, it would *not poiſon* but profit thee. But perhaps by theſe afflictions he is weaning thee from the world and creatures. Thy dear Lord has ſeen that thine eye has been fixed upon ſome other object inſtead of him. By being in the world we ſometimes get attached to it, and then we leave God as it were half our hearts: God then cuts down that very flower from which we were receiving pleaſure, and we are taught that all is vanity beſide him. The Lord be praiſed therefore for trials, when they anſwer ſuch valuable ends.

Well, believer, art thou mourning on account of theſe chaſtenings from the Lord?—Rather rejoice; and ever remember that the way to fields of joy is through the dark vales of trouble and ſorrow. But perhaps thou art mourning by reaſon of thy ſins; this is much better than rejoicing

at

at them. It is an evidence ſin is not thy maſter, when thou art not *its obeyer*. Therefore look up to thy dear Saviour, and ſoon, ah! very very ſoon, thy ſorrow ſhall be turned into joy, and thy pain into pleaſure. God ſhall wipe away all tears from thine eyes; and thou wilt then ſee that the Lord has led thee forth by a right way.

BETA.

ABRAHAM OFFERING *ISAAC;*

OR,

THE PROMISE FULFILLED.

EVERY word of God's promiſe ſtands as firm as his throne; therefore they had their ſure accompliſhment in Iſaac, in whom, ſays the Apoſtle, *ſhall thy ſeed be called*, *Gen.* xxi. 1, 2. "And the Lord viſited Sarah, as he had "ſaid, and Sarah conceived and bare Abraham a ſon in "his old age, at the ſet time of which God had ſpoken to "him;" and he called his name *Iſaac*, *a ſon of joy*. No doubt but the pious Patriarch, whoſe diſtinguiſhed character was the *friend* of God, and the father of the faithful, had, upon the accompliſhment of God's promiſe in the birth of his ſon Iſaac, the ſprightlineſs of youth, the vigour of love, a ſtrong parental joy, vivid hopes—bright as the morning, as a morning without a riſing cloud, and the dawn of glorious expectation! His life was bound up in the lad's life, and counted every other enjoyment (though he had treaſures of opulency) but as ſhadows in compariſon with this; therefore we find that Abraham made a feaſt the day that Iſaac was weaned. But after this bright morning, a dark cloud gathered; Abraham's faith muſt be tried in the tendereſt part, tried to the life of it: therefore it came to paſs after theſe things, that God did *prove* (for ſo it ſhould be rendered) Abraham—"And he ſaid unto him, Take now thy ſon, thine only ſon "Iſaac, whom thou loveſt, and get thee unto the land of Mo-"riah, and offer him there for a burnt offering upon one of "the mountains that I ſhall tell thee of." *Gen.* xxii. 2.

Here

Here it is neceſſary to obſerve, that when God commands, there muſt be no delays, whether it be in the path of life, or the path of death; we muſt not count our lives dear unto ourſelves, ſo that we might finiſh our courſe with joy; we muſt not ſtand to confer with fleſh and blood, when God commands. *Take now*—Well, what muſt be done? Why, ſaith God, take now thy ſon, thy only ſon Iſaac, whom thou loveſt; that jewel in thy boſom, that darling in thine eye; and offer him for a burnt offering—Go, bind him to the appointed wood, cut his throat, and burn him to aſhes; offer him for a burnt offering upon one of the mountains that I ſhall tell thee of — Language the moſt keen! a command to fleſh and blood the moſt ſevere; a tranſaction that had a complication of aggravated woe attending it in every circumſtance! Enough to have ſunk Abraham's heart, and buried his mind in the grave of deſpair, of ever ſeeing the promiſes of God fulfilled, or the pleaſing expectations of his heart accompliſhed in his child, who was now commanded by God to be offered for a burnt offering. But, O! amazing! Abraham ſtaggers not yet at the promiſe of God, becauſe he received this awful, this tremendous command with the arms of faith, *Heb.* xi. 17.—— Therefore, ſays our Lord, *Mark* ix. 23. "All things are poſ-"ſible to him that believeth." What! poſſible to ſlay his ſon, who has yet had no ſeed, and yet all nations of the earth to be bleſſed in him? Yes, *Heb.* xi. 19. "Accounting that "God was able to raiſe him from the dead, from whence alſo "he received him in a figure." Well knowing that Iſaac was given to him as an eminent bleſſing, in a powerful manner ſpringing from his dead body, and from Sarah's dead womb; therefore he believed that his Iſaac ſhould be reſtored from the dead immediately: "for Abraham ſaid unto the "young men, Abide you here with the aſſes, and I and the "lad will go yonder and worſhip, and come again to you;" or, as it is in the original, *return*.

This affords an inconteſtible proof of the ſtrength of Abraham's faith, that he ſtill "counted him faithful that had "promiſed, that in Iſaac his ſeed ſhould be called," *Heb.* xi. 18. Therefore Abraham, armed with the trophies of victorious faith, proceeds with a heart full of obedience to God,

God, full of affection to his ſon, yet without one murmuring tear of complaint. When Iſaac ſaid unto him, *Gen.* xxii. 7. *My father? and he ſaid, Here I am, my ſon*; how quick he ſpeaks! his heart beats love, and his lips ſoon teſtify it; *here I am, my ſon!* And Iſaac ſaid unto him, Behold the fire and the wood, but where is the lamb for the burnt offering? And Abraham ſaid, God will provide himſelf a lamb, my ſon: And they went both together.

Obſerve, that the ſteps of faith ſurmount parental affections,—ſurmount the loſs of life, or the ſorrows of death. They went both together; in which walk, doubtleſs, Abraham told Iſaac of the lamb that God had provided,—it is thee, my dear ſon, whom I love: For God ſaid unto me, three days ago, *Abraham*, and I ſaid, *here I am*; and he ſaid unto me, *Take now thy ſon, thine only ſon Iſaac, whom thou loveſt, and get thee to the land of Moriah, and offer him for a burnt offering*; but ſtill I count him faithful who hath promiſed, that in thee all nations of the earth ſhall be bleſſed; therefore GOD will raiſe thee from the dead, and we ſhall return to the young men, as ſure as thy mother conceived of thee when *ſhe was paſt age:* on which account, we find, *Iſaac* was all reſignation and obedience to GOD and his father; as it is remarked, in ver 9. *and Abraham bound Iſaac, his ſon, and laid him on the wood.* For Iſaac would never have yielded to have been ſlaughtered and burnt to aſhes, had he not been acquainted whoſe command it was, and to whom he was to reſign himſelf a ſacrifice.

I would obſerve, that GOD ſometimes veils our brighteſt joy in life, or covers the life of the promiſe with a providential frown: This was the caſe here, as Iſaac was Abraham's joy; but this flower muſt wither, this joy muſt die, muſt be offered for a burnt offering. In like manner, the LORD has promiſed that he will *give grace and glory, and no good thing will he withold from them who walk uprightly.* Yet, how often do we find the Chriſtian almoſt loſt for want of grace! walking in darkneſs, and ſeeing no light! a death upon the promiſe (though not in the promiſe), yet this dark cloud makes the Chriſtian to cry out, *Pſal.* xiii. 1. *How long wilt thou forget me,* O LORD, *for ever?* And as to providential mercies, what

what ſtraits are they often in, invironed in trouble, garriſoned in ſorrow! I am ſo troubled, ſaid the ſweet ſinger in Iſrael, that I cannot ſpeak; and ſays Job, *The terrors of* GOD *ſet themſelves in array againſt me*, Job vi. 4.

When providence is moſt dark, our ſorrows moſt great, and the neceſſity of our wants moſt preſſing, and every friend and comfort fails, then the hand of GOD is nigheſt: For when Abraham had ſtretched out his hand to ſlay his ſon, then the Angel of the Lord, JEHOVAH JESUS, called unto him out of Heaven, "and ſaid, Abraham, Abraham; who "ſaid, Here I am; and he ſaid, Lay not thy hand upon the "lad, neither do thou any thing unto him, for I know that thou "feareſt God, ſeeing thou haſt not witheld thy ſon, thy "only ſon, from ME: And Abraham called the name of "the place *Jehovah-jireh*,—that is, In the mount the Lord "will be ſeen." Our deepeſt extremity is the ſeaſon of his kindeſt opportunity. When all men forſook me, ſays the Apoſtle, *the* LORD *ſtood by me*.

S. M.

THE REAL CHRISTIAN.

Behold an Iſraelite indeed! John i. 47.

IN various ways, and by numerous means, we are endeavouring to make ourſelves happy; each one ſtriving to gain the ſummit of his wiſhes: as the diſpoſitions of men differ, the ſeveral proſpects they have in view vary. Some extend their ambition only to the objects of time and ſenſe, and confine their expectations to the narrow bounds of a few fleeting years: they claim our pity, they deſerve our prayers. Others there are, who place all their future expectations in a viſionary paradiſe; and, it is to be feared, ſink into miſery in the arms of ſecurity. The review of ſuch caſes muſt ſtrike the believer with wonder, and that wonder muſt be increaſed had we not recourſe to ſcripture; it is a deep problem, but there eaſily ſolved. If our proſpects are better, who is it that maketh thee to differ? The worldling, the hypocrite, the formaliſt, the ſinner, ſhall never enter into the kingdom of God:

God: that glorious inheritance is in reserve for such as are Israelites indeed. This is a character which must be set in direct opposition to that of a natural man: one relishes nought beside carnal pleasures, the other delights only in spiritual objects.

An Israelite indeed, is one that is born again. Whereas before the whole bent of his inclinations were in and after the world, they are now fixed on spiritual objects. It is not now as in former times, that every trifling object gratified the vain mind; such things would only grieve, which before pleased. Such a total change has been wrought in the heart, affections, conduct, and conversation of the man, that the world will no more acknowledge him as theirs; and on a survey of himself, he may say with truth, I am as a wonder to myself. There was a time when the word of God could scarce gain credit; to say the truth, it appeared as an unpleasant and unprofitable book; now it is his treasure, more valuable than gold: thence he derives all his hopes, there he fixes all his faith: men may say what they please, but it is his concern to build on that foundation which is sure, even Jesus Christ. Before this change he was carnal, sold under sin; sin was all his delight, all his pleasure; now it is the object of his hatred: and, if a Christian be allowed to indulge such a passion in his breast as hatred, it should be against sin. The world was his portion, now it proves his enemy; and, it may be, even refuses to own and acknowledge him: but if he proves an outcast here, God will own him as his choice jewel. The service of Satan was his employment; even in chains he rejoiced; but now being delivered from them, he rejoices with joy unspeakable. The Christian may now boast in that of which he was before destitute, that he is the Lord's. *An Israelite indeed*, is one that is in covenant with God. Such were the chosen people of God in former ages. He partakes of covenant blessings; Christ was the promise as well as the gift of the Father; salvation is the work of Christ, and regeneration comes in consequence thereof. This divine change, thus wrought, is the covenant operation of the Holy Spirit; and effected by means of new covenant blessings; all other mercies enjoyed by the believer, are covenant blessings. Afflic-

sions, though not joyous, but grievous, nevertheleſs have bleſſed fruits. All the true comfort and peace we have, muſt be drawn from Chriſt; all our keeping and preſervation is from him; we look to him for preſerving grace. Thus even our preſent enjoyments are covenant bleſſings, but our future inheritance, which exceeds all, in a particular manner is a covenant bleſſing. This is the bleſſing that ſurpaſſes all the reſt, in its peculiar excellence. Heaven belongs to the Chriſtian, not by merit, not by deſert, but by gift and covenant; glory is ours, not of our own procuring, but Chriſt's purchaſe; a happy eternity is ours, not by our own righteouſneſs, but by Chriſt's ſufferings.

An Iſraelite indeed, is one that lives devoted to God. Simplicity, even as a child, is diſcernable in all his actions; humility decorates and adorns his profeſſion, while ſincerity adds a luſtre to his character. His body is full of light, becauſe his eye is ſingle, and that wholly fixed on the glory of God: it is his concern in all things to honour God, who has ſo highly honoured him. If there be a ſingularity obſervable in his general deportment, it is not becauſe he wiſhes to receive the commendation of mortals, but becauſe he cheriſhes the conviction that God looks at the heart, and cannot be deceived by outward appearances. Every action he performs, he wiſhes either to glorify God, or to prove beneficial to mankind. He worſhips God in public, not as the proud phariſee, but like the humble publican, eſteeming a day ſpent in the houſe of God better than a thouſand. And where no mortal eye penetrates, when no one is preſent, when God only is his witneſs, his devotions are fervent, ſincere, and conſtant. *An Iſraelite indeed*, is one who without fear caſts himſelf wholly on the Lord, and gives up all his concerns into his hands: his faith in God convinces him of his ſecurity, enables him to look with holy contempt and indifference on all things temporal, preferring his future proſpects to his preſent enjoyments. The end of this man ſhall be peace; death will prove to him a friend, to diſmiſs him from the troubles of life, and admit him to the regions of glory. May we not ſay with the Pſalmiſt, Happy is the man that is in ſuch a caſe, whoſe God is the Lord!

I S. B.

The POWER OF FAITH.

[By the late Rev. Thomas Loe.]

Eph. ii. 8. FAITH hath a Donor, who the ſame did give;
Heb. xii. 2. Faith hath an Author, who makes it to live.
Heb. xi. 27. Faith hath an object which none elſe can ſee,
1 *John* v. 7. A glorious ONE, denominated THREE.
2 *Theſſ.* ii. 13. Faith's only founded on the word of God;
Pſal. xxiii. 4. Faith taketh comfort from the ſtaff and rod.
2 *Sam.* vii. 29. Faith, to fulfil his word, doth God intreat;
Deut. viii. 3. Faith from each word of God doth gather meat.
Eph. ii. 1, 2. Faith views the ſtate from which the ſoul was brought,
Eph. i. 7. Beholds the way whereby Redemption's wrought.
Zehc. xii. 10. Faith ſhews the ſoul a broken Chriſt for ſin,
2 *Cor.* vii. 10. And lets thereby true godly ſorrow in.
Rom. v. 8. Faith alſo ſees in Jeſus crucified
Mat. xxvii. 18. Great wrath, great love, great enmity beſide.
Iſa. xlii. 21. Faith ſees therein God's juſtice ſatisfied,
Eph. ii. 15, 16. All enemies and enmity deſtroy'd.
Rom. v. 1. Faith ſhews the ſoul with it God is at peace,
Rev. xxi. 4. And he will make all ſin and ſorrow ceaſe.
Rev. xix. 8. Faith ſees a wedding garment without ſpot,
Iſa. xliii. 25. And ſhews the ſoul on all her ſins a blot.
Dan. vii. 9. Faith ſeeth Chriſt, cloath'd with ſalvation, ſhine,
Iſa. lxi. 10. And tells the ſoul, Oh ſoul! all this is thine.
Lu. vii. 37, 38. Hereat the ſoul by faith doth truly grieve,
Lu. xxiv. 41. And, overwhelm'd with joy, can ſcarce believe.
Rom. xv. 13. Hence joy and ſorrow ſweetly dwell together;
2 *Cor.* vii. 9, 10. Faith and Repentance always help each other.
Pſa. ciii. 1. And now the ſoul, by Faith, prepared is
Pſa. ciii. 1, 2, 3. To praiſe the Lord continually for this;
Heb. xi. 25. According as the bleſſed ſcripture ſaith,
Heb. xii. 1. To ſuffer, run, fight, work, and walk by Faith.
Heb. xi. 11. Faith doth aſcend, to Senſe will not confine;
Jud. vi. 37. 39. Faith uſeth Senſe only in her own line.
1 *Sam.* xvii. 30. Faith in due manner, when it is in ſeaſon,
Heb. xi. 23. Neglecteth not to make good uſe of Reaſon.
Heb. xi. 17. Faith alſo, when it cometh to be try'd,
Mark viii. 17. Sees meet, Reaſon and Senſe to ſet aſide.
Gen. xxii. 9. Faith knows they will not help, but hinder her;
Gen. xxii. 5. Faith would not have them therefore interfere.

1 *Pet.* iv. 6, 7. When Faith doth meet with any fiery trial,
Matt. xvi. 24. She gaineth ſtrength, and learneth ſelf-denial.
Eph. vi. 16. Faith is a ſhield, and will the ſoul defend;
James ii. 13. Faith is a grace, that maketh God a friend;
Mark ix. 24. Faith is a grace, that ſeeks her own increaſe;
Rom. xv. 13. Faith is a grace, whoſe fruits are joy and peace.
Rom. iv. 20. Faith it is ſtrong, and much it will endure;
Acts. xv. 9. Faith it is clean, the heart it maketh pure.
Eph. ii. 8. Faith hath a being, and came from above,
Gal. v. 6. Faith always hath for her companion, Love.
James ii. 18. Faith always doth with Fear and Love aſſemble,
Pſa. ii. 11. To teach the ſoul how to rejoice and tremble.
James v. 16. Faith is a grace that putteth life in prayer;
Phil. iv. 6. Faith is an help againſt diſtruſting care.
Rom. viii. 30. By Faith this parable is underſtood,
Rom. viii. 28. Which way it is that all things work for good.
1 *Pet.* iv. 11. Faith knoweth how to act in all her ways,
1 *Pet.* iv. 16. So as her Author may have all the praiſe.
1 *Theſ.* v. 22. Faith ſhunneth all appearances of evil;
Prov. xiii. 5. Faith hateth every thing that's of the devil.
Iſa. xl. 31. Faith it hath wings, and mounts the ſoul on high;
Num. xii. 3. Faith lays it low in true humility.
Heb. vi. 19, 20. Faith it hath eyes, and ſees within the vail;
Heb. vi. 19. Faith ſees Him there by whom ſhe doth prevail.
Ex. xxviii. 29. Faith, her fore-runner, ſeeth her in reſt,
Heb. i. 4. And reads her name there written on his breaſt.
Heb. vi. 19. Faith's anchor there ſhe ſees is fixed ſure,
1 *Pet.* iv. 12. Which helps her here all trials to endure.
1 *Cor.* xv. 58. Faith ſees it work, God's precepts pointing out;
Pſa. xix. 11. Of the good fruit thereof it doth not doubt.
Heb. xi. 11. Faith in the promiſe readeth God's good will,
Pſa. cxix. 90. And faithfulneſs his promiſe to fulfil.
Heb. vi. 12. Faith ne'er grows weary in its work, nor ſlack;
Phil. iv. 19. Faith knoweth where to have all it doth lack.
Gal. vi. 9. Faith knoweth its ſupplies are all of grace,
1 *Cor.* xii. 19. Sufficient for it while it runs its race.
Pſa. xxvii. 13. Faith runneth therefore ſtill, and fainteth not;
1 *Tim.* vi. 6. Faith is content with all that is its lot.
Jer. xxix. 10. Faith of good ſpeed makes it a certain token;
Je. xxix. 11, 12. What it doth read, the word of God hath ſpoken.
Pſa. cxix. 174. Faith takes delight in its great Author's law,
Pſa. cxix. 161. And of his word doth always ſtand in awe.
Neh. vii. 2. Faith upright is, and hateth to diſſemble,
Iſa. lxvi. 2. And always at the word of God doth tremble.
Col. i. 10. In doing, ſuffering, Faith doth count it eaſe,
1 *John* iii. 22. So to perform as may her Author pleaſe.

In

Lev. x. 23. In trouble, Faith doth bid the heart be ſtill,
2 *Sam.* xvi. 12. Becauſe ſuch trials are the Author's will.
Heb. xii. 5. Faith ſhews ſuch trials are not to deſtroy,
James i. 2. But bids the troubled ſoul count it all joy.
1 *John* v. 10. Faith finds it is recorded in his word,
Gen. xviii. 14. For God there is not any thing too hard.
Rev. iii. 9. Faith ſays, It is the mouth of God hath ſpoken,
Iſa. xlviii. 10. Afflictions are from him a loving token.
Lam. iii. 26. Faith, in a ſtrait when ſhe is forc'd to ſtand,
30, 31, 32. Patience and Hope holds faſt in either hand,
Lam. lvi. 57. Believing that it will not be in vain
58. To wait 'till God ſhall bring it out again.
Rom. v. 3. 4. Faith ſays there will be new experience,
2 *Theſ.* i. 6. That will this trial ſweetly recompenſe.
1 *Pet.* v. 10. Faith ſays, Although the trial may be long,
2 *Tim.* ii. 1. Patience and I will therefore grow more ſtrong.
Deu. xxxiii. 27 Faith bids the ſoul be dauntleſs of all harms,
Acts. xxviii. 6. While kept ſecure in Everlaſting arms.
Deu. vii. 18, 19. Faith bids the ſoul remember not in vain
Ezek. xii. 11. What God hath done, ſo he ſhall do again:
2 *Sam.* xxiii. 5. And Faith believes that nothing is more ſure
Iſa. xi. 25. Than trials are to make the heart more pure.
Exod. iii. 7. Faith ſays, Our ſufferings here deſerve no name,
Heb. iv. 15. Since Jeſu's heart is *touched* with the ſame.
1 *Pet.* v. 9 Faith alſo ſaith, that ſhe doth underſtand,
Job v. 6. Affliction cometh through her Author's hand:
1 *Sam.* xxx. 6. Faith taketh courage therefore in the ſame,
Iſa. lxiv. 9. Seeing from whence, and alſo why it came;
Rev. iii. 19. Believing that it comes ſin to remove,
Heb. xii. 6. And is from God a token of his love.
Eph. ii. 1, Faith ſees poor ſinners lying dead in ſin,
Eph. ii. 5. And weeps and prays they may not die therein.
Prov. iv. 23. Faith uſeth ſtill its utmoſt diligence,
Pſa. li. 4. Of their ſad ſtate ſinners may have a ſenſe.
Job xxii. 24. Faith ſtrives they may with Chriſt acquaintance
Acts vii. 60. And begs the Lord to pity them, and ſave. [have,
Rom. x. 1. Faith pleads with Chriſt, his grace to magnify
Heb. x. 39. In ſaving ſinners, and not let them die.
Pſa. xl. 8. Becauſe Faith ſees it in his heart and hand,
John xvii. 2. Sinners to ſave, as ſhe doth underſtand.
Acts xx. 28. Faith, ſeeing how much the ſouls of ſinners coſt,
Jn. xvii 20. Prays and believes that one ſhall not be loſt,
John xv. 2 Whom Faith believes God to his Son did give,
Rev. i. 18. For whom he died, for whom he now doth live.
Rom. xi. 26. Faith doth foreſee the calling of the Jews,
Iſa. lix. 20. And prays to hear of them that bleſſed news.

Faith

Rev. xix. 2. Faith ſees the downfal of the ſcarlet whore,
Rev. xviii. 20. And doth rejoice that ſhe ſhall be no more.
Rev. xix. 18. Faith ſees the ruin of the man of ſin,
19, 20. And by what footſteps God proceeds therein.
Mat. xxiv. 32. Faith ſees the nations come in high conteſt;
13, 14. Calls it a token of approaching reſt.
Matt. xxiv. 6. Faith ſees the laſt days will be full of woe;
Pſa. xxx. 7. Says, Be not troubled, for it muſt be ſo.
Joel ii. 11. Faith ſees a ſtormy day is near at hand,
2 *Kings* x. 4. And ſays, Therein, O which of us ſhall ſtand!
Iſa. xxiv. 19, 20 Faith, ſeeing all things rolling in confuſion,
2 *Pet.* iii. 10, 11 Says they are near a day of diſſolution.
Rom. viii. 19. Faith ſees the creature travailing in pain,
Pſa. lxix. 4. Waiting with groans to be reſtor'd again.
Rev. xxi. 5. Faith alſo ſees, with a rejoicing view,
2 *Cor.* v. 17. The time is near of making all things new.
James v. 7, 8. And Faith, by many ſigns, doth now eſpy
Her Author's coming draweth very nigh.
1 *Pet.* i. 9. 13. Faith bids the ſaints their time in hope to ſpend;
Iſa. xlix. 6. Hope may with it in their ſalvation end.
Rev. xix. 7. Faith bids the ſaints awake, and have a care
1 *Sam.* vii. 3. That they in all things well prepared are.
Matt. xxv. 20. Faith ſays, Be vigilent, and take account,
Matt. xxvi. 16. To what, in all, your talents do amount.
xxviii. 22. Faith bids enquire what increaſe hath been made
Of talents by a well-improved trade.
1 *Cor.* iii. 5. Faith ſays, In trying ſee if this be true,
John iii. 21. Work wrought in God done by a creature new.
Matt. xxv. 4. 6. Faith ſays, Of oil ſee what's your inward ſtore,
For, lo! the bridegroom's even at the door.
Matt. xxii. 11. Faith bids have on your wedding garment white,
Matt. xxv. 4. And ſee your lamps do burn with ſhining light.
Matt. xxiv. 42. Faith bids us pray, and watch continually,
Matt. xxv. 6. Be always ready for the midnight cry.
Matt. xxiv. 4. 6 Faith ſays, So doing you ſhall not be blam'd,
1 *Theſ.* iii. 13. And at Chriſt's coming need not be aſham'd.
Rev. xxii. 20. By Faith, ye ſaints, ſee you can truly ſay,
Cant. viii. 14. Make haſte, O Lord, make haſte and come away!
Luke xviii. 8. Faith having ſpoken thus, concluding ſaith,
Luke xiii. 23. If this be true, there's few that live by faith.
1 *Tim.* vi. 12. Faith alſo addeth this to all the reſt,
Gal. iii. 9. 'Tis the believing ſoul is truly bleſt;
Rev. xiv. 13. Who does its time by faith in duty ſpend,
1 *Pet.* i. 9. Whoſe faith and work do in ſalvation end!

POETRY.

POETRY.

How wilt thou do in the ſwelling of Jordan? JEREMIAH xii. 5.

MY thoughts on awful ſubjects roll.
Which fill me with diſmay;
How wilt thou do, my trembling ſoul,
In Death's moſt gloomy day?

In that dread hour of pain and woe
What anguiſh rends the mind,
When forc'd to fly from all below,
And leave this clay behind!

The ruthleſs Tyrant will not ſpare
Whom once he ſeizes on;
But gives the body to the worms,
And bids the ſoul be gone.

Soon as he gets the warrant ſign'd
To make a ſoul appear,
He drags the pris'ner to the bar,
To hear his ſentence there.

Nor age, nor youth, nor rich, nor poor,
Evade th' unwelcome call;
Death lays the infant in the duſt,
Or makes Goliath fall.

Let Cæſar tell of power and might,
Or boaſt of empires won;
The conq'ror ſickens, falls and dies,
Before his tale is done.

Let me, ere Death his icy hand
Upon my body lay,
Secure a place in yonder world
Of everlaſting day.

The merits of thy death, O Chriſt,
Unto my heart apply,
That when my body ſleeps in duſt
My Soul may never die;

But having hope, thro' grace divine,
To ſee thy face above,
May clap its joyful wings, and ſoar
To realms of life and love.

R. L.

O viſit me with thy ſalvation!
PSALM cvi. 4.

1.

WHAT a wicked wretch am I!
Vile and ſinful are my ways!
Where for pardon ſhall I fly,
But to thee, thou God of grace!
Guilty, wretched, vile, undone,
Proſtrate at thy feet I lye;
Save thro' Jeſus Chriſt thy Son,
Save, O ſave me, elſe I die.

2.

Kept by grace from ev'ry luſt,
May I ſeek thee in my youth;
In thy name for ever truſt,
Truſt in thee, the God of Truth.
May my ſoul on Chriſt rely,
Look to all his ſuff'rings great,
Believe that he for me did die
My ſalvation to complete.

3.

Thro' his blood, that once was ſpilt,
When hanging on th' accurſed tree;
Cleanſe, O cleanſe me from my guilt,
Save my ſoul from miſery.
Thro' his death, and burial too,
May I daily die to ſin,
Live a life divinely new,
And enjoying peace within.

4.

Thro' his riſing into heaven,
And his interceding love,
Having all my ſins forgiv'n,
Guide me ſafe to realms above.
There, with angels, may I bleſs
And adore thy holy name;
Wear a crown of righteouſneſs,
Giving glory to the Lamb.

Thornbury. J. E.

They

They went forth to go into the land of Canaan, and into the land of Canaan they came. GENESIS xii. 5.

BLEST are the happy ſouls who prove
The gift of ſaving grace;
They triumph in redeeming love,
While onward ſtill they preſs.

Thro'aid divine, they've choſe the path
That leads to Canaan's ſhore,
Where love and joy for ever flow,
And fears diſtreſs no more.

What tho' their pilgrimage below
Is full of grief and pain,
To Zion's holy mount they go,
With Jeſus there to reign.

His promiſe ever is the ſame;
He is a God of love;
And they ſhall ſhortly praiſe his name
In Salem's courts above.

O happy men, who thus are kept
By his almighty pow'r!
They ſafely will be landed there
On heav'n's eternal ſhore:

And prove for ever in his ſight
The truth I now repeat,
That in this world his pow'r and love
Did guide their wand'ring feet.

And ſince the thoughts of Canaan's land
Rais'd in their breaſts a flame,
He held them by his mighty hand
Till they to Canaan came.

R. L.

AN

HYMN FOR A PRAYER MEETING.

1.

WITH contrite hearts, before thy throne, [bow;
Great God of heav'n and earth, we
O make thy loving kindneſs known
To ev'ry waiting creature now.

2.

Aſſembled in thine houſe of prayer,
O may we meet our gracious Friend:
Jeſus, in all thy love appear,
Emmanuel, God with us, deſcend.

3.

Deſcend, and fill each waiting heart
With chearful hope, and heav'nly joy;
And may thy Spirit now impart
That peace which Satan can't deſtroy.

4.

Help us to tell each riſing grief,
To pour our num'rous wants abroad,
To mourn that ſtubborn unbelief
Which doubts the mercy of a God.

5.

Doſt thou not hear the ſinner's pray'r?
Are not thy tender mercies free?—
Then why ſhould I indulge deſpair?
Why not ſalvation, then, for me?

6.

O cleanſe my ſoul from ev'ry ſin,
Make me to love thy ſacred word,
That in thy ſtrength I may begin
To yield obedience to the Lord.

J. E.

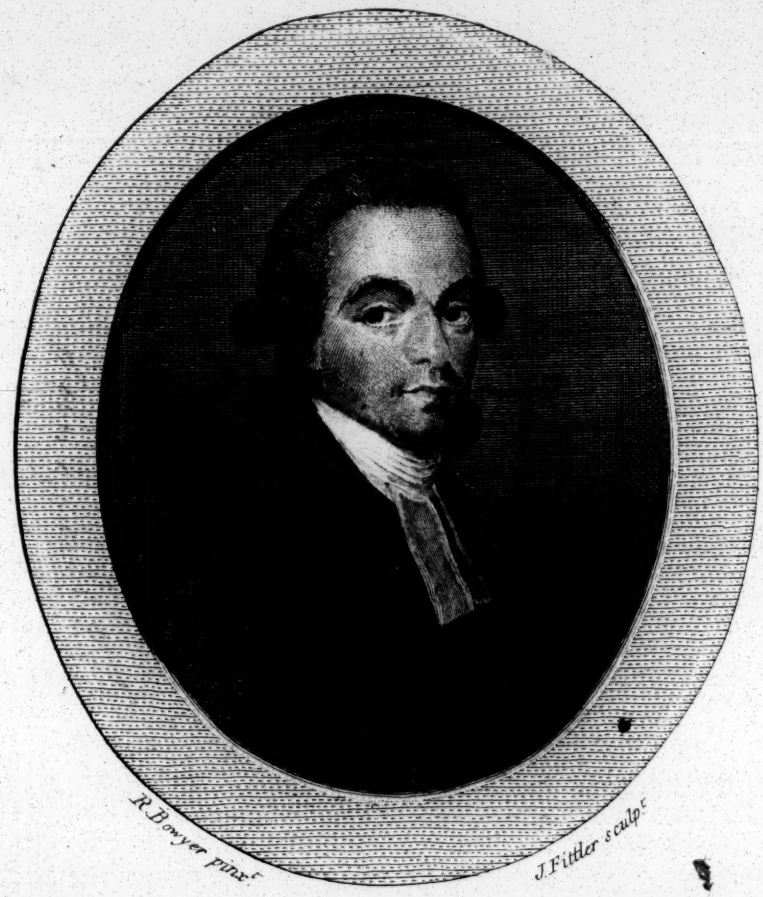
ON COLOSSIANS, Chap. iii.

BORN from above, the ſoul aſpires
To realms of endleſs day;
His nobleſt paſſions and deſires
On earth diſdain to ſtay.

He lives above whilſt here below;
In Chriſt his life is hid;
And endleſs pleaſure he ſhall know,
For Jeſus he hath ſaid.

At laſt with Chriſt he ſhall appear,
And be with glory crown'd:
Nor death, nor hell, he need not fear,
Whilſt he in Chriſt is found.

W. G.



THE REV.D JOHN RIPPON A.M.

London, Published as the Act directs, Nov.r 1. 1799 by T. Chapman, 9 Devils Court

THE CHRISTIAN's MAGAZINE,

For NOVEMBER, 1790.

To WEAK BELIEVERS.

THEIR FEARS——REMEDIES PROPOSED.

WEAK believers are like melancholy people, who think themſelves far otherwiſe than they truly are; really like ſmoking flax, where there is more ſmoke than light, more ignorance than true diſcerning. The fears they are in are of this kind:

1. They cannot be perſuaded their ſins are pardoned indeed. They would and they would not believe this. They cannot, from the Spirit that is in them, but cloſe with Jesus, and cleave to him as the only Saviour, and claſp about him for ſalvation; yet then they are not ſure he is theirs; they may be deceived in this, they think. For,

2. If by faith their hearts are carried out to believe a little more or better of their condition, yet the pride of ſome ſins will exalt itſelf againſt the atonement of Jeſus, as though his infinite ſacrifice had not made full and perfect ſatisfaction to God for them. Some ſins, which they have made their darling ſins, and heretofore loved and cheriſhed more than others: O theſe they think are too great, or too often committed, to be all forgiven, and that at once too! The remainder of theſe ſins lies like dregs in the bottom, and their conſcience cannot be ſatisfied that God hath fully pardoned them. Becauſe,

3. They look not upon God in the pure ſimplicity of his own word and promiſe; but, contrary to this, they ſuſpect and are jealous that God hath ſome reckoning ſtill behind, becauſe they find they are ſtill ſinners, and "God is of purer "eyes than to behold iniquity." And they cannot believe that God can bear with all thoſe corruptions which are in them, or forgive ſuch tranſgreſſions as have been committed by them. For,

4. They think, though God may be reconciled with them, and love them at ſome times, for they, poor ſouls! only reckon the ſeaſons of the Spirit's comforting and refreſhing their ſouls for the times of forgiveneſs; and when they do not ſenſibly enjoy theſe, then, alas, they fear and droop, and faint, and are ready to give up hope, and give over all comfort, verily thinking, that God is now provoked to freſh wrath again, and he is angry for ſome new ſins, and new failings, and new ſhort-comings. Thus ſeeing themſelves imperfect creatures in all that they are, and in all that they do, they fall under fears and doubts again, and are afreſh troubled how to come at peace: So that it muſt be another ſun-ſhine of the like comfort to warm them into peace and believing; becauſe,

5. They cannot be perſuaded, but that as they do ſin daily, they are to be accountable to God for all the breaches which they make in his law, and that juſtice requires ſatisfaction of them; and ſo they ſet up new ſcores of ſins in their conſciences, and keep reckoning for God, and diſquiet themſelves in vain. And hence,

6. They think every affliction or trouble which befals them is a puniſhment for ſome ſin they have committed, and they look on them as meſſengers of wrath from God, ſent upon them in judgment, as if God were ſatisfying himſelf upon them, and pouring out ſome wrath to appeaſe his juſtice for ſuch ſins. For,

Laſtly, They miſtake the goſpel in the doctrine of it; and every ſcripture that threatens for ſin they interpret to belong to them, becauſe they have committed that ſin. So that their fears may be ſummed up in theſe particulars:

1. They are, and they are not, perſuaded their ſins are pardoned; for,

2. They are perſuaded ſome ſins are pardoned, but not ſome others which they have moſt ſinned in: Therefore,

3. They fear ſtill that God doth not intend them ſuch graces as he hath promiſed them in his word; they have ſome ſuſpicions of the freeneſs and fulneſs of the goſpel of his grace. And hence,

4. They think, if God hath, or doth pardon them, yet they may provoke him again to wrath ſoon after. For,

5. They ſuppoſe they cannot ſin as they do, and yet not be accountable, ſo as to ſuffer his wrath due to their ſins. And they find they ſtill are, and cannot but be ſinners in his ſight, condemned by his law, as well as accuſed by their conſcience, as ſuch. So that,

6. They think afflictions are ſent upon them only for their ſins; and they cannot conſider God in them, but as angry with them; and ſo they help the afflictions to afflict and diſtreſs them the more; becauſe,

Laſtly, They interpret every curſe in the law and New-Teſtament for ſin, as belonging to them, if it be againſt their ſin.

What are the remedies againſt theſe fears? The truths of God.

1. We are commanded to believe forgiveneſs of ſins in Jeſus Chriſt, thoroughly and perfectly, and not in part: "Through his name, whoſoever believeth in his name ſhall "receive remiſſion of ſins," *Acts*, x. 43. "By him, all who "believe are juſtified from all things," *Acts*, xiii. 39. "There "is now no condemnation to them who are in Chriſt Je-"ſus," *Rom.* viii. 1. To think otherwiſe, is to reject the truth of God.

2. We are to conſider, that one ſin cannot be forgiven, but all ſins are forgiven. God forgives ſins, becauſe the blood of his Son hath atoned for them. "For this Man, after he "had offered one ſacrifice for ſins, for ever ſat down on the "right-hand of God," *Heb.* x. 12. "Once hath he appeared "to put away ſin by the ſacrifice of himſelf," *Heb.* ix. 26. Fully to believe this, in its utmoſt extent, is rightly to honour the perfect ſacrifice of Chriſt. For,

3. We are to believe God in the plainneſs and ſimplicity he ſpeaks in goſpel-promiſes, and words of free grace and rich

rich love to our ſouls in his word, juſt as though he ſpoke to us from heaven, and called us by name. "This is the "record, that God hath given to us eternal life; and this "life is in his Son: He who hath the Son hath life," 1 *John*, v. 11, 12. This is to be received, believed, and lived upon in the heart and conſcience, let what will gain-ſay it; for thus we give glory to the ever-adorable Trinity, who bear record to it in heaven, and bear witneſs to it on earth. Therefore,

4. We muſt know, Jehovah is not as man that he ſhould change his mind, forgive, and afterwards revoke it; that he ſhould be pleaſed with us, make us accepted in the Beloved, adopt us to be his dear children, and make us heirs of God, and joint-heirs with Chriſt Jeſus; and then, for ſome freſh faults of ours, be wroth with us, caſt us out of his favour, cut us off from his family, and reckon with us for our ſins, and puniſh us with vengeance for them. "No," ſaith he, "I will "be merciful to their unrighteouſneſs, and their ſins and their "iniquities I will remember no more," *Heb.* viii. 12. We may remember our ſins to humble us; we ought to remember them to cauſe us the more to love our loving God who hath forgiven and forgotten them, and to rejoice the more in our precious Saviour, who bore our ſins and fully atoned for them; but let us never forget that God remembers them not againſt us as our ſins, but as laid upon, and fully ſatisfied for in the Son of his love. This is to glorify the Father's love and the Son's ſalvation, in receiving and believing God the Spirit's teſtimony and witneſs: For this is his promiſe, "I "will be to them a God, and they ſhall be to me a people," *Heb.* viii. 10. "God is love," 1 *John*, iv. 16. Hence,

5. We muſt ever remember our ſins are no more ours, but Chriſt's, and his righteouſneſs is ours. "God made him to "be ſin for us, who knew no ſin, that we (who knew no "righteouſneſs) might be made the righteouſneſs of God "in him," 2 *Cor.* v. 21. God reckons and accounts us ſinners, and Chriſt his Son as one: So though we are ſinners in ourſelves, yet we are righteous in him: though we ſin, yet every ſin was accounted to him: "The Lord laid upon "him (or cauſed to meet upon him) the iniquity of us all,"

Iſa.

Iſa. liii. 6. Therefore "we are juſtified freely by his grace, "through the redemption that is in Chriſt Jeſus," *Rom.* iii. 24. and fully acquitted from all ſin, even by the juſtice and faithfulneſs of God, 1 *John* i. 9. And,

6. As for afflictions, though they come in with ſin, and for ſin, and are the wages of ſin, yet to the righteous in God's ſight, the believers in his Son, they are not judgments for ſin. No; for every thing of the courſe of the law, and the vengeance of juſtice, was fully ſpent upon Chriſt: So that to us they are only trials of our faith. "Tho' for a ſeaſon (if need "be) we are in heavineſs, through manifold temptations," to what end is this? "That the trial of our faith, being "much more precious than of gold that periſheth, though "it be tried with fire, might be found unto praiſe, and "honour, and glory, at the appearing of Jeſus Chriſt," 1 *Pet.* i. 6, 7. Hence, ſays St. *James*, chap. i. 2. "My bre-"thren, count it all joy when ye fall into divers temptations:" For they are chaſtenings of love from a loving God and affectionate Father, to prevent ſin. "As many as I love I rebuke "and chaſten," *Rev.* iii. 19. They are, in a word, a diverſe way or diſpenſation of love and grace. Love worketh by that which is evil to the fleſh, to that which is good to the Spirit. "We know that all things work together for good "to them who love God." *Rom.* viii. 28.

7. We are to conſider, that though the ſcriptures do often ſet forth the righteouſneſs of God againſt ſin, and his juſtice againſt ſin, yet that both righteouſneſs and juſtice, being ſatisfied fully by Jeſus Chriſt, have no power againſt thoſe who are in Chriſt Jeſus; no more than the purſuer, the avenger of blood, had to do with the manſlayer who was fled into the city of refuge.

Upon the whole, is it or is it not the will of God that his weak children ſhould be ſtrengthened, and weak doubting believers in his Son ſhould be comforted? We can give a poſitive anſwer to this. We know the will of God by his word. O then, let thy faith, thou trembling, doubting diſciple, faſten upon, "Thus it is written." What? why, "God, willing more abundantly to ſhew unto the heirs of "promiſe the immutability of his counſel, confirmed it by

"an oath." O wonderful! the eternal God of truth ſwears to confirm the immutability of his eternal counſel of grace and ſalvation to ſinners, revealed in the word of truth! What for? Verily that his oath ſhould put an end to all ſtrife in the conſciences of the heirs of promiſe, "that they might "have conſolation, yea ſtrong conſolation," *Heb.* vi. 17, 18. Who are the heirs of promiſe? Even they who believe the promiſe, the ſure and confirmed promiſe of ſalvation by Jeſus. Haſt thou faith in the Son of God? Verily thou art one. Thou haſt fled for refuge to lay hold on him as thy hope. Hold faſt the beginning of thy confidence ſtedfaſt. *Heb.* iii. 14. Thou ſhalt aſſuredly enjoy the comfort of it, and thou wilt rejoice to give God the glory of it.

A perſon juſtified is as righteous in the ſight of God as the perfect righteouſneſs of Chriſt can make him; though he is not ſo in his own eyes, that there may be work for faith. God ſees all his people in Chriſt, and not in themſelves. And if they were not viewed in ſuch a ſpotleſs and glorious righteouſneſs, they could not be loved by him, becauſe he is "of purer eyes than to behold iniquity," or to love a ſinner as a ſinner.

Every believer, as a ſon of Adam, hath a two-fold condition, in Chriſt, and in himſelf; but as a ſon of God by faith in Chriſt Jeſus but one. Therefore he is ever to conſider and to reckon of himſelf as the ſcripture doth of him, in his new, beſt, holy and ſpiritual ſtate in Chriſt by faith, not in himſelf, in whom he is perfectly juſt and righteous; for if a believer lives only by ſenſe and reaſon, and experience of himſelf, as a man, he lives both under the power and feeling of ſin and the law; but if he lives by faith in Chriſt, believing in the life, righteouſneſs, obedience, ſatisfaction, and glory of him, he lives out of the power of all condemnation and all unrighteouſneſs.

And thus a believer is bleſſed only in a righteouſneſs without, not within; and all his aſſurance, confidence and comforts, flow into him through the channel of faith not of works, believing himſelf bleſſed and happy for what another, even what Chriſt hath done for him; not what he hath done, or can do for himſelf. This is the life of faith—this is the

life

life of the new creature—this is the life of love, of peace, and of holineſs.

As many as walk according to this rule, peace be on them, from God the Father, and our Lord Jeſus, through the communion of the Holy Ghoſt. So be it. Amen.

MEDITATIONS

ON

ST. VINCENT'S ROCKS, NEAR BRISTOL.

HAVING recently * an opportunity of viewing the rocks of St. Vincent, I embraced it with pleaſure. The freſh proſpects which opened to the admiring eye, almoſt every ſtep I took thither, ſuggeſted the pleaſurable ſcenes which perpetually preſent themſelves to the induſtrious contemplative mind, daily advancing in religious knowledge. The pleaſing variety before me, of gently ſloping hills; long withdrawing vales; flowery meads; rich paſtures covered with flocks; autumn treaſures waving with the breeze; pendent woods; interſperſed villages, towns and ſpires; the diſtant ſea, and lofty mountains of Wales; produce a pleaſing reflection on that ſurpriſing variety of beautiful and grand objects, which are conſtantly exhibited to an enlightened mind in the ſcriptures of truth. But, indeed, the richeſt earthly landſcape degenerates into frightful deformity, when contraſted with the beauties of that "land "of pure delight, where ſaints immortal reign." O for a happy reception there at laſt!

Upon my arrival at the ſummit of the higheſt rock, the awful magnificence which appeared raiſed ſublime and pleaſing emotions. From a height little leſs than that of St. Paul's, London, I looked down on an enormous maſs of rocks, thrown confuſedly together by the hand of Creating

* In Auguſt laſt.

Power, and extending themſelves a conſiderable length on each ſide of a narrow but navigable river. I could not forbear exclaiming, Oh! the greatneſs of that Power which produced and ſuſtains ſuch amazingly ponderous rocks! And yet, what are theſe to the whole world, or the whole world to the inconceivable extent of univerſal nature? O may I ever ſtand in humble awe of that Power, ſo infinitely able to ſave and to deſtroy!

Should the united ſtrength of all the men in the world be exerted to overthrow theſe ſtupendous maſſes of matter, how vain would their efforts be!—How much more vain are the united efforts of earth and hell to overthrow that ſtructure which is ſupported and preſerved by the Rock of Eternal Ages? May I be found built on this baſis in that great day, when the rocks now before me, in conjunction with whole worlds, ſhall be involved in the general conflagration!

Methinks I have a lively emblem before me of the *mutability* of the *creature*, and the *immutability* of the *Creator*. That river, in perpetual motion, and ſubject to the revolution of the tide, reminds me of the fluctuation of all created beings. *Life* is a river in perpetual flow, and haſtening on to the ocean of *Eternity*. All temporal enjoyments are uncertain, and, like birds in hands, flutter to be gone. How variable are the toys of the Chriſtian! *Now* his mountain ſtands ſtrong, and he imagines it will never be moved. Anon, the divine countenance is hid, and his ſoul is troubled. But the ever-bleſſed God, as the *rock* of his people's ſalvation, is for ever the ſame. His counſel is immutable; his purpoſes irrevocable; his promiſes ſure; and whom he loves, he loves unto the end. With God is no variableneſs; he changeth not: hence his favourites, notwithſtanding their ſinful infirmities, are not conſumed. May I more ſtedfaſtly depend upon this permanent ſource of all good!

As I approach the bending precipice, my fears ariſe, and I ſhrink back aghaſt from the horrid verge. With what care do I now fix my trembling feet! with what caution do I now tread the dangerous ſummit! O for grace to guide me in my *moral* walk, in which my *ſoul* is not ſeldom on the brink

brink of dangerous precipices, far more formidable than those which now threaten my body.

How diminutive from this height appears that ship slowly moving on the river! What moving atoms appear the men employed in towing her down!—Thus to a heavenly mind appear all the glories of the world, diminutive and vain; not worthy of a wish, when contrasted with the glory which shall be revealed. O may my conversation be more and more in heaven! Thus shall I sit loose to earthly enjoyments, and be animated to run my Christian race with patience.

I observe a vast difference between the rocks which stand on one side the river, from those which stand on the other. While the one presents nothing to view but multiplied projections of huge stones, and lairs of leaning strata, lair above lair, without any species of herbage, save a little ivy here and there, affording shelter to numerous jays—the other is nearly covered with grass, shrubs and trees, rising in beautiful gradation, and affording a pleasing contrast to the barrenness presented from the opposite side.—The most fruitful Christian on *this* side Jordan's river, is barren and unfruitful, compared with one on the *other* side, whose spirit is now made perfect, who now sees Jesus as he is, and is perfectly like him. O that the consideration of present imperfection, and future consummate holiness and happiness, together with a taste of pardoning love, might elevate the Christian's mind above the immoderate love of life, and fear of death! that, with due submission to God's unerring will, he might *desire* to depart, to be with Christ! This indeed is far better.

MINIMUS.

THE CERTAINTY OF THE PROMISE.

THE blindness of reason will sometimes induce it to cry out, Why does God delay the fulfilment of his promise to his people? it should seem as if he wanted love, power, and opportunity to accomplish his word.

It is the nature and glory of faith, to believe the accomplishment of the promise in the face of a thousand difficulties

culties and ſeeming improbabilities. And with reſpect to the promiſes of God being delayed, it is evident that it cannot proceed from his want of love—for that was the firſt cauſe of the promiſe; and as to power, he is almighty, God omnipotent and all-powerful; and as to opportunity, he is God omnipreſent, and everywhere; therefore it follows, that God delays the fulfilment of his promiſe, *Firſt*, for the trial of our faith; as it is the nature and property of faith to believe that his word ſhall be fulfilled, ſo it is the exerciſe of faith to wait the time when. As the promiſes are ſo many teſtifications of love, ſo the time of their accompliſhment are ſo many ſecrets in the boſom of love, and *the viſion is for an appointed time*, ſays the prophet.

Secondly, God ſeems to delay the fulfilment of his promiſes, that thereby he might make them ſo much the ſweeter to us, *Iſaac's* ſons of *laughter*, when they come. Though faith ſits long at the gate of expectation, yet it is not there to be famiſhed, but fed daily with hope, until it is feaſted and ſatisfied with a precious promiſe; therefore, ſays faith, *It is good to hope, and patiently wait for the ſalvation of the* Lord. *Lam.* iii. 26.

Thirdly, God ſeems to delay the fulfilment of his promiſe, that his power may appear the more refulgent in the fulfilment of it; this was the caſe with regard to the *Iſraelites*, as he had promiſed to deliver them out of *Egypt*; but how did his power firſt ſhine forth in the miracles he wrought, and in the puniſhment wherewith he afflicted the *Egyptians*; and when *Iſrael* was delivered out of *Egypt* he promiſed to be their guide; yet there ſeemed not only to be a delay, but, humanly ſpeaking, a forgetting of his promiſe, when inacceſſible rocks had incloſed them on each ſide, a devouring rolling ſea before them, a revenging, threatening, deſtroying army behind them; yet, in their deliverance, his power appeared with the more refulgency and glory.

Fourthly, the hand of Providence often ſpreads a death upon the promiſe, juſt before the hand of power accompliſheth it; this was the caſe with *Abraham*; his body was dead, and *Sarah's* womb barren; then the power and faithfulneſs of God ſhone forth: when every ſpring fails, and all the doors of hope are ſhut, and no expectation appears, then the

fulfilment

fulfilment of the promiſe breaks forth like the rays of the ſun from under a gloomy cloud; *ſtand ſtill and ſee the ſalvation of the* Lord.

S. M.

JEHOVAH AND THE MESSIAH, MUTUALLY GLORIFIED.

[In Anſwer to the Requeſt, *page* 386.]

If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him, John xiii.

TO explain this myſterious paſſage, it will be proper to remark,

Firſt, that it is Jehovah's glory to have *appointed* a Meſſiah. This appears from a due conſideration of the nature of God's moral government, and the doctrine of ſovereign grace. To ſpare offenders without a mediatorial plan, was inconſiſtent with the equity of his government. This, without grace, muſt have arreſted the tranſgreſſor, and purſued him with vengeance. But how ſhall grace be exerciſed conſiſtently with the claims of juſtice? The important queſtion is anſwered by an inſpired writer: "Grace reigns through righteouſneſs unto "eternal life *by Jeſus Chriſt our Lord.*" By this appointment *glory* redounds *to God in the higheſt.* Hence love to a periſhing world, and mercy is proclaimed to the moſt guilty. Upon this ground it is, that long-ſuffering is exerciſed towards multiplied and aggravated offences. If the leading deſign of the diſpenſations of mercy be, to glorify God in the exerciſe of his benign perfections, which will be readily granted, and if theſe diſpenſations neceſſarily ſuppoſe a Meſſiah as the medium of communicated favours, as may be proved; it follows, that it is a peculiar glory of Jehovah to have appointed a Meſſiah.—But I remark,

Secondly, that it is the glory of Jeſus to have been ſo appointed; or, in other words, *to be* the Meſſiah. For the truth

truth and importance of this remark, we might appeal to the nature of the appointment, and its glorious effects. The Meſſiah was to be a prophet, prieſt, and king: an univerſal *prophet*, to inſtruct a benighted world; an everlaſting *prieſt*, to offer an atoning ſacrifice, and to make continual interceſſion; and a *king*, to reign in righteouſneſs over all worlds, and for ever. By him millions of immortal ſouls were to be redeemed, ſaved from ſin and hell, and crowned with endleſs glory. He was to be the repreſentative of God to men, and the friend of men to God; firſt the humble, and afterwards the exalted miniſter of divine mercy. Whether, therefore, we conſider the evil he was to prevent, or the good he was to promote, or the glory to God, to himſelf, and to men, he acquired as mediator; we are led to conclude, that it was the unſpeakable honour of Jeſus to be the Meſſiah.—From theſe premiſes it follows,

Thirdly, that every circumſtance tending to prove that Jeſus *is the Meſſiah*, reflects glory on him and Jehovah *mutually*. Whatever ſhewed that Jeſus was the "*Son of man*" (a Jewiſh expreſſion for the *Meſſiah*) was a proof of *his* glory in ſuſtaining that high office, and of the *Father*'s in that appointment. Now the ungrateful and traiterous conduct of Judas was a circumſtance that tended to identify Jeſus, as the "Son of man;" it was what he himſelf predicted, and what had been the ſubject of prophecy long before. Beſides, the character of Judas, as the betrayer, naturally aſſociated the conſideration of the ſufferings and death that were to follow, with their cauſes and conſequences. Of theſe he was well aware. Hence, when in the depth of his agony he ſaid, *For this cauſe came I unto this hour; Father, glorify thy name;* while he ſaw the ſufferings and death which he circumſtantially foretold, and which Iſaiah had clearly teſtified concerning the Meſſiah, juſt at hand; eſpecially while he adverted to the eternal fruit of his humiliation unto death; the GLORY mentioned in this text muſt be MUTUALLY reflected on the Father and the Son, the one in appointing and the other in being the "Son of man."—This account appears to me to be the true key for opening the text.

The

The paſſage may be thus paraphraſed: "Therefore when "he was gone out," when Judas was gone to execute his diabolical purpoſe, leaving the holy company to enjoy more intimate converſation, "Jeſus ſaid, Now is the Son of man," I who have ſo often avowed myſelf to be the true Meſſiah, "glorified." The evidences of my Meſſiahſhip are now flowing in faſt. Every circumſtance plainly corroborates my claim. The traitor's conduct, which I and others have foretold; the fulfilment of prophecies in my approaching ſufferings and death; the atonement to be made for men; and the honourable exerciſe of divine wiſdom and juſtice, love and mercy, faithfulneſs and power—all conſpire to aſſign me the excluſive rights of that high office, and of courſe to manifeſt and enhance my glory. "And God is glorified in "him." For as it is my glory to be the Son of man, ſo is my Father glorified by my ſubſtitution; by every thing that identifies the perſon ſubſtituted; and that brings forward the grand conſtituent parts of his office. Such are my approaching trials. "If God be glorified in him;" ſince it is an undoubted fact that God is glorified in the Son of man; "God ſhall alſo glorify him in himſelf." God ſhall not leave me to continue long in a ſuffering ſtate, nor ſhall death have dominion over me; but he will highly exalt me, and give me a name above every name; a glory above all glory. If *by me* eternal glory is reflected on the perfections, purpoſes and diſpenſations of God, God will *by himſelf*, by his own voluntary interpoſition, and in virtue of his covenant faithfulneſs, raiſe me from the dead, and give me glory. If *with me*, as the Meſſiah, ſo much of my Father's glory is involved, *with him* alſo who is ſo glorified, is my glory involved. The glory of the one is inſeparable from, and neceſſarily implies the other.

ALEPH.

ABDA—*TO A FRIEND.*

YOU ſpeak of conflicts! Certainly, " no chaſtening " for the preſent ſeems to be joyous, but grievous: " nevertheleſs, afterward it yieldeth the peaceable fruit of " righteouſneſs unto them which are exerciſed thereby."

Though we are ſeverely tempted by Satan, and expoſed to much trouble and affliction, yet there is a need-be for it, and it will be for good. When Paul was buffeted by Satan, he beſought the Lord thrice. Though his prayers—his frequent and repeated wreſtlings, were not anſwered in the way which he wiſhed them to be; yet the anſwer which he received was more to God's glory and Paul's good; he was taught by it a new and moſt profitable leſſon; namely, *My grace is ſufficient for thee.*

We are ſometimes, if not very often, impatient under the good hand of God. We ſpeak unadviſedly; our hearts are haſty to utter things before the Moſt High—yea we would have his will to be ours. Becauſe the corrections of his love are ſometimes heavy upon us, we often wiſh a releaſe by death. Did we know who ſuggeſts ſuch an idea, that it is helliſh, and comes from the Prince of the Power of the Air, what horror muſt ſeize our ſouls!

If our deſire to depart is in ſubmiſſion to the Lord's will, from a longing to be delivered from the body of ſin, and to be with Chriſt, it is not ſinful In this view the Apoſtle had a deſire to depart, and be with Chriſt, which is far better. Being taught the above leſſon, it was not on account of his trials and afflictions that he deſired to depart: no, he rejoiced in his ſufferings. He took pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake. He gloried in tribulations alſo; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt which is given unto us.

The Lord ſubdue our ſtubborn wills; O that we knew no other will than his! we muſt be brought to this ere we die.

die. Part of Chriſt's prayer is, *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.* This ſhould be our ſoul's continual deſire, even to be kept from ſin, however violent its motions within us, and however we are encompaſſed with difficulties, ſorrows, and afflictions.

If we have experienced any thing in the ways of God, I think that we can truly ſay with the Pſalmiſt, *Before I was afflicted I went aſtray: but now have I kept thy word. I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me.*

What love! What unparalleled encouragement, forbearance, and condeſcenſion appears in the following! "They "alſo that erred in ſpirit ſhall come to underſtanding; and "they that murmured ſhall learn doctrine. Who is among "you that feareth the Lord, that obeyeth the voice of his "ſervant, that walketh in darkneſs, and hath no light? let "him truſt in the name of the Lord, and ſtay upon his "God." May the Lord ſubdue pride in us! may he, in love, humble us under his mighty hand, and fatherly correction, and enable us cheerfully to will whatever he doth will!

I am, &c.

ABDA.

To the Rev. T. PRIESTLEY.

Rev. Sir,

THE following curious Letter was taken from the Duke of Somerſet's ſtudy, at Petworth in Suſſex, about ſeven years ago, when the ſtudy was cleared. This, with other papers, was ſold to a ſhop-keeper for waſte, and fell into my hands. As I am informed the above Duke was a Proteſtant, and a friend of King William's (England's Joſhua), I think by this Letter may be ſeen the Lord's care over his people.

Your's,

Bradfield, Berks. JOHN BARTHOLOMEW.

Father La Chaiſe's *project for the extirpation of Heretics, in a Letter from him to* Father Petre, *Jeſuit, Almoner to the King of* England.

WORTHY FRIEND,

I RECEIVED your's the 20th of June laſt, and am very glad to hear of your good ſucceſs, and that our party gains ground ſo faſt in England. But concerning the queſtion you have put to me, that is, What is the beſt courſe to be taken to root out all the heretics? To which I anſwer, There are divers ways to do that; but we muſt conſider which is the beſt to make uſe of in England. I am ſure you are not ignorant how many thouſand heretics we have in France, by the power of our dragoons, converted in the ſpace of one year; and by the doctrine of thoſe booted apoſtles, turned more in one month than Chriſt and all his apoſtles could in ten years. This is a moſt excellent method, and far excels thoſe of the greateſt preachers and teachers that have lived ſince Chriſt's time. But I have ſpoken with divers fathers of our ſociety, who do not think your king is ſtrong enough to accompliſh his deſign by ſuch kind of force, ſo that we cannot expect to have our work done in this manner, for the heretics are too ſtrong in the three kingdoms, and therefore we muſt ſeek to convert them by fair means before we fall upon them with fire, ſword, halters, gaols, and other ſuch puniſhments.

I can therefore give you no better advice, than to begin with ſoft and eaſy means; wheedle them in by promiſe of profit, and offices of honour, till you have made them dip themſelves in treaſonable actions againſt the law eſtabliſhed, and then they are bound to ſerve for fear. When they have done thus, turn them out, and ſerve others ſo, by putting them in their places; and by this way gain as many as you can; and as for the heretics who are in places of profit and honour, turn the mout, or ſuſpend them on pretence of miſbehaviour, by which their places are forfeited, and they ſubject to what judgment you pleaſe to give upon them: then you muſt form a camp that muſt conſiſt of none but Catholics;

this will make the heretics heartleſs, and conclude all means of relief and recovery is gone. And laſtly, take the ſhorteſt and beſt way, which is to ſurpriſe the heretics on a ſudden; and to encourage the zealous Catholics; let them ſacrifice them all, and waſh their hands in their blood, which will be an acceptable offering to God; and this was the way I took in France, which hath well, you ſee, ſucceeded; but it coſt me many threats and promiſes before I could bring it thus far, our King being a long time very unwilling; but at laſt I got him on the hip; for he had lain with his daughter in law, for which I would by no means give him abſolution till he had given me an inſtrument, under his own hand and ſeal, to ſacrifice all the heretics in one day. Now as ſoon as I had my deſired commiſſion, I appointed the day when it ſhould be done, and in the mean time I made ready ſome thouſands of letters to be ſent into all parts of France in one poſt night. I was never better pleaſed than at that time; but the King was affected with ſome compaſſion to the Hugonots, becauſe they had been a means to bring him to his crown and throne; and the longer he was under it the more ſorrowful he was; often complaining, and deſired me to give him his commiſſion again, but that I would by no perſuaſion do, adviſing him to repent of that heinous ſin; and alſo telling him, that the trouble and horror of ſpirit did not proceed from any thing of evil in thoſe things that were to be done, but from the great wickedneſs which he had done: and that he muſt reſolve to undergo the ſevere burden of a troubled mind for one of them or the other; and if he would remain ſatisfied as it was, his ſin being forgiven, there would, in a few days, be a perfect atonement made for it, and he perfectly reconciled to God again.

All this would not pacify him; for the longer, the more reſtleſs; and therefore I ordered him to retire to his cloſet, and there to ſpend his time conſtantly in prayer, without permitting any one to interrupt him; and this was in the morning early, when the evening following I was to ſend away all my letters; I did indeed make the more haſte, for fear he ſhould diſcloſe it to any body, yet I had given him

him a ſtrict charge to keep it to himſelf; and the very thing which I moſt feared, to my great ſorrow, came to paſs; for in the nick of time, the devil, who hath always his inſtruments at work, ſent the Prince of Condé to the court, who aſked for the King; he was told that he was in his cloſet, and would ſpeak with no man; he impudently anſwered, That he muſt, and would ſpeak with him, and ſo went directly to his cloſet—he being a great peer no man durſt hinder him; and being come to the King, he ſoon perceived by his countenance, that he was under ſome great trouble of mind, for he looked as if he was going into the other world immediately. "Sir," ſaid he, "what is the matter with you?" The King, at the firſt, refuſed to tell him; but he preſſing hard upon him, at laſt the King, with ſorrowful complaint, burſt out and ſaid, "I have given Father La Chaiſe a commiſſion, under my own hand, to murder all the Hugonots in one day, and this evening will the letter be diſpatched to all parts, by the poſt, for the performing it; ſo there is but a ſmall time for my Hugonot ſubjects to live, who have never done me any harm." Whereupon this curſed rogue anſwered, "Let him give you your commiſſion again." The King ſaid, "How ſhall I get it out of his hand, for if I ſend to him for it he will refuſe to ſend it?" This devil anſwered, "If your Majeſty will give me an order, I will quickly make him return it." The King was ſoon perſuaded, being willing to give eaſe to a troubled ſpirit, and ſaid, "Well, go then, and break his neck if he will not give it you." Whereupon this ſon of the devil went to the poſt-houſe, and aſked if I had not a great number of letters there, and they ſaid, Yes, more than I had ſent thither in a whole year before. "Then," ſaid the Prince, "by order from the King, you muſt deliver them all to me;" which they durſt not deny, for they knew well enough who he was.

No ſooner was he got into the poſt-houſe, and had aſked theſe queſtions, but I came alſo in after him, to give orders to the poſt-maſter to give notice to all thoſe under him, in the ſeveral parts of the kingdom, that they ſhould take care to deliver my letters with all ſpeed imaginable. But I was no ſooner entered the houſe, but he gave his

ſervants

ſervants orders to ſecure the door, and ſaid confidently to me, "You muſt, by order from the King, give me the commiſſion which you have forced from him." I told him, I had it not about me, but would go and fetch it (thinking to get from him, and ſo go out of town, and ſend the contents of thoſe letters another time); but he ſaid, "You muſt give it me; and if you have it not about you, ſend ſomebody to fetch it, or elſe never expect to go alive out of my hands; for I have an order from the King, either to bring it, or break your neck; and I am reſolved to carry that back to him in my hand, or your heart's blood on the point of my ſword." I would have made my eſcape, but he ſet his ſword to my breaſt, and ſaid, "You muſt give it me, or die; therefore deliver it, or elſe this goes through your body." So, when I ſaw nothing elſe would do, I put my hand into my pocket, and gave it him, which he carried immediately to the King, and gave him that, and all my letters, which they burnt; and being all done, the King ſaid, Now his heart was at eaſe. Now how he ſhould be eaſed by the devil, or ſo well ſatisfied with a falſe joy, I cannot tell; but this I know, that it was a very wicked and ungodly action, as well in his Majeſty, as in the Prince of Condé, and did not a little increaſe the burden and danger of his Majeſty's ſins. I ſoon gave an account of this affair to ſeveral fathers of our ſociety, who promiſed to do their beſt to prevent the aforeſaid Prince from doing ſuch another act; which was accordingly done; for within the ſpace of ſix days after the damned action he was poiſoned, and well he deſerved it. The King alſo ſuffered too, but in another faſhion, for diſcloſing the deſign to the Prince, and hearkening to his counſel.

Many a time ſince, when I have had him at confeſſion, I have ſhook hell about his ears, and made him ſigh, fear and tremble, before I would give him abſolution: nay, I have made him beg for it on his knees, before I would conſent to abſolve him. By this I ſaw that he ſtill had an inclination to me, and was willing to be under my government. So I ſet the baſeneſs of the action before him, by telling the whole ſtory, and how wicked it was,

and

and that he could not be forgiven till he had done ſome good action to balance that, and expiate the crime. Whereupon he at laſt aſked me, What he muſt do? I told him, that he muſt root out all the heretics from the kingdom. So, when he ſaw there was no reſt for him without doing it, he did again give them all into the power of me, and our clergy, under this condition, Tha we would not murder them, as he had before given orders, but that we ſhould by fair means, or force, convert them to the catholic religion; to which end he gave us his dragoons to be at our devotion and ſervice, that we might uſe them as we ſaw convenient, to convert them to the true religion. Now when we had got the commiſſion, we preſently put it in practice, and what the iſſue of it hath been you very well know. But now in England the work cannot be done after this manner, as you may perceive by what I have ſaid to you: ſo that I cannot give you better counſel than to take that courſe in hand wherein we were ſo unhappily prevented, and I doubt not but it may have better ſucceſs with you than with us. I would write to you of many other things, but I fear I have already detained you too long, wherefore I ſhall write no more at preſent, but that I am

Your Friend,

LA CHAISE.

Paris, July 9, 1688.

EVANGELICAL EXTRACTS.

DO ye wonder why the free grace of God hath found ſuch enemies? The heart of man is in a frame of enmity againſt God, and ſets itſelf moſt againſt what God will be moſt glorified in. Let us vindicate nothing ſo much as grace. We muſt live by grace, and die by grace; and ſtand at the day of judgment by grace, and not in our own righteouſneſs.

Dr. Sibbs.

The

The Goſpel, called by Paul the Promiſe, offers and gives life freely, without the condition of any work, and requires nothing but the receiving of that which is offered. It may be objected, that the Goſpel promiſeth life upon the condition of our faith. *Anſwer*, The Goſpel hath no moral condition of any thing to be done by us. Indeed, faith is mentioned after the form and manner of a condition; but in truth, it is the free gift of God, as well as eternal life.

Mr. Perkins.

They which are true believers, are a free and voluntary people, obeying God as if there were no law to compel them. They have Chriſt to live in them; the Spirit of life that is in Chriſt, is in them, and that is their law. It is as much the property of a child of God to obey God, as it is the nature and quality of the fire to burn. *Ibid.*

We muſt take heed of drawing any part of ſalvation, but from Chriſt. If we ſeek ſalvation, let it be in the name of Jeſus Chriſt. If we ſeek the Spirit, or any gifts and graces, let us ſeek them in Chriſt's unction; if ſtrength, let us ſeek it in his power; if purity, in his conception; if mercy, in his nature, which was touched with our infirmities; if redemption, in his paſſion; if forgiveneſs, let us ſeek it in his condemnation, or being made a curſe for us; if ſatisfaction, in his ſacrifice; if cleanſing, in his blood; if mortification, in his ſepulchre and death; if newneſs of life, in his reſurrection; if immortality, in the ſame; if an heavenly inheritance, in his entering into heaven; if all good things, let us ſeek them in his kingdom and dominion. All treaſures are in Him; and they who are not content with him only, ſhall have no reſt any where, notwithſtanding they look principally at him. *Calvin.*

Incomprehenſible and unchangeable is the love of God; that love wherewith he loved us before the foundation of the world. Therefore, when it is ſaid, "Chriſt reconciled us," it is not to be underſtood, as if he then began to love thoſe whom he hated before, but he reconciled us even to that love wherewith he loved us, *Rom.* v. 8. Therefore, in a wonderful manner he loved us, when it is ſaid, he hated us. *Ibid.*

As none of our ſins ſhall condemn us, ſo none of our ſins ſhall put us into a ſtate of condemnation more; none of our ſins ſhall ever put us under the curſe, under wrath again. *Bolton.*

The Chriſtian believes that God, who hates all ſin, is reconciled to him, though ſinning continually, and never making, nor being able to make, God ſatisfaction.—He believes the moſt juſt God to have juſtified him, though a moſt ungodly ſinner.—He knows he ſhall not be ſaved by his works, and yet doth all the good works he can.—He cannot ſin, yet he can do nothing without ſin.

Mr. Herbert Palmer.

How can we think that God, who is infinitely pure, whoſe eyes are purer than to behold iniquity, can love a ſinner, as a ſinner. All love is from ſomething amiable in the thing loved. But what is there in fallen and corrupted man, for God to love, or to delight in, to make his delight with the ſons of men? Where is the comelineſs? Therefore God muſt, from mere grace, order ſome righteouſneſs, or new glory for man, in which he may beautify, adorn, and love him. And this is the righteouſneſs of Jeſus Chriſt; in which we are ſaid to be choſen, and predeſtinated to the adoption of ſons. Thus God, in free grace, had mercy on us, and gave Chriſt for us; and in him we are made capable of the love of God, and accepted in the Beloved, *Eph.* i. 6.

Saltmarſh.

There is not any thing of Jeſus Chriſt, but it ſhould be matter for a believer's faith to be exerciſed in, from his divine nature to his incarnation, and ſo to his exaltation: that they may be able to comprehend, with all ſaints, the heighth, and depth, and breadth of the love of God; for God was infinitely influencing into every paſſage of his birth, his growing up, his infancy, his circumciſion, his baptiſm, his preaching, his praying, his temptations, his faſtings, his reproaches, his poverty, his humiliation, his bloody-ſweating, his judgment and judges, his condemnation, his crucifying, his piercing, his nailing, his drinking vinegar and gall, his ſtrong cries and tears, his crown of thorns, his blood flowing from his feet, hands and ſide, his giving

up the ghoſt, his death, burial, reſurrection, aſcenſion, exaltation, and ſitting on the right hand of God; his prieſthood, mediation, interceſſion and dominion. There is infinite virtue in all theſe, and the Goſpel is made up of theſe; in theſe are the unſearchable riches of grace, love and redemption. Theſe are to be the ſubjects of every believer's meditation, and he is to ſeek into the ſpiritual extent and deepneſs of theſe. Out of theſe he is to draw ſtrength, power, love, holineſs, ſpiritualneſs, regeneration, mortification, new-obedience, faith, repentance, humiliation, meekneſs, temperance, &c. Chriſt, and every thing of Chriſt's, is to be matter for him, and meditation for him. Theſe are the miniſterial and inſtrumental means of grace and life to ſinners: not an hiſtorical nor tragical uſe of theſe, but a believing uſe; a relying, reſting, comforting, ſpiritualiſing uſe. Theſe were all but parcels of the work of redemption, but parts of the whole; and to all theſe there is an infinite depth of ſin and temptations oppoſed. The more we are improving ourſelves in theſe things of Chriſt, the more ſpiritual and powerfully provided ſhall we be againſt the other. It is not enough to look on Jeſus Chriſt in his ſingle perſon glorified and exalted, but to ſtudy every part, particle and paſſage of Jeſus Chriſt; and thus to know nothing but Jeſus Chriſt, and him crucified.

Ibid.

THOUGHTS ON GENESIS, iii. 21.

Unto Adam alſo, and to his wife, did the Lord God make coats of ſkins, and clothed them.

WE can hardly ſuppoſe, that this paſſage is intended merely to inform us how the *bodies* of our firſt parents were clothed: in ſo conciſe a hiſtory as this, it is ſcarcely probable. May we not rather, with Witſius, Hervey, and other excellent perſons, ancient and modern, conclude, that the doctrine of Chriſt's righteouſneſs, imputed

to the believing ſinner, was thereby practically taught to Adam and Eve. This doctrine may be illuſtrated by attending to the following particulars, taken from the important hiſtory recorded in this chapter.

1. Let us recollect the ſenſe of ſhame experienced by our firſt parents in conſequence of their ſin, *ver.* 7, *They knew*, or rather *were ſenſible, that they were naked.* They had loſt their original righteouſneſs, and were become ſpiritually naked. Sinners, being deſtitute of righteouſneſs, are exhorted by Chriſt, *Rev.* iii. 18. *to buy of him white raiment, that the ſhame of their nakedneſs may not appear.* Shame and confuſion of face properly belong to the ſinner; he may well bluſh, and be aſhamed to lift up his face to God, becauſe of his iniquities. And thus it was with the humbled Publican in the temple; he, *ſtanding afar off, would not lift up ſo much as his eyes to heaven; but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner!*

2. Obſerve the expedient they made uſe of in their naked condition, *ver.* 7. *They ſewed fig-leaves together*, or twiſted ſome of the large long leaves, which they gathered for the purpoſe, and formed a partial covering. How juſt a reſemblance of the conduct of awakened ſinners, who generally *go about to eſtabliſh their own righteouſneſs;* by their negative or poſitive goodneſs, their moral or religious actions, they form a poor wretched garment to conceal their ſhame.

3. Conſider again, the fear they ſtill diſcovered of approaching their holy and offended God. When ſummoned to appear, and anſwer for their ſin, Adam cries, *I was afraid, becauſe I was naked, and hid myſelf.* Obſerve, he was naked ſtill—naked, notwithſtanding the fig-leaves; and ſo, the righteouſneſs of a ſinner, ſelf-wrought, is inſufficient to cover him, or preſerve him from guilty fears. *The ſpider's web ſhall not become a garment, neither ſhall he cover himſelf with his works.* Iſa. lix. 6.

4. But behold the goodneſs of God! A promiſe of mercy and ſalvation was mixed with the declaration of his juſt diſpleaſure; *ver.* 15. *The ſeed of the woman* was promiſed *to bruiſe the ſerpent's head;* and probably, as a viſible token of pardoning love, and juſtifying righteouſneſs, theſe garments

of

of ſkins were mercifully provided. How condeſcending! How wonderfully condeſcending was the God of glory in this inſtance! *The Lord God made coats of ſkins, and clothed them!* And juſt ſo it is in the juſtification of ſinners. The Lord God makes and provides our righteouſneſs. It is *the righteouſneſs of God.* Phil. iii. 9. It is wrought out by the Son. *He ſhall bring in everlaſting righteouſneſs.* It is applied by the Spirit, and it is put on by faith. The apoſtle Paul ſeems to allude to this paſſage, *Rom.* iii. 22. *The righteouſneſs of God, which is by faith of Jeſus Chriſt unto all, and upon all them that believe.* The admirable Milton, as evangelical in his ſentiments as ſublime in his poetry, thus comments on the text:

> " Nor he their outward only, with the ſkins
> Of beaſts, but inward nakedneſs, much more
> Opprobrious, with his robe of righteouſneſs,
> Arraying, cover'd from his Father's ſight."
>
> BOOK X. 220.

5. Laſtly obſerve, Theſe garments were the ſpoils of mortality; ſo the excellent *Witſius* expreſſes it. They were the ſkins of animals ſlain for ſacrifice. As yet, man had not learned to eat fleſh, as is generally ſuppoſed; or, if he did eat, probably the firſt morſel he ever taſted was the fleſh of ſome innocent creature, ſlain to typify *the Lamb of God, who taketh away the ſins of the world.* The garments that warmed him were the ſpoils of mortality. He was clothed at the expence of life; and ſo are we. We owe the righteouſneſs that adorns our ſouls to the death of Jeſus: it coſt us nothing, but it coſt him life. *Surely ſhall one ſay, In the Lord have I righteouſneſs and ſtrength.* And let the believer add, in the exulting language of *Iſaiah*, lxi. 10. *I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God; for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh himſelf with ornaments, and as a bride adorneth herſelf with jewels.*

G. B.

To

To the EDITOR of the CHRISTIAN's MAGAZINE.

Reverend and Dear Sir,

AS you have favoured your Readers with Mr. Love's Letter to his Wife juſt before he ſuffered, I flatter myſelf the following genuine Letter from Mrs. to Mr. Love will be acceptable. The Letter you have publiſhed was an anſwer to this.

Leeds. J. A.

A LETTER from Mrs. LOVE to her HUSBAND.

London, *Auguſt* 21, 1651.

"*Sweetheart,*

"I BESEECH you to obſerve that it is your wife that writes to you. I hope thou haſt freely given up thy wife and children to the Lord God, who ſaid, *Leave thy fatherleſs children, I will preſerve them alive; and let thy widows truſt in me.* O that the Lord would keep thee from having one troubled thought about thy relations! I deſire to give thyſelf freely into the Father's hands, and not only look upon it as a crown of glory for thee to die for Chriſt, but as an honour to me, that I ſhould have a huſband to leave for Chriſt.

I dare not ſpeak to thee, nor have I a thought within myſelf of my unſpeakable loſs, but wholly keep my eye fixed upon thy unſpeakable and inconceivable gain. Thou leaveſt but a ſinful mortal wife, to be everlaſtingly married to the King of Glory; thou leaveſt but children, and brethren, and ſiſters, to go to the Lord Jeſus, thy eldeſt brother; thou leaveſt friends, to go to the enjoyment of holy angels, and to the ſpirits of juſt men made perfect; thou doſt but leave earth for heaven; and, if natural thoughts begin to riſe, I hope that Spirit of Grace that is within thee will quell them; knowing that all things below are but dung and droſs in compariſon of thoſe above. I know thou keepeſt thine eye fixed upon the loſs of earth, my dear; I know that God hath

not

not only prepared glory for thee, and thee for it, but I am perſuaded he will ſweeten the way for thee to come to the enjoyment of it. And when thou art putting on thy clothes that morning, think thou art putting on thy wedding clothes to go to be married to thy Redeemer: When the meſſenger of death comes to thee, let him not be dreadful to thee, but look upon him as the meſſenger that brings thee good tidings of eternal life: When thou goeſt up to the ſcaffold, remember what thou told me, "It was but the chariot to draw thee to thy Father's houſe:" When thou layeſt down thy dear head, to receive the laſt ſtroke, remember what thou ſaidſt to me, "That though thy head was ſevered from thy body, yet thy ſoul ſhall be united to Jeſus Chriſt, the Head in heaven." And though it may ſeem bitter, that by the hands of men we are parted a little ſooner than otherwiſe we ſhould have been, yet let us conſider, it is the will of the Father; beſides, we could not have lived much longer together on earth: It will not be long ere we ſhall enjoy one another in heaven. O let us comfort one another with theſe ſayings! Oh be comforted; It is but a little while ere thou ſhalt be where the weary are at reſt, and where the wicked ſhall ceaſe from troubling thee. Oh remember, that though thou eat thy dinner with bitter herbs, yet thou ſhalt have a joyful ſupper with Jeſus Chriſt at night! And, my dear, by what I write to you, I do not undertake to be a teacher to thee, for this comfort I have received of the Lord by thee. I hear a warrant is come to the lieutenant; I am ready to think it may be concerning thee, to ſend thee to thy journey's end to-morrow, and that becauſe they may poſſibly be hindered if they ſtay until the day appointed; but I am perſuaded thou art ſo far from being afraid of it, that thou doſt long for the day; which, next under God, to hear of thy willingneſs to die, will be the greateſt comfort in the world.

I can write no more, but commit thee to the hand of that God with whom thou and I ere long ſhall be. Farewel, farewel.

MARY LOVE."

CRITICISM

CRITICISM ON JOSEPH's REPLY TO HIS MISTRESS.

GENESIS, xxxix. 9.

THE lovely Joſeph, whoſe coat of many colours was typical of the diverſified ſcenes of his life, was now, by the providence of God, brought down to Egypt. His maſter Potiphar placed a full confidence in his virtue and integrity, and intruſted him with every ſecular concern. Soon after, we hear that Joſeph's miſtreſs (a diſhonour to her ſex!) endeavoured, by enſnaring allurements, to ſeduce him to gratify the very baſe paſſion ſhe had conceived; but how noble his anſwer! He repels the firſt attack upon his virtue with a ſublime dignity, and an intrepid bravery, which none but his God could inſpire. The very arguments he uſes as diſſuaſives from indulging a horrible ſin, others, if not fortified by the ſame grace, would have pleaded for committing it. Being intruſted with all his maſter's goods, and having likewiſe been honoured with his full and entire confidence, he rightly judged, that to comply would render him guilty of the baſeſt ingratitude. Happy for Joſeph, he was at this time impreſſed with the full force of thoſe four ſtriking words, *Thou, God, ſeeſt me.* The *Holy Spirit* gave him to view ſin in its proper colours. He did not, as many, alas! now do, eſteem it a mere triſle—an excuſable folly—a ſlip of youth. It is to be lamented, that many in theſe corrupt times, notwithſtanding the pureſt principles are enforced, and the ſoundeſt morality inculcated, yet make it a point of honour to acquire fame, or rather infamy, by ſin; and as one * ironically expreſſes it, "aſpire to the noble character of an adulterer." Not ſo the lovely Joſeph, bright pattern of our youth, and lively type of our Divine Example! We bleſs God for the ſhining purity of thy conduct, which will for ever be celebrated while the leaſt ſpark of virtue remains.

* See Mr. Mulſo's Caliſtus and Sophronius.

There

There is a force and beauty in the laſt part of Joſeph's reply, which it was impoſſible for our tranſlators to expreſs. They have only *one* demonſtrative particle, but he has *three*. The words which they have rendered, *This great evil*, are literally, agreeable to the original, *this evil—this great—this* (ואיך אעשה הרעה הגדלה הזאת): As if he had ſaid, How then can I do *this evil!*—'tis ſin! 'tis ingratitude, and adultery! It oppoſes the holy nature of God! 'tis a tranſgreſſion of his law!—*this* GREAT *evil!*—It would be a great evil, a horrible offence, in any perſon; but eſpecially in me, who have been ſo favoured in your family as to be made the governor of it, and have all things at my diſpoſal and command. Again, How can I do this—this ſin in particular! It ſhocks my feelings! I ſtartle at the thought! 'tis the moſt diſtant from my inclinations!—I could be guilty of any thing rather than an action ſo full of criminality and guilt; ſo dangerous, ſo damnable: For (which has the greateſt weight with me) in ſo doing I ſhall *ſin againſt God*—my greateſt friend, and moſt kind benefactor; who, but a little while ago, delivered me from the malice of my brethren; the God who has preſerved and bleſſed me ever ſince I was born; who gave me my exiſtence at firſt. And ſhall I now abuſe all his goodneſs for the purpoſe of iniquity? This were to ſpit in his face; it would be ſinning againſt light, and knowledge, and conviction; it would inſult his dignity, and affront his majeſty. I ſhould act diametrically oppoſite to his law in my ſoul. My crime would be complicated—full of maliguity and guilt. I might juſtly expect a revenge actuated by the keeneſt jealouſy of my maſter; but what is ſtill more tremendous, I ſhould incur the juſt diſpleaſure of that God to whom I have devoted my body, ſoul, and ſpirit. How can I! 'tis impoſſible! The bare idea of ſuch a conduct, and its conſequences, affrights me. I dare not! I will not! I FEAR GOD.

W. N.

Academy, *Enfield.*

THOUGHTS ON EPHESIANS, ii. 3.

"*And were by nature the children of wrath, even as others.*"

IT is an awful fact, that this ſoul-humbling, Chriſt-exalting doctrine, which God's word holds forth as clear as the ſun, is exploded in this day of great ſpeculation by numbers; yet,

"Engrav'd as in th' eternal braſs,
"This humbling doctrine ſhines."

But I am well perſuaded, till this truth is ſeen and realized by the ſoul, Jeſus will never appear precious, nor ſelf appear odious: for "the whole need not a phyſician, but the ſick." "By nature the children of wrath:"—expoſed to the wrath of a juſtly incenſed God, as violators of his law; this was our ſituation by nature, even before we became moral agents. For the Apoſtle, *Rom.* v. 18. informs us, that "by *one* man's offence judgment came upon *all men* to condemnation:" and again, that "by the diſobedience of one, many were made ſinners;" and the ſame Apoſtle, writing to the Corinthians, *1ſt Epiſtle* xv. 22, tells us, that "in Adam *all* died:"—that is, not only partook of that external death, or privation of life, conſequent on ſin's entering the world, but a thouſand times worſe diſeaſe; a moral, a ſpiritual death. "*Ye were dead in treſpaſſes and ſins;*" in a helpleſs and hopeleſs ſtate. The prophet Ezekiel holds forth this truth in his 16th chapter, under the idea of a wretched infant. And the pious David, when under a deep conviction of his own exceeding ſinfulneſs, cries out, "Behold I was ſhapen in iniquity, and in ſin did my mother conceive me." He not only laments his ſinful conduct, but traces it back to the very fountain, even that ſinful principle he partook of as a deſcendant of a fallen parent. And ſurely were thoſe violent contenders for original rectitude carefully to obſerve the firſt motions that diſcovers itſelf in the tempers and conduct of their children, they would, in the Apoſtle's language, acknowledge that *all*, indiſcriminately *all*, are by nature

"children

"children of wrath." Obſerve them before they are capable of diſcerning good from evil, and you will eaſily ſee paſſion diſcover itſelf, even at that early period, as a prelude to what will be in future life; follow them when reaſon begins to dawn, and you will find, that in ſpight of all your good admonitions, evil is choſen by them rather than good; and unleſs God works a change on them, their lives will ſoon diſcover the ſeeds of ſin ſown in their nature, through union to a fallen parent.

And, to ſupport this idea, the Son of God himſelf declares, *John*, iii. 3. "Ye muſt be born again;" that is, every faculty of the ſoul muſt be changed; and this change is comparable to a birth; and why this change if we are not by nature children of wrath? Of how much conſequence then is it that we know that this change has indeed paſſed on us? It becomes us to enquire not only whether we ſee this truth, but do we feel it? ſo feel it, as to be humbled on account of it; ſo feel it, as to experience greater degrees of love to Jeſus as the great Phyſician, who is able and willing to heal our awful malady; ſo feel it, as earneſtly to apply to Chriſt by faith, and to apply Chriſt to our ſouls for all the purpoſes which, as guilty ſinners, we require? If theſe are indeed our experiences, how much are we indebted to him who has thus begun a good work on our ſouls?

Do we want faith to apply to Chriſt? Remember faith is God's own gift; look to him for it; he will not make our expectations vain, but will, in his own time, enable us to ſee, that though we "were by nature children of wrath," yet we, through almighty grace, are waſhed, are ſanctified, are juſtified in the name of the Lord Jeſus, and by the Spirit of our God. And if he has, by his Spirit, enabled us to ſee this; has led us by faith to caſt all our loads of ſin at the foot of the croſs; has given us to ſee Jeſus as ſtanding in our law place, and anſwering all the demands of law and juſtice on our accounts: ſtill, ſtill let us cultivate this ſentiment, "We were by nature children of wrath even as others;" this will keep us ſelf-humbled, and exalt the riches of divine grace. We need not fear its caſting a gloom over our ſouls; it will, I am convinced, have a contrary effect;

it will ſerve as a foil to ſet off the grace, the ſuperabundant grace of Jeſus our High Prieſt, and of making him more precious to our ſouls; and while we are convinced that we have ſtill ſome remaining ſeeds of this corrupt nature lurking within us, we ſhall be more watchful and ſuſpicious of ſelf, and more dependent on Him who has conquered ſin for his people.

JUNIOR.

Burford.

To the EDITOR of the CHRISTIAN's MAGAZINE.

Rev. Sir,

HAVING read the obſervations of VERITATIS AMICUS in your Magazine for October, I conceive myſelf bound, in regard to my own teſtimony, briefly to anſwer them.

I fully agree with that gentleman, that the moſt incontrovertible evidence is neceſſary before we credit reports having ſomewhat in them of the *miraculous:* eſpecially ſhould we be cautious of receiving what may be deemed miraculous to enforce the truth of our religion. True it is, our own hiſtory, and the hiſtories of other kingdoms, fully evince that a greedy crediting of appearances, under the idea of miracles, has brought religion into contempt. For my part, I need no miracles to eſtabliſh the truth I have received. The ſtanding, or continued miracle of the church of God, under the preaching of the Goſpel, by the miniſtration of the Spirit — I mean the converſion of ſouls — is to me more than a thouſand viſible miracles would be.

I am rather at a loſs to know by what channels V. A. would have had me communicate to the public the ſtate of Mr. Whiteſield's body, before this of your Magazine. Perhaps his "many channels" are the Newſpapers that traverſe the kingdom; but does he think theſe "many channels" would have been fit to have made this communication? Theſe four years, ſince my return to England, I have known

no

no proper communication but yours, except one, of which I knew not till lately.

I wonder this gentleman ſhould think it extraordinary, that no perſon, beſides myſelf, ſhould make known the above; I doubt not it has been heard of in England prior to my information, though it has not reached VERITATIS AMICUS; but that *I* ſhould particularly make it known, the reaſon is obvious. I have ſeen the entire body of Mr. George Whitefield, and perhaps none others that ever ſaw it have yet come over to England.

In V. A.'s obſervations, I am ſurpriſed he ſhould repreſent what I have ſaid, as if I believed and declared there was a miracle in the above caſe: the moſt I have ſaid is, "God "may honour the body of G. W. with a preſervation; "I will not ſay, God does not preternaturally preſerve "it." Why did I obſerve, "I hardly know what to ſay "to others aſſerting, God miraculouſly preſerves White-"field's body," if I had believed it miraculous. What I have ſuppoſed of a petrifying virtue from the newneſs of the vault, implies that I had no diſpoſition to wrap it up in a miracle.

I would obſerve, Rev. Sir, that V. A.'s proof of the decaying of bodies, notwithſtanding any thing petrifying from a vault, is without example. If he means the corpſe of Mr. Parſons decayed wholly in Mr. Whitefield's vault, I would obſerve, the former was never cloſed up in it, but the corpſe of the latter, I am credibly informed, was ſealed cloſely up for ſeven years.

I am rather diverted with the oddity of your Correſpondent's ideas concerning the employment of antiputreſcent ſubſtances by ſextons; the ſubſtitution of one body for another; theſe have originated from himſelf; it is well he afterwards calls himſelf to ſerioufneſs. That I have not been deceived in the way your Correſpondent would inſinuate, it may be ſufficient to obſerve, that I was accompanied to the above vault by particular friends and relatives, living on the ſpot, whoſe knowledge of Mr. W.'s body, &c. I can by no means ſuſpect; and had the pleaſure of viſiting the family

of Mr. Parſons, deceaſed, whoſe veracity of the above I cannot but confide in. Had I paſſed tranſiently through Newbury Port, and depended on the information of ſuch who only could have had intereſt in ſhewing the above, I might poſſibly have been deceived.

I do not affirm, neither have I affirmed, that Mr. Whitefield's body is miraculouſly preſerved, as your Correſpondent has wrongfully inſinuated. I hardly know what to ſay, as I have obſerved, to its preſent indiſcerpibility; I cannot give any ſatisfactory reaſon for it; my judgment is ſuſpended, and ſo I ſhould ſuppoſe muſt be the judgment of the public. This, I ſuppoſe, will be generally granted, that Jehovah has not bound himſelf to work any more miracles.

This, Sir, I will do, if you doubt my veracity, or think I have been impoſed upon, for the ſatisfaction of your Correſpondents and the public: write the firſt opportunity to America, to know whether Mr. Whitefield's body remains yet entire, and requeſt the teſtimony of ſome reſpectable gentleman to what I have related; and if it ſhould appear that I have been deceived by a ſelf-intereſted ſexton, I pledge myſelf, that I will acquaint the public through the channel of your Chriſtian's Magazine.

I am, Rev. Sir,

Your very humble Servant,

Epping, *Oct.* 7. 1790. J. BROWN.

To YOUTH.

Her ways are ways of pleaſantneſs, and all her paths are peace.

PROVERBS, iii. 17.

THE religion of Jeſus can yield no pleaſure to the prince of hell: hence he inſtigates his emiſſaries on earth to ſlander it as gloomy and unſocial. This miſrepreſentation is one of the moſt ſucceſsful engines employed by the powers of darkneſs againſt the younger part of mankind.

The

The refutation of this obloquy is as extenſive as the influence of *real* godlineſs. The experience of every true Chriſtian atteſts the ſublime pleaſure of religion. Sooner ſhall all the ſtores of celeſtial happineſs above be exhauſted, than that the followers of Jeſus ſhall remain miſerable. Jeſus himſelf is their *way;* the tri-une God, holy angels, the redeemed of the Lord, their *company;* the fulneſs of the everlaſting covenant their *ſupply*; the ſhadow of omnipotence their *protection;* the Sun of Righteouſneſs ſhines around their footſteps, and the proſpects of unfading glory lie before them. Come, then, ye favoured youths who have taſted the grace of Emmanuel, join the ſong of the royal Pſalmiſt, "In thy "preſence (even on earth) is fulneſs of joy, and at thy right "hand (in glory) are pleaſures for evermore."

Hanley. J—B—

To the EDITOR.

Reverend Sir,

AMONG the numerous advantages which may be expected from a Chriſtian's Magazine, one is, that it ſhould be the vehicle of information reſpecting the ſpread of the Goſpel. Many of your readers would be happy to hear of new places being opened, with ſome of the circumſtances attending the introduction of the truth, and the kind reception that it meets with. If you would devote a particular part of the Magazine for this purpoſe, it might be ſtill more agreeable; and, if you pleaſe, under the title of *Goſpel Intelligence.* To encourage others in ſo good a work, I beg the favour of you to inſert the following article:

ON Sunday July 25th, a new and neat chapel was opened for the preaching of the Goſpel, in the city of Lichfield. Nothing of this kind had been before attempted; and it is ſaid to have been long the boaſt of ſome perſons there, that there was no ſeparate congregation of any denomination whatever. At length, however, the good Providence of God has

has opened a door for the Truth. Some individuals having heard the Goſpel elſewhere, were deſirous, though at the riſk of their reputation and buſineſs, to introduce it among their neighbours, eſpecially as there was no place within many miles where they could attend with profit and ſatisfaction.

A very neat chapel has been erected. The ſermon preached on the morning of opening, was from 1 *Cor.* i. 23, 24. *We preach Chriſt crucified, &c.* In the afternoon, the doctrine of regeneration was inſiſted on, from *James* i. 18. *Of his own will begat he us with the word of truth, &c.* And in the evening, the wiſhes and motives of Chriſtian miniſters and people were diſplayed from *Rom.* x. 1. *Brethren, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved.*

I am happy to add, that notwithſtanding much oppoſition threatened and expected, and no ſmall degree of prejudice in many perſons, there has been for ſeveral ſucceeding Sabbaths a good attendance, a decent behaviour, and great ſatisfaction expreſſed by many of the inhabitants. Among other effects of the preaching, it has been ſaid, that many perſons in that city have ſearched their Bibles more than they ever did before.

I hope this intelligence will excite many of your pious readers to remember this infant cauſe in their earneſt prayers, beſeeching the Lord to ſucceed his Goſpel, and call many ſouls to the ſaving knowledge of himſelf.

G. B.

Auguſt 20, 1790.

HARMONY

HARMONY OF THE WORD OF GOD.

THE preceptive part of God's word was given, *Firſt*, To ſhew the eternal authority of the Lord over every rational creature. *Secondly*, To convince us of our complete incapacity for ſo great a work. *Thirdly*, To remind us of the abſolute neceſſity of having the whole wrought *for* and *in* us, by the infinite grace and power of God; and conſequently, to excite in us the moſt ardent deſires *after*, and earneſt ſolicitations *for*, ſuch ineſtimable bleſſings. It was in this light which ſaints of old viewed the precepts, and it was this uſe they made of them. This will appear more fully in the following collection of ſcriptures, where you *firſt* ſee God *commanding: ſecondly*, the creature, conſcious of his own inability, returning the commands to heaven, changed into prayers; and, *thirdly*, the Lord mercifully ſending down both precepts and prayers converted into gracious *promiſes*.

PRECEPTS.	PRAYERS.	PROMISES.
Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make you a new heart and a new ſpirit: for why will ye die, O houſe of Iſrael? *Ezek.* xviii. 31.	Create in me a clean heart, O God, and renew a right ſpirit within me. *Pſalm* li. 10.	A new heart alſo will I give you, and a new ſpirit will I put within you: and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. *Ez.* xxxvi. 26.
Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us. 1 *Cor.* v. 7.	Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. *Pſa.* li. 7.	And I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin. *Iſa.* i. 25.
Turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael? *Ezek.* xxxiii. 11.	Turn thou me, and I ſhall be turned; for thou art the Lord my God. *Jer.* xxxi. 18.	There ſhall come out of Sion the Deliverer, and ſhall turn away ungodlineſs from Jacob. *Rom.* xi. 26.
Save yourſelves from this untoward generation. *Acts* ii. 40.	Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved. *Jer.* xvii. 14.	But Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation. *Iſa.* xlv. 17.

PRECEPTS.	PRAYERS.	PROMISES.
Waſh you, make you clean; put away the evil of your doings from before mine eyes; ceaſe to do evil. *Iſa.* i. 16.	Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin. *Pſa.* li. 2.	Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols, will I cleanſe you. *Ez.* xxxvi. 25.
Prepare to meet thy God, O Iſrael. *Amos*, iv. 12.	O Lord God of Abraham, Iſaac, and of Iſrael, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee. 1 *Chro.* xxix. 18.	Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear. *Pſa.* x. 17.
Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light. *Eph.* v. 14.	My ſoul cleaveth unto the duſt: quicken thou me according to thy word. *Pſa.* cxix. 25.	The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live. *John*, v. 25.
Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight itſelf in fatneſs. *Iſ.* lv. 2.	O ſatisfy us early with thy mercy! that we may rejoice and be glad all our days. *Pſa.* xc. 14.	And I will ſatiate the ſoul of the prieſt with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the Lord. *Jer.* xxxi. 14.
And thou, Solomon, my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind. 1 *Chro.* xxviii. 9.	Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way, that I may know thee, that I may find grace in thy ſight. *Exo.* xxxiii. 13.	They ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord; for I will forgive their iniquity, and I will remember their ſin no more. *Jer.* xxxi. 34.
Seek ye the Lord while he may be found, call ye upon him while he is near. *Iſa.* lv. 6.	Oh that I knew where I might find him; that I might come even to his ſeat. *Job*, xxiii. 3.	And ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your heart. *Jer.* xxix. 13.
Anoint thine eyes with eye-ſalve, that thou mayeſt ſee. *Rev.* iii. 18.	Open thou mine eyes, that I may behold wondrous things out of thy law. *Pſa.* cxix. 18.	The eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs. *Iſa.* xxix. 18.

PRECEPTS.	PRAYERS.	PROMISES.
Thus ſaith the Lord, ſtand ye in the ways, and ſee, and aſk for the old paths, where is the good way? and walk therein, and ye ſhall find reſt for your ſouls. *Jer.* vi. 16.	And ſee if there be any wicked way in me, and lead me in the way everlaſting. *Pſa.* cxxxix. 24.	They ſhall aſk the way to Zion with their faces thitherward. *Jer.* l. 5.
Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. *Job,* xxii. 22.	Incline my heart unto thy teſtimonies, and not to covetouſneſs. *Pſa.* cxix. 36.	I will put my law in their inward parts, and write it in their hearts. *Jer.* xxxi. 33.
Keep thy heart with all diligence, for out of it are the iſſues of life. *Prov.* iv. 23.	O keep my ſoul, and deliver me: let me not be aſhamed; for I put my truſt in thee. *Pſa.* xxv. 20.	I the Lord do keep it; I will water it every moment: leſt any hurt it, I will keep it night and day. *Iſa.* xxvii. 3.
Keep my commandments and live; and my law as the apple of thine eye. *Prov.* vii. 2.	Deal bountifully with thy ſervant, that I may live, and keep thy word. *Pſa.* cxix. 17.	And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them. *Ez.* xxxvi. 27.
Believe in the Lord your God, ſo ſhall ye be eſtabliſhed; believe his prophets, ſo ſhall ye proſper. 2 *Chro.* xx. 20.	Lord, I believe; help thou mine unbelief. *Mark,* ix. 24.	I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord. *Zep.* iii. 12.
Now therefore, thus ſaith the Lord of hoſts, Conſider your ways. *Hag.* i. 5.	O that my ways were directed to keep thy ſtatutes. *Pſa.* cxix. 5.	Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loathe yourſelves in your own ſight for your iniquities and for your abominations. *Ez.* xxxvi. 31.
Come, my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thyſelf as it were for a little moment, until the indignation be overpaſt. *Iſa.* xxvi. 20.	Keep me as the apple of the eye, hide me under the ſhadow of thy wings. *Pſa.* xvii. 8.	Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh. *Job,* v. 21.

PRECEPTS.	PRAYERS.	PROMISES.
Come unto me, all ye that labour and are heavy laden, and I will give you reſt. *Mat.* xi. 28.	Draw me, we will run after thee. *Cant.* i. 4.	All that the Father giveth me ſhall come to me: and him that cometh to me I will in no wiſe caſt out. *John.* vi. 37.
Turn you to the ſtrong hold, ye priſoners of hope. *Zec.* ix. 12.	Be thou my ſtrong habitation, whereunto I may continually reſort. *Pſa.* lxxi. 3.	He ſhall dwell on high: his place of defence ſhall be the munitions of rocks. *Iſa.* xxxiii. 16.
Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye ſhall find reſt unto your ſouls. *Mat.* xi. 29.	That which I ſee not, teach thou me. *Job,* xxxiv. 32.	And they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *John* vi. 45.

THESE are a few inſtances of the Harmony and Perfection of the Book of God—And it is evident, that a knowledge and experience of this bleſſed Word can alone make a fallen man humble, holy, and happy. The unregenerate mind will ever endeavour to miſ-interpret that which it does not underſtand—for *none can underſtand the things of God, but by the Spirit of God*—and he that is led by this Spirit, muſt juſtify the ways of God to man.

R. H. S.

ERRATA.

HEBREW CRITICISM, Page 408.

Inſtead of *Reſch* and *He*, wherever they occur in the Hebrew words, read *Tau* and *Daleth*.

POETRY.

POETRY.

LUKE vii. 48.

He ſaid unto her, thy ſins are forgiven.

O Wond'rous grace, 'tis rich *indeed!*
A *Magdalen* from guilt is free'd!
How muſt that all-tranſporting voice
Make Mary's weeping heart rejoice.

Not all the bliſs that earth affords
Cou'd equal thoſe endearing words;
Nor David's harp, nor Gabriel's lyre
Cou'd ſuch divine delight inſpire.

O with what joy cou'd Mary tell
How *Jeſus* ſav'd her ſoul from hell;
His word declar'd her ſins forgiv'n,
And *Magdalen* was ſure of heav'n.

The peace thoſe precious words impart
To the ſincere, and ſin-ſick heart,
(Tho' by angelic tongues confeſt)
Can never fully be expreſt.

Lord, I am vile—impure indeed!
Not *Magdalen* had greater need
Of pard'ning grace, and pow'r divine,
Than this polluted heart of mine.

How great the ſum to thee I owe!
'Twill ſink me down to endleſs woe,
Except thy *grace* that debt diſcharge,
And *freely* ſet my feet at large.

Great Creditor, I've *nought* to pay;
O let me hear Thee ſweetly ſay,
"My pow'r is great, my grace is free,
And I will purge and pardon *thee*."

Even ſo, O thou pardoning, purifying, precious Saviour! even ſo, Amen.

Hull. W. R.

ON THE DEATH OF AN INFANT.

AH lovely infant, now from ſorrow free,
Releaſ'd from pain, exempt from miſery.
That little breaſt no longer throbs with grief;
Thoſe eyes now cloſ'd, forbid again to weep.
O happy babe, thus privileg'd by God
So ſoon to leave this rugged thorny road.
This little flower, how ſoon by death cut down,
But not too ſoon; he's gone to wear a crown!
In fields of pleaſure now he'll ſweetly rove,
And roll in oceans of eternal love!
Methinks I ſee him with the heav'nly choir,
Praiſing that God who ſafely brought him there.
In ſtrains like this he ſeems with joy to ſing,
"O Heav'nly Friend, Almighty God and King,
Why, why ſuch love that I the leaſt of all
So ſoon ſhould quit yon vain and earthly ball?
Why was I taken from the combat there,
While others ſtill their troubles have to bear:
Why might I not with them been left behind,
Still kept in pain or reſtleſsneſs of mind?
Hail, ſovereign love, of thee my ſong ſhall riſe;
With ſeraphs bright, and ſaints, I'll ſpread my lays."
Then, weeping parents, let your tears be dry,
The happy babe now dwells with God on high.
Mourn not, nor murmur at the awful ſtroke,
And ſorrow not like thoſe who have no hope;
Learn to ſubmit—it was the will of God,
To take again what he before beſtow'd.

ON ISAIAH, lx. 1, 2.

ARISE in all thy ſplendor, Lord!
Let pow'r attend thy ſacred word;
Unvail the beauties of thy face;
Make known the glories of thy grace.

Diffuſe thy light and truth abroad,
And be thou known th' Almighty God.
Make bare thine arm—thy pow'r diſplay,
While truth and grace the ſcepter ſway.

Send

Send forth thy meſſengers of peace;
Make Satan's reign and empire ceaſe.
Let thy ſalvation, Lord, be known,
That all the world thy pow'r may own.

Tho' darkneſs o'er the earth pervades,
And men are plung'd in awful ſhades,
God will ariſe, at the ſet time,
On Zion, with a light divine.

Then nations, with his grace replete,
Shall ſpread their trophies at his feet,
Cloth'd with immortal bliſs, to prove
The pow'r and greatneſs of his love.

So may the triumphs of thy grace
Abound, while righteouſneſs and peace,
In mild and lovely forms, diſplay
The glories of the latter day.

TIMOTHEUS.

For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul? MARK viii. 36.

1.

HOW vain are man's deſires,
Vain man a lump of clay;
To glory he aſpires,
That quickly fades away.
The ſinful wealth he ſeeks to gain
Promotes his everlaſting pain.

2.

What worldly men embrace,
I would renounce it all,
To view thy ſmiling face,
To know thy gracious call:
For if poſſeſs'd of earthly ſtore,
Without my God, I'm ever poor.

3.

Tho' I could call the earth,
The ſpacious globe, my own,
Yet wretched is my birth
If Jeſus is unknown;
For what's my gain and count the whole,
The world to win, and loſe my ſoul?

4.

My precious, precious ſoul,
It is of value more
Than all the Eaſtern pearls,
Or India's golden ore:
Preſerve it then, dear Lord, with care;
Thy bleſſing too, O let me ſhare!

5.

Thy bleſſing doth enrich
The ſoul with real joy;
The peace which from it flows,
Is pure, without alloy:
It is an everlaſting ſtore,
To be enjoy'd when time's no more.

6.

Then may the things of ſenſe
Be baniſh'd from my mind,
And take me Lord from hence,
True riches for to find:
To find that pearl of price ſo large,
Which can my ſinful debt diſcharge.

7.

Thus weaned from the world,
May I be rais'd above,
To ſing thy wond'rous grace,
To praiſe redeeming love;
To join the ſaints with one accord,
And ſhout ſalvation to the Lord.

J. E.

Thornbury.

ON THE TRIUMPHANT DEATH OF A YOUNG CHRISTIAN.

BEHOLD, my friend, the conflict here maintain'd,
See how the ſtripling the long war ſuſtain'd;
See how he conquer'd all the pow'rs below,
Nor ſhudder'd to behold the dreadful foe;
O'erthrew the monſter his dark realms, Vinſade,
Then march'd triumphant thro' the dreary ſhade.
Led on by heaven, he trode the Chriſtian road,
And ſung of victʼry thro' a Saviour's blood.

Such

Such be your leader, O my youthful friend,
And such your vict'ry—such your happy end.
Such be your pilot, such the course you steer,
Such the assurance, and so void of fear.
And may you, when the monster death advance,
In vain vibrating his destructive lance,
Serenely smile, and ask him where's his sting,
And bid the grave his boasted vict'ry sing;
Then gently sink with endless life in view,
And bid, for ever, ev'ry grief adieu.

AN EPIGRAM.

By Dr. DODDRIDGE, *on his Motto,*

Dum vivimus, vivamus.

LIVE while you live, the Epicure will say,
And take the pleasure of the present day:
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.—
Lord, in my view let both united be!
I live in pleasure, when I live to Thee.

Religion of JESUS, *a pleasant way.*

PROVERBS, iii. 17.

THE wisdom of the Lord,
Descending from above,
Calls to the sons of men,
In language full of love:
Her ways are ways of pleasantness,
And all her paths are paths of peace.

Does pleasure's charming voice
Allure the youthful mind?
Make Wisdom's ways your choice,
Substantial bliss to find.
Her ways are ways of pleasantness,
And all her paths are paths of peace.

Her riches are divine;
Her treasures always full;
Brighter than rubies shine,
And satisfy the soul.
Her ways are ways of pleasantness,
And all her paths are paths of peace.

She is a Tree of Life,
And fruit celestial yields;
Such fruit sin cannot give
In all its blasted fields.
Her ways are ways of pleasantness,
And all her paths are paths of peace.

On Wisdom's pleasant ways
The sun will always shine,
To chear the soul with peace,
And prospect all divine.
O come and try her pleasant ways,
And you shall find her paths are peace.

Hanley. J—B—

ON AFFLICTIONS.

AFFLICTIONS make true Christians shine;
Adversity their souls refine:
Their trials, and their troubles, prove,
That God is still a God of love.
The hidings of their Father's face,
Urges their cry for sov'reign grace.

W. G.

REDEEMING LOVE.

HAD I a thousand mouths, a thousand tongues,
A throat of brass, and adamantine lungs,
I'd sound redeeming love thro' all the earth,
The love that gave me first and second birth:
I'd tell to all creation's utmost space,
How great his glory, and how rich his grace:
Till wond'ring nations should his grace adore,
Jehovah Christ, God blest for evermore.

B.

ON BUSINESS. *By Cennick.*

BE busy—'tis thy duty while below;
The idle want of bread and trouble know:
But 'midst thy cumb'ring business mindful be,
* ONE THING *is needful,* that is, †CHRIST *in thee.*

* *Luke* x. 42. † 2 *Cor.* xiii. 5.

Then

LUKE viii. 12.

Then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved.

1.

ARDELLUS long had preach'd the word,
Had long extol'd his glorious Lord
With very ſmall ſucceſs.
Heav'n he addreſt with earneſt cries;
Then zealous ſtrove to ope the eyes
Of ſinners in diſtreſs.

2.

He read his bible o'er and o'er,
And thence collected proper ſtore
For thoſe he preached to;
He wonder'd what the cauſe would be
That he ſo little fruit ſhould ſee,
But none the cauſe could ſhew.

3.

Until I heard two demons ſay,
"Come, we'll prevent the word to-day
"From entering the heart.
"I'll tempt (ſaid one) the vulgar kind,
"You'll better ſuit the more refin'd,
"With zeal fulfil your part."

4.

Imaginitor is addreſs'd:
"Come, try the preacher by your teſt,
"Ere you'll by him be taught.
"Examine well his cloaths and hair,
"If thoſe be plain, nor powder there,
"If things be as they ought."

5.

"O learn'd Pedantes, lend an ear,
"If he's from breaking grammar clear,
"Or if his method's wiſe.
"How ſtrange! his geſture's unpolite,
"His words are not pronounced right,
"How odious in your eyes."

6.

Sirella young was next addreſs'd:
"How far do you excel the reſt
"In all but juſt attire!
"Ah! if you had more coſtly cloaths,
"You'd far indeed ſurpaſs all thoſe
"Whom others more admire."

7.

"Gaudeſſa (then I heard him ſay)
"Tho' you ſurpaſs, you are too gay,
"Keep dreſſing as you do:
"And whenſoever you come here,
"Let always ſomething gay appear,
"And often ſomething new."

8.

He enters next Floretta's ſeat,
And tells what is, and what's not neat,
In all the neighbours round.
"That gaudy thing is quite too big;
"That print, how pretty is the ſprig;
"And yet how mean the ground."

9.

I heard him at the farmer's ear,
"'Twill not be long ere May appear,
"And then the rent's to raiſe:
"The rent will eaſily be found,
"You'd better plough more fallow
"ground,
"Or elſe have more to graze."

10.

When Saunter turn'd his head aſide,
"See, that's the man who did back-
"Unhappy man, alas! [ſlide;
"This preaching ſure belongs to thee,
"A fitter ſubject ſcarce could be;"
Nor mind, he his own caſe.

11.

This ſpeech to Cumberent he made,
A perſon deep involv'd in trade:
"You've many goods lie dead.
"Lay greater profit on the reſt;
"Conſider where 'twill lie the beſt,
"It muſt be ſomewhere laid."

12.

I told Ardellus, zealous youth,
The whole affair—the real truth;
And then he loud proclaim'd:
"You worſhippers, increaſe your fears,
"Set double guards to both your ears,
"They heard once who are damn'd."

LAMBDA.

Keighley.

Engraved for the Christian's Magazine.

The Revd Mr. NEWTON.

Rector of St. Mary Woolnoth Lombard Street.

London. Published by T. Chapman, Nevil's Court Decr 1. 1790.

THE CHRISTIAN'S MAGAZINE,

FOR DECEMBER, 1790.

REMARKABLE PASSAGES

IN THE LIFE OF

MR. STUDLY,

PARTICULARLY RECOMMENDED TO THE PERUSAL OF YOUNG PERSONS.

MR. STUDLY was the ſon of an Attorney in Kent, who was worth about four hundred pounds a year, a man remarkable for his enmity againſt the power of religion, and the people called Puritans. His ſon ſeemed for ſome years to tread in his father's ſteps, till the Lord, who had ſeparated him from his mother's womb, was pleaſed to call him by his grace, in the following remarkable manner:

Young Mr. Studly being in London, and having ſpent an evening in gay company, was intoxicated with liquor: returning in the night to his lodging, he fell down into a cellar, and in the fall was ſo ſeized with horror of mind, that he abſolutely thought he had fallen into hell. He lay there ſome hours, though he received little harm from the fall. Stupid, affrighted, and heated with liquor, he imagined that he was actually in the pit of miſery. When he reco-

vered himſelf, and had got home into Kent, he became very thoughtful and ſerious, applied himſelf diligently to reading the Scriptures and to prayer. His father ſoon perceived the change of his diſpoſition and conduct, and greatly dreading that his ſon would turn Puritan, behaved in a very harſh and ſevere manner to him, and even obliged him to dreſs the horſes; to all which he readily and humbly ſubmitted. And when at any time his father perceived that he ſat up late at night to read his bible, he denied him candle light; but being allowed to have a fire in his chamber, he uſed to lie all along on the floor, and read by the light of the fire. He has told his friends, that while employed in dreſſing his father's horſes in his frock, and lying on the floor to read, he received ſuch comforts and joys from the Lord, that were ſcarcely ever equalled afterwards.

The old gentleman, finding his endeavours to diſcourage him from religion ineffectual, reſolved to ſend him to France, hoping that change of air and levity of manners might cure him of his melancholy. Accordingly he went; but being left to his own diſpoſal, he was providentially directed to a godly Proteſtant Miniſter, with whom he fixed himſelf, and with whom he ſoon contracted a moſt pleaſing and profitable friendſhip. Here he made a rapid progreſs in learning and ſpeaking French, an account of which was communicated to his father. Soon after this he was ordered to return to England, and by the father's invitation, or the ſon's perſuaſion, the tutor accompanied him; and was affectionately received by old Mr. Studly, who as yet knew nothing of his being a miniſter. At length the father ſurpriſed the French gentleman and his ſon at prayer together, which ſo enraged him, that he immediately paid him what was owing, and diſmiſſed him.

Another expedient was now adopted. Old Mr. Studly having ſome intereſt with a perſon of honour, a lady of quality at Whitehall, prevailed with her to take his ſon into her family, who was by his education qualified for ſuch a ſituation. He hoped by the gaiety of a court life to drive away his melancholy, as he called his ſon's ſerioufneſs in religion.

When

When fixed in this new ſituation, having conſiderable authority over the numerous ſervants of the houſe, he took the liberty to reprove them for ſwearing and other vices, with ſuch prudence and gravity, that ſin fell down before him; ſo that when any of them were improperly employed, it was enough to deter them if they heard Mr. Studly coming. When a year was elapſed, the father waits upon the lady, to enquire how the young man had approved himſelf in his place. She replied, ſhe was heartily glad that Mr. Studly had come into her houſe, for he had effected a wonderful reformation in the family. She had, ſhe ſaid, been formerly troubled with the unruly conduct of her ſervants; but, by his prudent management, all was now as quiet as in a private family in the country. At this the old man perfectly ſtormed, and exclaimed, What! will he make Puritans in Whitehall? He told the lady, that was no place for his ſon, he would take him home, which to her great diſſatisfaction he did.

The only method he could now deviſe to ſtifle the work of religion, was to get his ſon married to ſome gay young lady in an irreligious family. Having ſuch a one in his eye, he ordered his ſon one evening to be ready to accompany him on horſeback in the morning following; and when on the road, ordered the ſervant, who was behind them, to ride on before, and then addreſſed himſelf to the young man to the following purpoſe: "Son, you have been the occa-"ſion of great grief to my mind. I have uſed a variety of "methods to reclaim you from the ſtrange way you are in, "and as yet to no purpoſe. I have one more remedy to "apply, and if you comply with my wiſhes in it, I will "ſettle my whole eſtate on you; but if you refuſe, you "ſhall never enjoy a groat of it. We are now going to ſuch "a gentleman's houſe, and to his daughter I intend to "marry you." The young man ſaid little in reply, knowing that family to be profane; however, they went on to the houſe, where they were kindly received and nobly entertained, the father having before prepared the way.

On their return homeward, the old gentleman aſked his ſon how he liked the lady? The young man, who was really captivated

tivated with her beauty (for ſhe was remarkably handſome), replied, No man living can help liking ſuch a woman; he was only afraid ſhe would not like him. The father, heartily glad that the bait was taken, bid him take no care for that. The courtſhip that enſued was not long, for in three weeks they both came to London to buy wedding-clothes. The father had been particularly careful to deſire that while his ſon paid his addreſſes, there might be no ſwearing or debauchery, leſt he ſhould be diſcouraged. But when the wedding day came, the maſk was thrown off; they indulged themſelves at the dinner with drinking healths and profane ſwearing; and among the reſt, the bride herſelf ſwore an oath. At this the bridegroom, as a man amazed, took occaſion to leave the table, went to the ſtable, ſaddled his horſe, and rode away, all being buſy in the houſe, unobſerved. As he rode along he bewailed his condition, having, he judged, ruined his peace for ever. He recollected, that during the affair he had reſtrained prayer, and of courſe loſt his communion with God, when he ſhould have been doubly and trebly diligent—that he had inconſiderately fallen in love, and improperly hurried on the match, ſo that he was now utterly and deſervedly undone. With ſuch painful thoughts as theſe he rode on, not knowing what to do, or whether to go. Sometimes he thought of riding quite away. At length, being among the woods, he led his horſe to a ſolitary place, tied him to a tree, and betook himſelf to earneſt prayer, in which he ſpent the whole afternoon. He was led to pray chiefly for the converſion of his wife, which he ſought with earneſt cries and tears, looking on himſelf as a ruined man if this were not granted; nor did he riſe from his knees without ſome good hope of being heard.

In the mean time all was hurry and confuſion at the houſe he had left. When the bridegroom was miſſed, meſſengers were ſent out in every direction to ſeek him. But no news of him could be got. He was wreſtling with God, as Jacob once at Penial.

When the evening came he returned, and enquiring where his bride was, found her ſitting in her chamber, penſive enough. She aſked him, if he had done well to expoſe her

her to ſcorn and deriſion all the day. He intreated her to ſit down on a couch there, by him, and he would give her an account of what he had been doing, and the reaſon of it. He then told her the ſtory of his whole life, and what the Lord, *by his grace*, had done for him; and this he did with much affection and many tears, the flood-gates of which had been opened in the wood; and frequently in the courſe of his ſtory, he would ſay, *Through grace*, God did ſo and ſo for me. When he had related the whole (and by the way, this was St. Paul's method, by which many were converted, to tell over the ſtory of his own converſion) ſhe aſked him, what he meant by that expreſſion, which he ſo often uſed, "*through grace?*" ſo ignorantly had ſhe been educated: and alſo aſked him, if he thought there were no grace in God for her, who was ſo wretched a ſtranger to him? Yes, my dear, ſaid he, there is grace for you, and it is that I have been praying for in the wood. God hath heard my prayer, and ſeen my tears; and let us now go together to him about it. They then kneeled down by the couch, and he prayed; and ſo were they both engaged in weeping and ſupplication, that their eyes were obſervably ſwelled.

When they were come down to ſupper, and were at table, the bride's father, according to cuſtom, ſwore. The bride immediately ſaid, Father, pray don't ſwear. At which Mr. Studly roſe from his ſeat in prodigious anger, and cried, What! is the devil in him? has he made his wife a puritan already? And ſwore bitterly that he would rather ſet fire to the four corners of his fair-built houſe, with his own hands, than ever his ſon ſhould enjoy it. When he returned home, he immediately made his will, leaving his ſon only ten pounds, to cut off his claim; and bequeathed his eſtate to ſeveral others, of whom a Dr. Reeves was one. Not long after this, he died; and Dr. Reeves ſent for young Mr. Studly, paid him his ten pounds, told him he had been a rebellious ſon, had diſobliged his father, and might thank himſelf. He received the ten pounds, and meekly departed.

The match had been ſo hurried, that Mrs. Studly had no portion ſettled on her, at leaſt to his knowledge, for he left the whole affair to his father's management; ſo that ſhe

alſo was deſerted by her friends. But having two hundred pounds in her own hands, which had been left by a grandmother, they took and ſtocked a farm in Suſſex, where ſhe, who had been very genteelly educated, has been often ſeen in her red waiſtcoat milking her cows. She was enabled to do all this with ſuch chearfulneſs, that ſhe greatly comforted and encouraged her huſband. God, ſaid ſhe, has had mercy on me, and any pains-taking is pleaſant to me. Thus they lived together with much comfort, and an increaſing family, for a conſiderable time.

However, about three or four years after their marriage, as he was on the road, in Kent, he was met by one of the tenants of his late father's eſtate, and ſaluted by the name of landlord. "Alas, ſaid he, I am none of your land-"lord." "Yes, you are," replied the farmer; "I know "more than you do of the ſettlement. Your father, though "a cunning lawyer, with all his wit, could not alienate the "eſtate from you, whom he made joint purchaſer. My-"ſelf and ſome other tenants know it, and have refuſed "to pay any money to Dr. Reeves: I have ſixteen pounds "ready for you in my hands, which I will pay to your "acquittance, and that will ſerve you to wage law with "them." Mr. Studly was amazed at this wonderful providence; received the money; ſued for his eſtate, and in a term or two recovered it.

Mrs. Studly, enjoying the bleſſings of an affectionate pious huſband, ſeveral fine children, and a plentiful fortune, began to queſtion the truth of her grace, becauſe of her great proſperity. But it was a ſevere rebuke that the Lord gave her for her ſin; for a fine boy about three years old fell into a kettle of ſcalding wort, and was taken out by his mother, and died. This ſhe looked upon as the Lord's diſcipline for her unthankfulneſs, and was inſtructed.

This pleaſing ſtory is recorded in *Turner's Remarkable Providences*, Part i. ch. 18. who aſſures us of its authenticity, as he had it from a Rev. Mr. Singleton of Hoxton Square, Londo

London, who received it from a Mr. Knight, a very intimate acquaintance of Mr. Studly.

I hope your young readers, for whose instruction as well as entertainment this is transcribed, will not pass over so remarkable a series of events, without some such reflections as these:

1. How deeply rooted is the enmity of the carnal mind against God and Religion, as it appeared in Mr. Studly's father! and what a confirmation does it afford of the truth of Scripture, which leads us to expect it! Whether vital religion be called Puritanism or Methodism, the world will oppose and hate, and endeavour to destroy it.

2. How powerful is the grace of God, enabling his people to bear the fiery trial of their faith and sincerity! so that they can count all things, however dear and desirable, but dung and dross for Christ's sake.

3. How careful should young persons be in forming connexions for life! How lamentable it is that on such occasions less care is taken, and less prayer offered, than in affairs of much less consequence! Let none presume that every unequal and inconsiderate match shall terminate as happily as Mr. Studly's.

4. Let those who are unequally yoked to unbelieving partners, learn by this example to pour out their hearts in earnest prayer on their behalf; who can tell but the Lord may be gracious? *For what knowest thou, O wife! whether thou shalt save thy husband? or how knowest thou, O man! whether thou shalt save thy wife?* 1 Cor. vii. 16.

5. Above all, let the persecuted disciple of Jesus, especially the young person who bears a father's or a mother's frowns on account of religion, learn how faithful and true the Saviour will be found to his precious promise. *Verily I say unto you, Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.*

COVENTRY, G. B.
Oct. 6, 1790.

DREADFUL NATURE OF SIN,

WITH ITS EFFECTS AND CONSEQUENCES.

SIN, as to the nature of it, is a complication of evil—even every thing that is abominable to God—the very eſſence of it is pollution, filthineſs, vileneſs, uncleanneſs, and luſt. Its accurſed nature eſtranged the affections of our firſt Parents from God, and has thereby diffuſed its vile nature through the whole human race; for wherever its ſeeds have lodged, its production hath been evil. Sin hath an extenſive dwelling—it reſides over the whole creation: but its chief reſidence is in the heart of man; there it reigns and triumphs with authority, and commands the thoughts and imaginations of the heart, *Gen.* 6. 5. *And all the imaginations of the thoughts of his heart were only evil.* The heart of man is Sin's ſtrong hold, where it hath diſſeminated its power, planted its vile nature, and fortified itſelf with its ſtrong efforts; which made the Prophet ſay, *The heart is deceitful, and deſperately wicked, above all things.*

The deceitfulneſs of Sin is evident, in that it makes the ſinner the greateſt enemy to himſelf, equips him for the Devil, and makes him a perfect ſlave to *his* will. If Satan ſays, come, *he cometh*; go, he goeth; *do this*, and *behold he doeth it.* Not that the ſinner obeys, as it is the voice of Satan, but as it is the gratification of his luſt and carnal mind, and thereby *he heapeth up wrath againſt the day of wrath.* He vainly thinks that there is no happineſs like the gratification of his ſenſual appetite, which makes him commit iniquity with greedineſs; his heart being replete with ſinful conceptions and imaginations, he purſues his carnal enjoyments with uncontroulable power, ſaying, *My tongue is my own, and who is Lord over me?* Though Death and Hell is before him, yet it ſtops him not in the full career he takes in the paths of iniquity. Notwithſtanding GOD hath ſaid, *Ezek.* xxii. 14. *Can thine heart endure, or can thine hands be ſtrong in the days that I ſhall deal with thee?* Yet ſuch is the rebellion of his heart, that he ſaith, *Who is the Lord, that I ſhould obey him?* Thus, by ſin, he fetcheth down the vengeance of Heaven upon himſelf, accelerates the curſe of the law, and takes

ſwift

ſwift marches to deſtruction, *Pſal.* lxviii. 21. *But God will wound the head of his enemies, and the hairy ſcalp of ſuch a one that goeth on ſtill in his treſpaſſes.*

The effects of ſin are alſo ſeen, in that deception it ſpreads upon the mind, *putting darkneſs for light, and light for darkneſs; bitter for ſweet, and ſweet for bitter.* The mind being deceived by ſin, hath very diminutive thoughts of the LORD JESUS, of the law of God, of the worſhip of GOD, and of his ways; counting them all bitter things, though they are to a ſpiritual taſte the ſum of ſweetneſs. A ſinner hath likewiſe very reproachful thoughts of the people of GOD; eſpecially if they are zealous, warm, and lively in the things of GOD, *declaring plainly that they ſeek a country, even an heavenly one,* then they may be ſure the carnal mind (being deceived by ſin) will load them with a thouſand reproaches: for ſin hath a thouſand ways to deceive the ſinner; frequently it deceives the mind, by vain imaginations, raiſing thoſe expectations that it can never fulfil, whereby the ſinner is infatuated; yet ſtill theſe imaginary hopes cauſe him to perſiſt in his way; and ſuch is the pride of his heart, that he deſpiſeth counſel, and his ſelf-ſufficiency prompts him to think he wants no knowledge, eſpecially if he hath ſome little notion of religion, and attends to the outward form of it; when, alas! religion is the beſt cloak the Devil has, the principal veil and covering that he makes uſe of to deceive poor ſouls. He will attend Religion under every denomination, as far as the form goes therein; for he conſtantly attends the Religion of Pagans, Mahometans, and the Roman Catholics, becauſe their religion is nothing but form and deception to poor ſouls. Likewiſe he attends the Proteſtant Religion in all its aſſemblies, throughout every denomination. If he can but ſettle a ſoul in the form of Religion, he is as well pleaſed with it as though it was *in the counſel of the ungodly, and in the ſeat of the ſcornful:* the Devil well knows, that the form of religion never ſaved a ſingle ſoul; for the hypocrite, the formal profeſſor, and the notorious profane ſinner, all meet in one place. The Scribes and Phariſees were as ſtrictly religious as to the outward form, as any profeſſors under the ſun; but

but what ſaith our Lord to them? *Wo unto you Scribes and Phariſees!* Not that the ſinner will be condemned for his ſtrict and cloſe attendance to the ways and worſhip of GOD; No, *God forbid!* but for making the outward form his truſt and dependence, without a real change in his ſoul. This was the caſe of Nicodemus, though a Teacher in Iſrael; for when he came to our LORD, he was ignorant of the new birth, and knew nothing what it was to be born again. Our dear LORD ſaid, *John* iii. 3. *Verily, verily, I ſay unto thee, Except a man be born from above, he cannot ſee the kingdom of God.* And this was the Apoſtle's caſe, who was an Hebrew of the Hebrews, and of the ſtricteſt ſect, a Phariſee; who ſaid, *touching the righteouſneſs which is of the law, blameleſs, Phil.* iii. 6. Yet as blameleſs as he was, had he died in that ſtate, he had ſurely been damned; for he ſays, *Rom.* vii. 10. *The commandment which was ordained unto life, I found to be unto death;* therefore his advice concerning ſuch to Timothy, is, 2 *Tim.* iii. 5. *Having the form of godlineſs, but denying the power thereof; from ſuch turn away.*

But the effects of ſin appear in the moſt lively manner, in the ſufferings of CHRIST. Such was the defiling nature, and contamination of ſin, and the contrariety thereof to the pure and holy nature of GOD, that the whole creation, whether of men or angels, was not ſufficient to make an atonement. Therefore, in the riches of unknown grace, GOD fixed upon his Son to be a ſacrifice for the ſins of man, and ſaith, *Job* xxxiii. 24. *Deliver him from going down to the pit; I have found a ranſom*, or, as it is in the margin, *attonement.* The effects of ſin are ſeen in the ſufferings of CHRIST, not only in the imputation of them to him, being all transferred upon him, but in the puniſhment he endured for them, *as they made his ſoul exceeding ſorrowful even unto death;* and, being in an agony, he prayed the more earneſtly, and his ſweat was as it were great drops of blood falling to the ground. It was ſin that judged the Judge of all the earth, and the effects thereof ſtopped the mouth of him who was LORD and Law-giver both in Heaven and earth; *He was brought as a Lamb to the ſlaughter, ſo he opened not his mouth.* Though man had nothing to charge

him

him with, as ſaid Pilate, his judge, *what evil hath he done? I find no fault in this man:* but then GOD had wherewith to charge him, viz. with all the ſins of his people; law and juſtice had ten thouſand times ten thouſand, and thouſands of thouſands, with a number that no man can number, of accuſations to charge him with; becauſe he ſtood a ſacrifice for ſin, in the ſinner's nature, place, and ſtead, therefore he *opened not his mouth:* he, as a victim, reſigned to the ſtroke, had not a word to ſay againſt it, though it pleaſed the LORD to bruiſe him, and to put him to grief, *and to make his ſoul an offering for ſin*, Iſa. liii. 6. *All we like ſheep have gone aſtray, but the Lord hath laid on him the iniquity*, the accuſation, and condemnation *of us all.* It was ſin that oppreſſed and afflicted the Son of GOD, *v.* 7. Nay the Prophet ſays, *v.* 5. He was tormented for our tranſgreſſions, &c. The effect of ſin is puniſhment, which is ſeen to an infinite degree in CHRIST, inaſmuch as he was wounded for our ſins, and bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and by his ſtripes we are healed. And the effect of ſin is a curſe, wrath, and condemnation, which are all ſeen in CHRIST's ſufferings, *Gal.* iii. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us*; and for ſin, he condemned ſin in the fleſh. Likewiſe, CHRIST ſuffered the wrath of GOD for ſin, when he cried out *Eloi, Eloi, Lama ſabackthani?* that is, *my God, my God, why haſt thou forſaken me?* Thus the dreadful effects of ſin are ſeen in the ſufferings of the MESSIAH, who was cut off, not for himſelf, but for the *tranſgreſſion of my people* (as ſaith GOD) *was he ſmitten.* Indeed ſin had cauſed a fire of indignation in the mind of the Moſt High, which was poured out to the uttermoſt, when CHRIST *died, the juſt for the unjuſt, that he might bring us nigh to God.*

But the effects and conſequences of ſin are ſo dreadful, its power ſo ſtrong, its weapons ſo deadly, its victories ſo great and triumphant, that we cannot form an adequate conception of it. Its power triumphed over Angels, and caſt them out of Heaven, and now binds them captives in Hell: its empire is univerſal, it reigns in every heart; nay, its power triumphed over the human nature of CHRIST, and

and brought it to the grave; it has reduced all mankind to the utmoſt degree of ſlavery, takes them captive at its will, and binds them over to its galley ſervice; it diveſts them of all that is good and happy; it holds them in ſubjection to miſery, anguiſh, and ſorrow, death in this life, and damnation in the world to come. And what will be the diſmal effects of it in the horrible regions of deſpair, when guilt, condemnation, and wrath, ſhall be in the habitation of the immortal mind; when the mighty waves of JEHOVAH's wrath ſhall ſink the guilty ſoul into the bottomleſs gulph of deſpair; when all the horrors of Hell ſhall ſeize the mind, with a *Depart, ye curſed, into everlaſting fire, prepared for the devil and his angels;* where the worm of an accuſing conſcience dieth not, and the fire of enmity againſt GOD is not quenched; there to welter for ever in the ſea of divine indignation? To ſay what it will be for an immortal ſoul to be toſſed from billow to billow, from wave to wave of almighty wrath, to the days of eternity, is what the mind is not able to conceive, or the tongue to expreſs.

S. M.

DOCTRINE, DUTY, AND EXPERIENCE UNITED.

SELECT THOUGHTS Continued.

1. PAUL the Apoſtle, a man inſpired by GOD THE HOLY SPIRIT, declares, that *Not many mighty, not many noble, are called.* 1 *Cor.* i. 26.

Obſerve the beautiful and ſtriking declaration of Scripture, which by no means infers a total excluſion of ſuch characters: a conſideration of which made a Noble Lady of Scotland break out in raptures of gratitude to God for the letter M; and that it was not written in his Word, not *any* noble, rich, or wiſe, &c.

See a beautiful diſplay of the evidences of Chriſtianity, intitled the Chriſtian Officer's Panoply, *p.* 179.

2. Sometimes there were more Kings than one at *Sparta*, who governed by joint authority. A King was occaſionally ſent to ſome neighbouring State, in character of a Spartan Ambaſſador.

Ambaſſador. Did he, when ſo ſent, ceaſe to be a King of Sparta, becauſe he was alſo Ambaſſador? No: he did not diveſt himſelf of his regal dignity; but only added to it that of public deputation. —— So Chriſt, in becoming man, did not ceaſe to be God; but though he ever was, and ſtill continued to be the King of the whole creation, acted as the voluntary ſervant and meſſenger of the Father.

Mr. Toplady. Poſthumous Works. p. 239.

3. The doctrine of the Trinity is often repreſented as a ſpeculative point, of no great moment whether it is believed or not, too myſterious and curious to be pryed into, and that it had better be let alone than meddled with: but alas! it enters into the whole of our ſalvation, and all the parts of it; into all the doctrines of the Goſpel, and into the experience of the ſaints: there is no doing without it. As ſoon as ever a man is convinced of his ſinful and miſerable eſtate by nature, he perceives there is a Divine Perſon he has offended, and that there is need of another Divine Perſon to make ſatisfaction for his offences; and a Third to ſanctify him, to begin and carry on a work of grace in him, and to make him meet for eternal glory and happineſs.

Dr. Gill. Body of Divinity. Vol. I. *p.* 232.

4. The Rev. Mr. John Harmer has publiſhed ten Sermons on evangelical ſubjects. 12mo, 1788. P. 178, in the Note, he writes thus:

The following Anecdote is ſaid to be really true:

A Baronet of the laſt century, whoſe manſion I have ſeen in Yorkſhire, was ſuppoſed to be dead; when the following converſation took place between his jeſter or fool, and his ſervants:

Serv. Our maſter is gone!

Fool. Ah! Whither is he gone?

Serv. To Heaven, we hope.

Fool. To Heaven! No, that he is not, I am ſure.

Serv. Why ſo?

Fool. Why! becauſe Heaven is a great way off; and when my maſter was going a long journey, he uſed for ſome time to talk about it, and prepare for it. But I never heard him

ſpeak of Heaven, or ſaw him make any preparation for going; he cannot therefore be gone thither.

The Baronet however recovered; and this converſation being told him, he was ſo ſtruck by it, that he immediately began to prepare for his journey to that country "from "whoſe bourne no traveller returns."

5. He that hath ſlight thoughts of ſin, never had great thoughts of God. *Dr. Owen.*

6. A good man expects a new bleſſing from God every day, and he is never diſappointed: he expects new life—new light—new aſſiſtance—new views of Heaven, Earth, and Hell—a new ability to *be* good, and to *do* good.

7. He that would be little in temptation, let him be much in prayer. *Dr. Owen.*

8. Let all ſeen enjoyments lead you to the unſeen fountain whence they flow. *Mr. Halyburton.*

9. He that hath taſted the bitterneſs of ſin, will fear to commit it; and he that hath felt the ſweetneſs of mercy, will fear to offend it. *Mr. Charnock.*

10. He that lives in ſin, and expects happineſs hereafter, is like him that ſoweth cockle, and thinks to fill his barn with wheat or barley. *Mr. John Bunyan.*

11. He that eyes a Providence, ſhall always have a Providence to eye. *A ſaying of the venerable Mr. Thomas Hall.*

12. As at the deluge, the waters covered the higheſt mountains, as well as the loweſt hills; ſo, pardoning mercy cancels the greateſt ſins, as well as the leaſt. *Dr. Bates.*

13.

Chriſt's Blood	is the ſoul's	Ranſom.
Chriſt's Spirit		Comforter.
Chriſt's Word		Food.
Chriſt's Supper		Feaſt
The Lord's day		Market-day.

Mr. Maſon's Select Remains, p. 11.

14. Chriſt made himſelf like to us, that he might make us like to himſelf. *Idem, p.* 13.

15. Four things a Chriſtian ſhould eſpecially labour after, *viz.* to be *humble* and *thankful*, *watchful* and *chearful*.

Idem. p. 5.

Academy, *Enfield.* W. N.

To the EDITOR of the CHRISTIAN'S MAGAZINE.

Rev. Sir,

I Tranſmit you the following Anecdote, the tendency of which will ſhew that ſtubborn prejudices, however deep rooted, muſt ultimately recede, and make admiſſion for the operative power of the Holy Ghoſt. And however men may deride, and calumniate with epithets of reproach, a renovation of heart, upon evangelical principles, as enthuſiaſm, fanaticiſm, or a derangement of the mental faculties—we have the infallible pages of inſpiration, corroborated and accompanied with obvious and innumerable *facts*, to atteſt, that ſuch aſperity of words is illiberal, and often proved to be a device to keep many from examining or thinking for themſelves.—— Wiſhing you ſucceſs in your uſeful periodical work, I remain,

Rev. Sir,

Your's moſt reſpectfully,

Great Marlborough Street. W. ROW.

ON the 10th of December, 1775, I went in the afternoon, and accompanied a dear parent to Mercer's Chapel, to hear that highly reſpectable character, the Rev. Mr. Toplady.—— Previous to the doors being opened, a number of people was aſſembled: a gentleman was ſpeaking to me with ſome warmth, and remarked he was ſorry to ſee ſo many deluded by one whom he aſſerted *did not preach the Goſpel*, but brought in the worſt of hereſies. I took the liberty, though a youth, to adviſe him, if he heard, to caſt aſide his prepoſſeſſions for the moment; or, if he retired, to read the Scriptures, and ſee if what he aſſerted of Mr. Toplady's not preaching the Goſpel was true. The doors opened, and we were immediately ſeparated. Mr. Toplady's text was from 1 *Cor.* ix. 16. *For though I preach the Goſpel, I have nothing to glory of, for neceſſity is laid upon me; yea, woe is unto me if I preach not the Goſpel.* He elucidated his diſcourſe in his uſual nervous and diſtinguiſhed manner, with that eaſe and undefinable grace ſo peculiar to himſelf.

About two years after, the above perſon, Mr. Edward Hollis, meeting me in the ſtreet, retained a remembrance of me, and after ſome prefatory diſcourſe, acknowledged the mercy and loving-kindneſs of God to him in Mercer's Chapel that afternoon. From that period to his diſſolution a friendſhip commenced, which death was only permitted to give a temporary ſeparation to, which took place the 15th of September, 1790. My intimacy with that moſt invaluable Chriſtian was above twelve years: during that time I had the honour of his acquaintance, a more exemplary character I never had the opportunity of knowing. His life and deportment evinced to the world, *whoſe he was, and whom he ſerved.* His worth was moſt intrinſic; his underſtanding was accompliſhed, even to admiration. It pleaſed the Almighty to exerciſe him with unſpeakable heavy trials, for the laſt two years of his life: he was enabled to ſee the hand that was lifted up, and to bow, with humble ſubmiſſion, to the divine chaſtiſement.

It may be remarked, that when the Lord is pleaſed, in his ſovereign appointment, to viſit his people with outward afflictions, his inward conſolations by his Spirit to the ſoul, at thoſe ſeaſons, are neither few nor ſmall. It was ſo with Mr. Hollis. I recollect viſiting him once in his illneſs, and was remarking to him the happineſs it gave me in hearing him rejoice in the aſſurance of his Saviour's love: Yes, Sir, he anſwered, God enabled me, ſince I knew his grace, to honour him, and now he honoureth me: It is to be feared, the complaint that many make in the religious world of their want of comfort, is owing to their temporiſing, and not honouring God in providence and grace. I had not the pleaſure of being with him on the approach of his diſſolution, but have been informed that his dying moments were conſtantly employed in gratitude and praiſe to his Redeemer, and waiting with chearful reſignation his appointed time, when his Captain ſhould call him from his warfare to partake with him in his unfading victories. Five minutes previous to his departure, his laſt words were, *What ſhall I render unto the Lord for all his benefits!* --- May the reader and writer of this ſtop and acknowledge the diſcriminating love of the adorable Tri-

nity,

nity, in the plan and work of ſaving ſinners! and may we be encouraged by the many trophies that are ſo eminently diſplayed in the lives and deaths of his people, ſo to paſs the time of our ſojourning here, that when the day of ſeparation comes, we may have nothing to do but die, and lift up our heads with joy, knowing our eternal redemption draweth nigh!

REFLECTIONS ON 1 COR. X. 12.

Let him that thinketh he ſtandeth, take heed leſt he fall.

STRUCK with the importance of this truth, I preſume to offer a few thoughts on the ſubject. How awful, how alarming is it! Surely we ought to read it with trembling, and to take it to ourſelves, leſt, after all our profeſſion of, and talk about the Goſpel of Chriſt, *we* ſhould fall, and prove ſtumbling blocks in the way of others. If we are well acquainted with *what we are*, and are not ſtrangers to our deceitful hearts, we ſhall remember this truth, that we cannot keep ourſelves; and that if the Lord leave us but to take one ſtep, that very ſtep would be towards deſtruction. A conſideration of this, therefore, will learn us the neceſſity of *four* things:

(1) Looking to God.
(2) Self-abaſement.
(3) Self-examination. And,
(4) Watchfulneſs.

Firſt, *Looking to God.* We never ſeek more willingly for relief, than when we are *really* conſcious of our danger.—— Therefore David could ſay, with earneſtneſs and fervency, *Hold thou me up, and I ſhall be ſafe.* And ah! what need is there for much prayer! The great Apoſtle was well aware of this, when he exhorted the Theſſalonians to *pray without ceaſing.* We may judge what is coming, when we lay aſide this duty. Neglect of prayer is the road that leads to the moſt tremendous conſequences; yea, it proves the awful ſtate of our ſouls,

ſouls, it is the fore-runner of direful evils! O let us, then, be frequent and fervent at a throne of grace, praying that the Lord would enable us to pray. Supplication to God is the life of the ſoul, and great bleſſings generally follow much prayer. The way, therefore, to be kept from falling, is to keep on praying.

Secondly, *Self-abaſement.* Pride lifts a man up, to caſt him down; it blinds his eyes, and tells him it's all well, when he is in the greateſt danger. More have fallen by this accurſed ſin than any other. O let thoſe who are poſſeſſed of riches, honours, gifts or attainments, beware leſt they prove their ruin! theſe things are frequently incentives to pride. Some perhaps are ready to boaſt, becauſe they have ſtood long and well: O take heed leſt this enemy ſhould be creeping into thy heart by degrees! look, tremble, fear leſt this ſhould be the caſe, and learn to fly from it as you would from the plague. Perhaps it is coming imperceptibly to thine own eye: pray mightily againſt it; fight with all the ſtrength God has given thee, and he ſhall make thee more than a conqueror. To be ſelf-abaſed is a bleſſing. Humility is a ſtate of ſafety. We are on good ground when we entertain mean opinions of ourſelves. But, alas! we ſtand in need of continual grace from the Lord, to keep us humble; we are apt to think much of, and depend on our corrupted hearts. Let us, therefore, *take heed leſt we fall.*

Thirdly, *Self-examination.* What great cauſe have we to ſearch and examine ourſelves, ſo that we may not deceive our immortal ſouls. Alas! many have thought it was all right, when perhaps they have been under the greateſt deluſion. If we *think* we ſtand, let us ſtrive to get evidences that we may *know* it. It is too great a concern to be trifled with, or careleſs about. Let us aſk our hearts, whether there is any ſin indulged? or any thing that is ſet up inſtead of Chriſt? Whether we love the pleaſures of the world, or are enjoying the vanities of time and ſenſe? Surely, if this is the caſe, we are only vain profeſſors, and not under the influence of the Holy Spirit: but if, on the contrary, we have been enabled to give all up for the ſake of our Lord, we

ſhould

ſhould be thankful—but not even *then* forget this too much neglected duty of ſelf-examination.

Fourthly, *Watchfulneſs.* This is neceſſary, becauſe we are always ſurrounded with enemies. If we knew that thieves had planned and deſigned to rob our houſes, no doubt but what we ſhould be for making every proper guard that could be thought of. Why then are we not more watchful againſt theſe thieves of ſin, Satan, and the world, who are continually lurking about our hearts, and ſtriving to rob us of our peace, and deprive us of our happineſs? Our Lord recommends us to *watch and pray, leſt we enter into temptation.* Satan is always watching for our unwatchfulneſs; and when we are off our guard, he then takes the opportunity of drawing us into ſin, and diſtreſſing our ſouls. Let us, therefore, who think we ſtand, take heed that we do not fall.

But before I conclude, I would endeavour to make an obſervation or two, by way of encouragement.

And, firſt, let the believer remember, that though he is frequently in danger, his God has engaged to keep him.—Hence he ſays, "Can a woman forget her ſucking child, that "ſhe ſhould not have compaſſion on the ſon of her womb? "Yea, ſhe may forget; but I will not forget thee." Thoſe that he once loves, he loves to the end. He may hide his face, but he will not withdraw his kindneſs. Deſpair not of his goodneſs; but conſider that he is the ſame yeſterday, to-day, and for ever, in all his attributes. In a moment he can diſperſe thy fears, and cauſe thee to rejoice with unſpeakable joy. Well doth the poet ſing,

"*Ye fearful ſaints, freſh courage take;*
"*The clouds ye ſo much dread,*
"*Are big with mercy, and ſhall break*
"*In bleſſings on your head.*"

But, ſecondly, let the mournful backſlider conſider, that God is able *yet* to lift him up, and to reſtore unto him the joy of his ſalvation. Jeſus will not reject thee, if thy heart is broke with a ſenſe of ſin: if thou haſt fallen, he is willing to pardon thy tranſgreſſion, and to give thee ſtrength to riſe again.

again. Pray therefore unto Him, that he may keep thee by his mighty power through faith unto eternal ſalvation, and that all ſelf-confidence may be entirely taken away.

BETA.

On LITTLE SINS.

IT is common for ſinners to ſay of their ſins, as Lot did of the city of Zoar — *It is but a little one; let me flee thither* — So ſay they: It is but a little one, ſure I may be permitted to allow myſelf this indulgence; if it ſhould be ſin at all, it is but a little one. Sinner, whoever thou art, do not look upon this as giving thee any toleration to ſin, becauſe it is little in thy ſight: for remember, God is of purer eyes than to behold any ſin with approbation. Thou haſt not yet conſidered the nature of ſin, or the holineſs of God; for God is holy, and he gives all his people that he intends to receive to himſelf, a new nature, that is, new to man, but not new to God; a new nature, or a new heart, to love holineſs; and that new heart feels every ſin bitter, and that becauſe it is then partaker of the nature of God. Therefore thou mayeſt ſee, if thou art pleading for ſin becauſe it is little in thine eyes, that thou art not partaker of that new nature; or, in other words, thou haſt not yet experienced that which our bleſſed Lord himſelf tells Nicodemus there was ſuch a neceſſity of every one that ſhould enter his kingdom to experience, namely, that they muſt be born again. But to the point.— There is no ſin that can be called *little;* the leaſt iniquity will coſt either the blood of Chriſt, or thine own ſoul. Little ſins are ſpreading ſins: a little leaven leaveneth the whole lump. Little ſins are leading ſins: the child conveyed in at the window, will open the door for bigger thieves to enter. When Gad came into the world, it was ſaid, *Behold a troop cometh!* When the meſſenger of the king of Iſrael came to the prophet, *Shut the door, hold him faſt* (ſaith he); *is not the ſound of his maſter's feet behind him?* So do you ſhut the door againſt every ſin: examine whoſe meſſenger it is; look behind, and ſee who comes after. Whenever ſin knocks for admiſſion,

admiſſion, the devil is not far behind; and the door being opened for the meſſenger, it's likely to ſtand open for the maſter: take heed that you don't give a toleration to any ſin. —Little ſins, if allowed, become great ſins.—I will not ſay what grace there may be in the heart, but ſure there is little tenderneſs in the conſcience that does not fear the leaſt of ſins. Yet, brethren beloved, if ſin doth get the poſſeſſion at any time, remember we have an advocate with the Father—Jeſus Chriſt the righteous.

J. P.

Weſtminſter.

SCRIPTURAL VIEWS

OF THE

PERSON OF CHRIST.

IT has been objected againſt real Goſpel Miniſters, that their Sermons are a regular compoſition of Tautology, and that all their diſcourſes begin, center, and end in Chriſt. Now we never heard any perſons, but they who were ignorant of an heart-felt change, make this objection; for, to the real Chriſtian, the name of Chriſt is never tireſome; God will never be pleaſed with any other name: hence the whole body of Scripture points immediately to Chriſt.

There are innumerable reaſons why I ſhould delight in and love Chriſt—As the object of my worſhip, I can approach God through him with humble confidence and holy boldneſs; becauſe, though TRULY GOD, yet he is clothed in my nature, and his terror will not make me afraid—I do not want or wiſh for the Virgin Mary, or any of the Apoſtles, to intercede with Chriſt for me; becauſe I know that he is touched with a feeling of my infirmities, and he not only hears my cry, but ſees the very nature of my wants—Am I guilty? he is ſet forth as an atonement for my tranſgreſſions againſt

God*—Am I defiled with ſin, and utterly impure? he is ſaid to be a fountain† to cleanſe from ſin and from uncleanneſs. —Am I loſt in myſelf, and that for ever? it is ſaid that he is able to ſave to the uttermoſt ‡. Now having found Chriſt precious in theſe reſpects to myſelf, I cannot but think it conſiſtent that I ſhould ſay to every poor ſelf-condemned ſinner, Look to Chriſt—Poor Soul! thou art looking at the law, and ſee thyſelf excluded from every bleſſing God has to beſtow. But, oh! remember "§ Chriſt is the end of the law, for to bring in everlaſting righteouſneſs to thoſe who believe!" Chriſt is the author¶ of faith in the ſoul! Chriſt is the object of the believer's love‖! Has, or does ſin lurk in the ſoul, and make the man groan, being burdened? Chriſt, as a King, will chace out the foe by degrees, till every enemy* be deſtroyed. Is a believer called to walk in darkneſs? he prays to Chriſt. Does the candle of the Lord ſhine upon his ſoul? he rejoices in Chriſt. Is he in company with his fellow-travellers? he talks of Chriſt. Doth he attend on the ordinances of the Lord? he wiſhes to hear from Chriſt. Is he rich? he rejoices in Chriſt, and has no confidence in the fleſh. Is he poor? he finds and values himſelf inexpreſſibly rich, becauſe he poſſeſſes the love of Chriſt. Doth he look for many years to live on earth? he hopes it will be to glorify Chriſt. Or, doth he expect ſhortly to be called home? he has always† a deſire to depart, and to be with Chriſt. Nor is Chriſt only the ſubject of a Chriſtian's experience, but all the deſigns and councils of God are made manifeſt in Chriſt ‡; hence we are told that all things were made by him §: and if we wiſh to know what power it is that preſerves all things in their primitive grandeur, we are told it is Chriſt who upholds all things by the¶ word of his power. It was Chriſt too, who, by his own precious blood, purchaſed his people: "Chriſt loved the church‖, and gave himſelf for her;" and this Chriſt ſhall ſoon be the Judge of all*, and the entire conſummation of all things. His people then, his ranſomed, ſhall riſe to

* *Rom.* v. 11. † *Zech.* xiii. 1. ‡ *Heb.* vii. 25. § *Rom.* x. 4.
¶ *Heb.* xii. 2. ‖ 1 *Pet.* i. 8. * 1 *Cor.* xv. 25. † *Phil.* i. 23.
‡ *Rev.* i. 8. 11. § *John* i. 3. ¶ *Heb.* i. 3. ‖ *Eph.* v. 25.
* *Acts* xvii. 31.

praiſe his name, and dwell upon his love for ever—to praiſe Chriſt without one lagging note, and ſing the univerſal ſong of Worthy is the * Lamb!—O bleſt Tautology! To eternity we ſhall never tire of telling of his grace, and ſpeaking good of his name.

If theſe things are really ſo, how does this doctrine laſh at the Lukewarm Chriſtian? What! is Chriſt the all in all, the firſt and laſt in real religion and each believer's experience, and are your hearts divided between the world and Chriſt?

" God and Mammon—Oh! be wiſer †;
" Serve them both it cannot be."

Seek then for an intereſt in this Chriſt; and if his love inflames your heart, you will know what it is, with the great Apoſtle of the Gentiles, to count all things but loſs for the excellency of the knowledge of Chriſt our Lord ‡. Chriſtians, you loſe much comfort, becauſe you think but little of Chriſt!—Oh! remember, God out of Chriſt is a § conſuming fire. May the Lord help you then to take refuge in the Blood of the Covenant! and may Chriſt be your delight below, that he may be the ſubject of your ſongs for ever.

R. L.

REMARKS ON HEBREWS, viii. 1.

Now of the things which we have ſpoken, this is the ſum: We have ſuch an High-prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens.

WHEN the Holy Ghoſt enables the Chriſtian to ſee the ſyſtem of redemption by the light of this glorious Sun of Righteouſneſs, the whole ſcheme appears infinitely glorious, and an unſpeakable dignity and importance is ſtamped on the whole. While Chriſt was executing his

* *Rev.* v. 12. † *Matt.* vi. 24. ‡ *Phil.* iii. 8. § *Heb.* xii. 29.

office here below, he appeared mean, and as a root out of a dry ground, he had no form or comelineſs in the eye of an ignorant world—But how glorious does he now appear in the eyes of thoſe who behold him above! They ſee in him the chief of thoſe things which were in the Divine Mind from eternity; thoſe things in which the mind of God is moſt ſeen, give us the greateſt ſatisfaction. Were our underſtandings more opened to apprehend Chriſt in his preſent glorious ſtation, *at the right hand of the throne of the Majeſty in the heavens*, how ſhould we be impreſſed with the greatneſs of his love, and the influence of ſuch a perſon! In him all the rays of Goſpel light meet, as in one focus—this is the ſum and ſubſtance of the whole Goſpel, that we have ſuch an High-prieſt. He who honors the Son, in living a life by faith in Him as thus ſtationed and glorified in heaven, honors the Father, who called him as really unto this office as ever Aaron was called; and to overlook and neglect ſuch an evidence of infinite love on the Father's part, muſt be a great provocation, and will injure the Chriſtian in all his approaches to a throne of grace. As we are called to do the will of God on earth as it is done by thoſe in the heavenly world, how can we imitate thoſe above, but by faith beholding that which they are ſeeing face to face?

The church on earth has been from the beginning looking for a Divine Perſon to fulfil this very office:—it was in the faith of this that Abel offered—it was this which Abraham ſaw, when he ſaw Chriſt's day. Thoſe of old had not the leaſt idea of a ſalvation, without a ſacrifice of infinite value to be offered in the fulneſs of time. All thoſe remarkable appearances of God, ſuch as thoſe to Abraham, to Jacob, to Moſes, and Joſhua, and others, were but the more fully to convince them of thoſe great things they were living in the expectation of. The Prophets greatly aſſiſted the people in looking and waiting for this. Stephen mentions this in that laſt and aſtoniſhing ſermon of his: *Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhewed before of the coming of the Juſt One, of whom ye have been now the betrayers and murderers;* Acts vii. 52.—Nothing is more evident than that to Him gave all the prophets witneſs,

neſs, both of his incarnation, and the great deſign God had in it.

Old Simeon, filled with the ſpirit of prophecy, when he took Chriſt in his arms and bleſſed God, could ſay, *Lord! now letteſt thou thy ſervant depart in peace according to thy word, for mine eyes have ſeen thy ſalvation.* The ſame Holy Ghoſt who enabled Abel to offer his ſacrifice by faith, enabled this man to ſee in the child Jeſus the whole ſalvation of God. He foreſaw all that he ſhould be, and do, and ſuffer; therefore he could tell Mary, *Behold this child is ſet for the fall and riſing of many in Iſrael, and for a ſign which ſhall be ſpoken againſt; yea a ſword ſhall pierce through thine own ſoul, that the thoughts of many hearts may be revealed.* He foreſaw how he ſhould be nailed to the croſs, and how the ſoul of Mary would be diſtreſſed in beholding him when nailed to the accurſed tree. We who have the advantage of ſeeing the Scriptures ſo evidently fulfilled, are inexcuſable, if we are not looking to him. The Goſpel Sun is now riſen indeed, and bleſſed are thoſe who have eyes given them to behold it! Only one, who was both God and man, could poſſibly fill ſuch a ſtation—All the angels of God together were incapable of doing what he did when here below; as much were they inferior to ſuch a ſervice, as any mortal would appear to be in attempting to create a world.

To behold him actually fulfilling this office in his own perſon, not only greatly encourages us, but affords ſomething moſt inſtructing. By this we read the greatneſs and immutability of the love of God. What, but infinite love, could have nailed him to the croſs? and could any thing leſs have ever ſtationed him in this important and glorious ſituation? It is by beholding him, that we learn how able he is to ſave and to take care of the whole flock, yea to ſympathize with every individual;—it is by beholding him, that we ſee that God deſigns to hold fellowſhip with men on earth; and for this very end, he has opened a moſt glorious way of acceſs, that we may with boldneſs enter into the holieſt by the blood of Jeſus; by this we diſcern that the moſt glorious things which are now carrying on in the heavenly world, are thoſe in which the church is intereſted. When Chriſt

prayed

prayed here below, it was not for the world, but for thoſe the Father had given him out of the world;—ſo now he appears particularly for theſe, what reaſon have all who know they come to God by him, to conclude with the Apoſtle, how ſhall he not with him freely give us all things? He who made him a prieſt for ever, muſt have purpoſed to keep giving all things neceſſary to ſalvation, in all coming ages, all the time that Chriſt ſhould continue in that office. Why ſhould we not take more encouragement at a throne of grace, when we have the greateſt things which are in heaven to encourage us?

Moſt conſider it not; and many have very little knowledge of this part of the ſyſtem of the Chriſtian Religion, though all allow it is one of the chief parts of it: others who ſee more of it, are filled with fears, thinking ſuch great things were not ordained for them. It is very deſirable to ſee Chriſtians fully perſuaded of their intereſt in the interceſſion of Chriſt; nothing makes them live a life of faith more chearfully; nothing cauſes them to take more pleaſure at a throne of grace. The Apoſtle, in the 7th of Hebrews, ver. 25, declares it is for all who come unto God by Chriſt: only ſuch as are made willing to be ſaved by Chriſt, will thus come to him. —Let all who thus ſee the Son, and venture their everlaſting concerns upon this glorious foundation, know it was not only the will of God, that he who is now Lord of all, and High Prieſt in heaven, ſhould not only be nailed to the croſs for them, but live for them above, and ſympathize and intercede for them until they are brought to heaven.

T. P.

THE PRAYER OF FAITH.

But let him aſk in faith. James i. 6.

AMONG the many ſoul-diſtreſſing and God diſhonouring thoughts which are found in the Chriſtian, that of thinking himſelf forgotten by the Lord is none of the leaſt. A ſuppoſition of this nature is frequently grounded

on

on God's withholding certain bleſſings which we think needful;—but more ſo when we have called, and he has not anſwered—when we have ſought him by humble and earneſt prayer, and he has not ſeemed to lend an ear to our requeſt. We are then ready to think, that our way is hid from the Lord, and that he has in anger ſhut up his bowels of compaſſion. David knew what it was to labour under this trial, when he enquired of the Lord, ſaying, *Why haſt thou forgotten me?* Pſal. xlii. 9. This likewiſe was the language of the church of old: *But Zion ſaid, the Lord hath forſaken me, and my Lord hath forgotten me,* Iſaiah xlix. 14. At ſuch ſeaſons, we ſhould do well to enquire what has been the ſubject-matter of our petitions, and what were our views in aſking? God has made many great and precious promiſes to his people; it is this which ought to embolden us at his throne. But are our views directed to them in our addreſſes? If not, I do not ſee how we can pray with confidence. *This,* ſays the Apoſtle, *is the confidence that we have in Him, that if we aſk any thing according to his will, he heareth us; and if we know that he heareth us, whatſoever we aſk, we know that we have the petitions that we deſired of him;* 1 John v. 14, 15. God's will is made known to us in his word; ſo that if our expectations are founded on the declarations therein contained, we have reaſon to believe that we ſhall obtain that for which we prayed. But how inconſiſtent do we act, when we preſent our petitions before the Lord, and at the ſame time doubt whether he will grant us our requeſt! This is not the prayer of faith. *But without faith it is impoſſible to pleaſe God; for he that cometh to God, muſt believe that he is, and that he is the rewarder of all ſuch as diligently ſeek him.* Heb. xi. 6.

But in vain do we attempt thus to pray in faith, unleſs our petitions are offered up on that altar which ſanctifieth both the gift and the giver: Jeſus alone muſt bear our cries up to his Father's throne. This muſt be the object in whom our faith centers: Seeing then that we have ſuch an High Prieſt, let us come boldly to a throne of grace, that we might obtain mercy, and find grace to help in every time of need.

But

But the Apoſtle James, chap. iv. 3. ſpeaks of ſome who aſked and received not; and aſſigns a very important reaſon, namely, becauſe ye aſk amiſs, that ye might conſume it on your luſt:—this is not to pray in faith. If we have not a view to the glory of God in all addreſſes to him, we do not act on a right principle, and it is not to be wondered at if we fall ſhort of what we petitioned for: we frequently believe God able to ſave, but doubt of his willingneſs; like the leper in the Goſpel, Matt. viii. 2. who ſaid, *Lord! if thou wilt, thou canſt make me clean.* Could we have a believing view of Chriſt, as having ſucceſsfully pleaded our cauſe, and purchaſed eternal redemption for us, we ſhould not doubt of our prayers meeting with acceptance before God: but ſin ſo effectually works on the mind, that it firſt draws our thoughts away from Jeſus Chriſt; ſo that having loſt ſight of him, we addreſs God, more as an abſolute being, than as a God in covenant with his people. It is the privilege of the believer that all things are his; *He is Chriſt's, and Chriſt is God's*, 1 Cor. iii. 22. So that there is an inſeparable union between Jehovah and his people; and it is proper to think on this, if we wiſh to addreſs God with confidence as children, or, in other words, to pray in faith. We diſhonour the work of Chriſt, by our unbelief; for he has ſo completely ſatisfied the juſtice of God, that all things needful are made over to the believer. And bleſſed be God he will not deny himſelf! He has promiſed to give grace and glory, and to withhold no good thing from them that walk uprightly. When, therefore, we are enabled to go to God under a believing view of our intereſt in theſe invaluable bleſſings, we ſhall find whereon to reſt our faith;—we ſhall addreſs God with boldneſs, and lay a humble claim to the bleſſings Chriſt has purchaſed for us;—we ſhall act like Chriſtians, and be determined, like Jacob of old, to wreſtle with God until we have prevailed. To pray in this manner, is not only deſirable, but profitable, both as it reſpects the comfort we enjoy while engaged in the duty, the bleſſings it procures, with the pleaſing and laſting impreſſion which it is calculated to make on the mind. It is impoſſible to pray with earneſtneſs, where faith is not in exerciſe; but

when

when this is the caſe, and the believer finds it good to draw near to God, he is laid under a greater conſtraint to take heed to his ways that he offend not againſt God, for the more faith is engaged in prayer, the more ſhall we find a hatred to ſin, and ſtrength to oppoſe it; for it is not poſſible that the believer ſhould find his mind engaged on what Chriſt has done for him, and at the ſame time be indifferent what influence the works of the fleſh have over him; the more the ſoul is attached to the one, the greater will be its diſlike to the other.

But the prayer of faith is farther uſeful, in as much as it will bear up the mind amidſt the various difficulties of life. The Chriſtian is expoſed to many trials, either perſonal or relative; and as God ſees fit ſometimes to counteract his deſigns, he is ready to ſay, All theſe things make againſt me; whereas he can ſee the wicked proſpering in the world, *they increaſe in riches*, Pſal. lxxiii. 12. Now this is a proper ſeaſon for the exerciſe of faith. David, though ſtaggered at the preſent appearance of things, yet could look forward to the end, when he viewed them as brought into deſolation in a moment. If we are guided by reaſon and ſenſe only, while meditating on the conduct of Jehovah towards the human race, we ſhall often find our ſouls caſt down and diſquieted within us, and perhaps be ready to call the equity of God's government in queſtion. Herein then appears the advantage of faith: it looks not at things ſeen, which are temporal; but at thoſe which are not ſeen, and which are eternal: it accounts for many things which we cannot otherways comprehend; and though we might ſeem to be hedged in all around with difficulties, yet it beholds a way for our deliverance. How eſſential then to our comfort is the grace of faith! Do we ſee its neceſſity? let us then apply to him who giveth to all men liberally, and upbraideth not.

J. C.

To the EDITOR of the CHRISTIAN's MAGAZINE.

Rev. Sir,

I FOUND this Letter among ſome papers; and as I thought it might be entertaining to your Readers, I ſend it for inſertion.

PUBLIUS LENTULUS's LETTER TO THE SENATE OF ROME.

Conſcript Fathers,

THERE appeared in theſe our days, a man of great virtue, named JESUS CHRIST, who is yet living among us, and of the *Gentiles* is accepted for a prophet of truth, but his *own diſciples* call him the *Son of God.* He raiſeth the dead, and cureth all manner of diſeaſes. A man of ſtature ſomewhat tall and comely; with a reverend countenance, ſuch as the beholders may both *love and fear.* His hair the colour of a filbert full ripe, to his ears, — whence downward it is more orient of colour, ſomewhat curling or waving about his ſhoulders. In the midſt of his head is a ſeam or partition of his hair, after the manner of the Nazarites: his forehead, plain and delicate; face, without ſpot or wrinkle, beautified with a comely red: his noſe and mouth exactly formed; his beard thick, the colour of his hair, not of any great length, but forked: his look innocent, his eyes grey, clear and quick. In reproving, awful; in admoniſhing, courteous; in ſpeaking, very modeſt and wiſe; in proportion of body, well-ſhaped. None have ever ſeen him *laugh*, but many have ſeen him *weep.* — A man, for his ſingular beauty, ſurpaſſing the children of men!

A SHORT

A SHORT

EPITOME OF GREW

ON

JUSTIFICATION.

GOD finds Chriſt, and Chriſt finds righteouſneſs for a ſinner.

God doth not make a man righteous by putting inherent righteouſneſs into him, but by putting him in a new ſtate of righteouſneſs, not of his own, but that of Chriſt's. See Ezek. xvi. 14.

Moral virtues are lovely in their ſphere; yet juſtification is not the orb where moral virtues move.

Dead works can no more juſtify a man before God, than a will written with a dead man's hand can hold good in law.

Sorrow and repentance for ſin have a place in men's converſion, but none in their juſtification.

Faith itſelf, as a grace, juſtifieth not. A man is not juſtified for faith, but by it: not for it as a cauſe of, but by it as an inſtrument in juſtification, to receive what is given.—And it is ſaid to juſtify, becauſe, of all graces, it alone is uſed in our juſtification.

Divines ſay, there are two things in juſtification. (1) Remiſſion of ſin, from Chriſt's paſſive obedience. Philip. ii. 8. Rom. iii. 2. 5. v. 9. (2) Imputation of righteouſneſs, from Chriſt's active obedience. Jer. xxxiii. 16. 1 Cor. i. 30. 2 Cor. v. 21.

The tranſcendent righteouſneſs of Chriſt is frequently called the righteouſneſs of God, in the New Teſtament; not as though it were Chriſt's eſſential righteouſneſs, as he is God, for that is incommunicable to us; and if that had been a righteouſneſs convenient to our juſtification, Chriſt needed not to have been incarnate: but the righteouſneſs which juſtifies us, is the righteouſneſs of Chriſt our Mediator, in both natures—his righteouſneſs as God-man. This is one of the deep things of God.

All things pertaining to ſpiritual and eternal life, come in to us by the righteouſneſs of Chriſt. Rom. v. 19. viii. 30. Acts xxvi. 18.

Jacob did not procure the bleſſing by or becauſe of the meat he provided, but by being found in his elder brother's garment. So, though the precious graces, and holy duties and lives of believers are well pleaſing to God, yet it is not for theſe God bleſſes them with forgiveneſs of ſin,—but becauſe they are in their Elder Brother's garment, in the righteouſneſs of Chriſt, put upon them. Ezek. xvi. 14. For though juſtifying faith is not without works, yet we muſt be juſtified without them. When the Galatians impured this doctrine, St. Paul told them they were removed to another Goſpel, and ſo to another Chriſt, another faith, and another ſalvation.

A ſweet ſtate of peace in our conſciences, the promotion of the free grace of God, a life of godlineſs in the ſaints, and the death of the man of ſin, do all hang upon this hinge—*Chriſt the Lord our Righteouſneſs.*

The great motive to this way of juſtifying a ſinner, and making him righteous by the righteouſneſs of the Lord Jeſus Chriſt, is the free grace, the free favour of God: it is an act of grace, and a famous one.

Chriſt muſt have the honour of juſtifying you, as well as of ſaving you; and therefore you muſt count all your own [righteouſneſs] but loſs for him, as St. Paul did. Phil. iii. 8.

Give me that to juſtify me before God that I can boaſt of, and with which I may outbrave death and hell, as bleſſed Paul did. 1 Cor. xv. and ſee 1 Cor. iv. 4. Iſa. xlv. *ult.*

What is the reaſon that many Chriſtians are ſo unfixed in the thoughts of themſelves and their own conditions, but becauſe their eye is more upon what is in them, and what is done by them, than what is in Chriſt, and what he did for them? It is good to look at home, but not to reſt here.

Free-grace is the *primum mobile* that carries about all the degrees of our ſalvation from firſt to laſt.

Be well verſed in Chriſt's righteouſneſs, as founded on free grace, and you will find it a good nurſe to obedience and a godly life.

The taſte of free-grace makes a man of a free ſpirit in ſerving Chriſt, and ſuffering for him.

If

If you would enlarge a ſtraitened [narrow] heart, get a taſte of free-grace.

This doctrine of Chriſt's righteouſneſs laid on free-grace, is a doctrine that galls proud Chriſtians, and men of natural parts, to the heart; ſuch as trade for their own reputation with parts and duties. See Eph. ii. 8. Rom. iv. 16. xi. 6. iii. 27. x. 3. 1 Cor. i. 31.

'Till a man can be content to be juſtified by a righteouſneſs that is of free-grace, he is not humbled enough in the [*or*, with a] ſenſe of ſin.

What a happineſs, that free-grace is the Alpha and Omega of all the ſteps we take to eternal life!

Chriſt's taking our nature into union, was his capacity to take our ſins and condemnation on him; and his taking our perſons into union, is our capacity to have that intereſt in his righteouſneſs, ſo as to be made the righteouſneſs of God in him.

Chriſt firſt eſpouſed our nature, and then our perſons:—hence the wonderful ſympathy between Chriſt and his people. Acts ix. 4. Mat. xxv. 45. Heb. iv. 15. and ſee Rom. viii. 17. Iſa. xlv. 25. Eph. ii. 6.

Union is the ground of all the comfort and privileges we have by the Lord Jeſus Chriſt.

Our communion ſprings from our union with him.

As Chriſt was made ſin for us by imputation, and not by inheſion of ſin in him; ſo a man is made righteous in the ſight of God, not by putting righteouſneſs in him, but by imputing righteouſneſs to him; putting it upon him, as our ſins were transferred to and put upon Chriſt.

Juſtification finds men ungodly, though it does not leave them ſo. Juſtifying faith cannot be without good works, James ii. 17; for theſe juſtify faith, as faith juſtifies the perſon.

The doctrine that makes our juſtification before God to conſiſt in inherent grace, deſerves to be exploded and blotted out for ever from the church of God, as one of thoſe doctrines, &c. of men. Col. ii. 22. Mat. xvi. 12. Rom. ix. 3. x. 3. It is making a Chriſt of it. It is attributing that to grace, which can be only attributed to Chriſt.

It is his imputed righteouſneſs that brings us under juſtification. Rom. v. 18.

Such a man as Paul, for all his great grace, called himſelf a *wretched man.* Rom. v. 24. See his refuge, *ver.* 25.

Yet, in its place, moral virtue is a precious thing as to its value, and as our juſtification againſt the reproach of men; as, 2 Cor. i. 12. But a man muſt have ſomething elſe to ſatisfy his own conſcience, and to juſtify him before God.

The doctrine of the papiſts, &c. as to a man's being juſtified inherently, confounds juſtification and ſanctification, which the Scriptures make diſtinct and different things. 1 Cor. i. 30. vi. 11.

Though we are to diſtinguiſh between juſtification and ſanctification, yet we do not, nor may we, ſeparate or diſjoin them; but they go together in the ſame perſon, as heat and light do in the ſun.

None are juſtified, but they are alſo ſanctified. 1 Cor. vi. 11.

Neither do we deny that ſanctification is called righteouſneſs in Scripture; as, Luke i. 6. Heb. xi. 5. where it is ſaid of Zecharias and Eliſabeth, that they were both righteous before God: that is, with a righteouſneſs of well-pleaſing, ſuch as Enoch's was; not that this righteouſneſs was meritorious.

[*To be continued.*]

ABDA—*TO A FRIEND.*

TIME's being painted with a tuft of hair on his forehead only, is very emblematical. Occaſion loſt, how is it to be regained? Redeem the time: fight valiantly: for not only the days are evil—but ſee, Death is at the heel.—Shall Satan be ſo active in his work, and his children in his ſervice? and ſhall we be ſo inactive, ſo droniſh in the ways of the beſt and deareſt of maſters, whoſe ſervice is perfect freedom? The Lord forbid it!

Time is running from, Death following hard after theſe poor crazy bodies of ours. Yet, is there not a victory to be obtained? Yes. But how? *Thanks be to God, which giveth*

us the victory, through our Lord Jeſus Chriſt. The battle is fought, the victory is won. Let us therefore ſtand ſtill, and ſee the ſalvation of the Lord; lie paſſive in his hands; and, through grace, in the all-ſufficient and never-failing ſtrength of Chriſt, preſſing through a few difficulties and light afflictions, poſſeſs the good land, the heavenly Canaan; and as our days, ſo our ſtrength ſhall be. Deut. xxxiii. 25.

I could not but weep the other day, on ſeeing the famous walker (Powell) returning into town from York, with all that intenſeneſs of thought, earneſtneſs of mind, and eagerneſs of expectation in his countenance, which the deſire of reaching his deſtined goal cauſed in him. He took not any notice either of perſons or things; but, intent on what was before him, preſſed through all. You may aſk, why I wept? It was from a ſudden compariſon which that inſtant darted through my mind. It was to ſee him ſo earneſt, ſo intent and eager to obtain a little dying applauſe, and periſhing gold; and the Chriſtian, myſelf ſo cold, ſo dead, ſo lifeleſs and inactive in the ways of Chriſt, in receiving the gift of eternal life, and the crown of glory;—ſo indifferent in accepting the unſearchable riches of Chriſt, and in reaching forth unto thoſe things which are before; preſſing towards the mark for the prize of the high calling of God in Chriſt Jeſus. I am, &c.

ABDA.

ORIGINAL LETTER *of* OLIVER CROMWELL*.

To my beloved Cozen Mrs. St. John, *at Sir* William Moſhem *his Houſe called* Oates, *in* Eſſex, *preſent theſe.*

Deere Cozen,

I THANKFULLY acknowledge your love in your kind remembrance of me upon the opportunitye. Alas! you doe too highly prize my lines and my company. I may be aſhamed to owne your expreſſions, conſidering how unprofitable I am, and the meane improvement of my tallent; yet

* Ayſcough's Catalogue of MSS. No. 4292, letter 112.

to

to honour my God, by declaringe what hee hath done for my ſoule, in this I am confident, and I will be ſoe. Truly then this I finde, that hee giveth ſpringes in a drye and barren wilderneſſe, where no water is. I live (you knowe whereof "Meſhech, which they ſay ſignifies *prolonginge*) in *Kedar*, which ſignifies blackneſs;" yet the Lord forſaketh mee not. Though hee doe prolonge, yett hee will (I truſt) bringe mee to his tabernacle, to his reſting-place. My ſoule is with the congregation of the firſt-borne, my body reſts in hope; and if here I may honour my God, ether by doeing or ſufferinge, I ſhall be moſt glad. Truly no poore creture hath more cauſe to put forth himſelf in the cauſe of his God than I. I have had plentyful wadges beforehand, and I am ſure I ſhall never earne the leaſt mite. The Lord accept me in his Sonn, and give me to walke in the light, as hee is in the light. He it is that inlightneth our blackneſſe in darkneſſe. I dare not ſay hee hideth his face from me. He giveth mee to ſee light in his light. One beame in a darke place hath exceedinge much refreſhment in it. Bleſſed be his name for ſhininge upon ſoe darke a hart as mine. You knowe what my manner of life hath bine. I lived in and loved darkneſs, and hated the lighte. I was a chief, the chief of ſinners. This is true. I hated godlineſs, yet God had mercy on me. O the riches of his mercy! praye him for me, that hee, whoe hath begunne a good worke, would perfect it to the day of Chriſt. Salute all my good freinds in that family whereof you are yet a member. I am much bound unto them for their love. I bleſſe the Lord for them, and that my ſonn, by their procurement, is ſoe well. Let him have your prayers, your councell. Let me have them. Salute your huſband and ſiſter from me. Hee is not a man of his worde; hee promiſed to write about Mr. Wrath, of Epinge: but as yet I received no letters. Putt him in minde to doe what with convenency may bee done for the poore Cozens I did ſollicit him about. Once more farewell; the Lord bee with you. Soe prayeth your truly lovinge cozen,

OLIVER CROMWELL.

Ely, 13*th October*, 1638.

My wives ſervice and love preſente to all her friends.

MEDITATION

MEDITATION ON 1 COR. ii. 8.

Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory.

BE aſtoniſhed, O my ſoul! at the ſtrange and wide extremes which meet in this verſe—The LORD of GLORY and a CROSS! *They crucified the Lord of Glory!* Let me turn aſide, and ſee this great ſight; and let me put off my ſhoes too, for the place whereon I ſtand is holy ground.

O ſweet and honourable title of my deareſt Saviour! *The Lord of Glory.* Yes, to him, and to him alone, my knee ſhall bow. From everlaſting did he poſſeſs that honour. In his divine nature, he had *this glory before the world was*, Iſa. xvii. 5. I find a ſimilar title given to the FATHER, Eph. i. 17. and to the SPIRIT, 1 Pet. iv. 14. And Chriſt's being called by this name, even when ſpoken of as crucified, clearly evinces, that the divine and human nature were conjoined in him, and that therefore his death was of infinite dignity and merit.

This title is applicable alſo to the mediatorial character of my bleſſed Jeſus. When he appeared on earth, and converſed with worms, *they ſaw his glory, the glory as of the only-begotten of the Father, full of grace and truth*, John i. 14. Yes, he ſhone forth, *the luſtre of the Father's glory, and the expreſs image of his perſon*, Heb. i. 3. Let my ſoul honour him as the medium through which all the glorious perfections of Deity beam on fallen man, whether in creation, providence, or redemption. Beſides, he is indeed the moſt glorious Lord or Governor in the world; for he is Lord of the univerſe, King of kings, and Lord of lords. And though numbers of my fellow-men diſown and diſregard his authority, he will ſoon ſurpriſe and confound them, when *he ſhall come in his glory—and ſit on the throne of his glory.* Mat. xxv. 31.

This expreſſive title belongs to Jeſus, on another account: I call him *Lord of Glory*, for he alone is the *procurer* and *diſpoſer* of eternal glory. He is the *author* of it, the *way* to it, the *ſubſtance* of it. What is heaven, but the viſion of his glory? and while redeemed millions are ſucking in the beams

of this glory, he ſhall ever be receiving from them, in return, the glory due to his name. Let the heirs of wrath take pains to degrade him on earth; but the heirs of glory will now and for ever ſay and ſing, *Worthy is the Lamb that was ſlain—bleſſing, and honour, and glory, be unto him for ever and ever.*

But ſtill my wonder and ſurpriſe returns. *They crucified the Lord of Glory.* WHO did it? *The princes of this world*—Pilate, the time-ſerving, ſelf-ſeeking deputy of Cæſar, together with the proud ignorant worldly rulers of the dark and fallen church of the Jews. This infamous deed is attributed to their ignorance; *for had they known, they would not have crucified him.* And why did they not know him? Had they not proofs enough that he was the Meſſiah? Moſt certainly. Witneſſes in abundance, from heaven and on earth, teſtified that he was the Lord of Glory; therefore they were wilfully ignorant, and their mouths ſhall all be ſtopped when they come to trial, and ſtand at his bar.

But WHY did they crucify him? Was he not an *innocent* man? Yes, Pilate—Pilate's wife—the expiring thief—the centurion, and *all* their conſciences agreed he was a righteous man. Yet they crucified him!—Was he not a *good* man? Yes, ſuch an one as never before or ſince trode on the earth. O had the rulers called together from every part of Judea, the crowds of the blind, lame, deaf, dumb, lepers, and all other diſtreſſed objects whom he had relieved, in what loud, chearful, and grateful accents would they have proclaimed, He was indeed a good man! Yet they crucified him!—But was he not alſo a *great* man? Yes, a great prophet; a man mighty in word and deed. His divine eloquence diſarmed his very enemies, and forced them to ſay, *Never man ſpake like this man!* Yet they crucified him!—Why then was he crucified? I turn me to the word of God for an anſwer; and there I find, *It pleaſed the Lord to bruiſe him, and put him to grief.* I turn from Jews and Romans, by whoſe wicked hands he was ſlain, and learn from Peter, that *thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.* Acts iii. 18. It was not then ſo much the rulers of the Jews, as the determinate counſel, foreknowledge,

knowledge, and unſpeakable love of God, that occaſioned the death of my deareſt Lord. But ſtill I humbly aſk, Why was he crucified? The ſweet ſinger of our Britiſh Iſrael teaches me to arraign my own tranſgreſſions as the murderers of my Saviour.

'Twere you my ſins, my cruel ſins,
His chief tormentors were;
Each of my ſins became a nail,
And unbelief the ſpear.

WATTS.

Now this is that myſterious, but moſt excellent wiſdom, which none of the princes of this world knew. Bleſſed be God that I know it!

The apoſtle diſtinguiſhes the knowledge of Chriſt crucified from *man's wiſdom*, and *the wiſdom of this world*. Carnal wiſdom ſeeks only carnal objects. The diligent tradeſman, the ingenious artiſt, the enterpriſing merchant, the profound ſcholar, the acute philoſopher, yea, and the *carnal divine* too, employ all their intelligence, and direct all their views to earthly things: and as the world will ever love its own, each of theſe, in his line, gains great applauſe, and is reckoned a wiſe man. But what contempt does Paul throw on all this wiſdom, by telling us, *It comes to nought*. It may be uſeful to ſociety, and may be hallowed at the foot of the croſs; but when unſanctified, when ſet in competition with the wiſdom of God, it is *earthly*, *ſenſual*, *deviliſh*. Let me ceaſe, then, from the purſuit of wiſdom merely worldly, and liſten to the voice of God, who ſays to mortals, *The fear of the Lord, that is wiſdom; and to depart from evil, that is underſtanding*. Job xxviii. 28. This wiſdom will ſecure me from the greateſt of all poſſible evils, and procure for me bleſſings of ineſtimable value, and of eternal duration. This wiſdom teaches me to admire the love of Chriſt; and O that I may ſurvey with ecſtacy its ſacred dimenſions, its height, its depth, its breadth, and its length! No love could poſſibly equal this; for none ſo high, ever ſtooped ſo low. And what comfort may my ſoul derive from the crucifixion of the Lord of Glory! His

atonement and righteouſneſs is a rock on which I may build my lofty hopes with ſafety. Well may I truſt my ſoul on ſuch a foundation. *Surely ſhall one ſay, In Jehovah have I righteouſneſs and ſtrength.* And, finally, may I never be aſhamed of Jeſus. Every thing derives dignity from its relation to him. If I belong to Chriſt, I partake of his glory; and henceforth—*God forbid I ſhould glory in any thing ſave in the croſs of the Lord of Glory!*

G. B.

A SERIOUS ADDRESS to Professors of Christianity of all Denominations.

THE decay of heart-felt religion may well alarm the tongues and pens of every faithful advocate for Chriſt. Out of a large congregation that attends on the preaching of God's word, perhaps there may not be one hundred ſouls who liſten to it for themſelves, as the eternal word of an unchanging God; we always find an excuſe for not applying it to our own caſe: "Oh! if this friend of mine, if "ſuch a perſon, if that relation was but to hear theſe "things, how ſuitable would it be to their ſituation." Thus we trifle away our own bleſſings, and deprive ourſelves of many valuable mercies. Nor is this the worſt; but there are many, too many, whoſe religion is wholly confined to the houſe of God, and who ſeldom or ever take the pains that the Bereans did, to ſearch the Scriptures, and ſee if theſe things are really ſo. Nor is the real Chriſtian wholly exempted from this careleſs conduct; hence it is that ſo many are weak in the faith, and hardly have a word to ſay unto thoſe who aſk a reaſon of the hope that is in them. The good Biſhop Beveridge has ſome ſuch expreſſion as this: "I believe that whatever is neceſſary for me to know, "either for the glory of God, or my own happineſs, God "hath revealed in the Scripture." And is it ſo, Chriſtian? and doſt thou neglect to read that which only can make thee happy? Is it not to be feared, that many of our zealous profeſſors of the Goſpel of Chriſt would have been juſt as zealous

lous for Paganiſm, Mahometaniſm, or Judaiſm, had they been born of parents of either of thoſe religions, or lived in countries where the ſame was profeſſed? To be acquainted with the Bible, is better than to be capable of retaining in thy head all the ſermons thou haſt ever heard; that will be food for thy ſoul when thou art confined from attending on the public means of grace; for whatever thou findeſt there, reflect it is the word of a God who cannot lie, for the Scripture cannot be broken; and if every jot of the Scripture muſt remain, and not one tittle thereof fail, remember and conſider that awful paſſage, "Many are called, but few choſen." Oh dreadful ſentence! If Chriſt had ſaid, that of all the men who were born in the world few ſhould be choſen for ſalvation, it would not ſtrike us with ſuch horror; becauſe we might conſider, that notwithſtanding all the Infidels, Heathens and Mahometans, &c. may and ſhould periſh, yet we ſhould have ſome hope that all who profeſſed the name of Chriſt ſhould be ſaved: But ah! this is not the caſe; for though all men who have heard of Chriſt, are but few in compariſon of thoſe who never heard of him; and although thoſe who are called under the preaching of Chriſt, are but few in compariſon of thoſe who have only heard, without profeſſing the cauſe of Chriſt, yet it is but few of thoſe who are called that ſhall be ſaved. Chriſtian! then beſtir thyſelf, and ſeek for thy evidences for eternal glory.

"Ceaſe from paltry pelf and pleaſure,
Pluck right eyes: with right hands part:
Aſk thy conſcience, "Where's thy treaſure?"
For, be certain, there's thine heart."

Laſtly, Conſider always, thou art reading or hearing for eternity; let it be thy aim now to attend ſo to theſe things, that when thou art in eternity, thou mayeſt reflect on them with pleaſure: Dear ſoul, be ſerious; thou haſt but an inch of time, and all beyond is everlaſting happineſs or woe!

R. L.

POETRY.

AN ELEGIAC THOUGHT

On seeing the Funeral of the Reverend Mr. JOHN WEST.

URANIA! whence these doleful sounds I hear,
Whose sad remains approach on yonder bier?
The nodding plume, the slowly solemn pace,
A mournful aspect spread on ev'ry face.
Undoubted proof of man's mortality—
A proof an infidel can ne'er deny!
But see! a crowd the sable hearse attends,
Of melancholy, mourning, weeping friends:
Sure this no common, vulgar man could be—
Alas! my fears suggest — Oh yes, tis he!
The gentle shepherd of the western plain,
The tyrant Death hath number'd with the slain.

Insatiate monster! whom nor sex nor age,
Can e'er escape thy fell voracious rage:
Could nought induce thee to forego thy claim?
Or at another thy dread dart to aim?
The hapless victim must the shepherd be?
Ah cruel minister of destiny!
Remorseless thus, with one decisive stroke;
Defenceless and expos'd, to leave the flock.

Terrific tyrant! lay aside thy spleen
For once, and view the melancholy scene;
The dread effects of thy relentless rage,
Erst mark'd with blood in nature's ev'ry page.

Behold! the faithful shepherd's widow'd mate,
In sable weeds, meekly resign'd to fate;
Silent and lonely, like the turtle dove,
In bitterness bewail her slaughter'd love.

View, Death! the tender pledge of mutual love,
Whose tears the savage bowels well might move;
Oh view the blushing, prattling, lovely boy,
The father's darling, his delight and joy!
Unconscious of his loss, with eager views,
Each juv'nile pleasure fondly he pursues;
Nor feels, as yet, but short-liv'd filial pains
For all the mighty injury he sustains.
But Oh! when Reason's ray divine displays,
With striking colours, in yet riper days,
The vast importance of a father's care,
To guard the youthful mind from ev'ry snare;
To guide, in virtue's paths, by wisdom's rules,
To shun the folly and the fate of fools;
To lead the soul to yon divine abode,
To share the blessings of the lov'd of God;
With what regret, and poignant grief of mind,
Will he reflect, when haply he shall find,
By sad experience, in life's future stage,
(When call'd with difficulties to engage)
The selfish, base, perfidious ways of men,
What pond'rous burdens he has to sustain!
"O had my father have been spar'd to me,
From many sorrows I had yet been free;
And life's tempestuous tide more smoothly flown,
'Till I the ways of men had better known."

Survey the flock, as helpless orphans left,
Of pasture and protection both bereft;
Expos'd to savage beasts—to run astray,
Or wander from the fold some dang'rous way.
Ah, Satan*! in ill-fated, luckless hour;
To Adam's race, the delegated pow'r
Of the events of death, to thee were giv'n,
(Sad proof to sinners of the wrath of Heav'n!)
By which thy malice oft can wreak its ire
On graceless sinners doom'd to Tophet's fire,
And on (alas!) the *mortal* part of those,
Whom Heav'n, with marks divine, for fav'rites chose:
But, thanks to grace, their *souls* from death are free,
And dare defiance bid, foul fiend! to thee.

Such was the friend, whose exit we deplore,
Whose face, alas! these eyes shall see no more!
Whose candid charity, and Christian love,
Nor bigot zeal, nor party rage could move†.

* *To personify Death, is an ancient piece of poetical machinery; but here I wish to reduce the figure to the proper scripture standard, or, in other words, to entertain the same idea of the matter that the apostle did,* (Heb. ii. 14.) "*Him that hath the power of death, that is,* "*the devil.*"

† *His delicate tenderness not to offend his brethren who differed from him in* one *point, was remarkably conspicuous, and did not pass unnoticed by them with affectionate sensibility.*

Whose

Whoſe modeſt worth, whoſe ardent burning zeal,
To ſeek poor wretched, ruin'd ſinners' weal,
The day of retribution fully ſhall reveal.

With care parental he was wont to feed
The tender lambs, and to green paſtures lead
The teeming flock, beſide the living ſtreams,
Where no Lethean draughts (the ſoul in dreams
To lull, intoxicate in fatal ſleep,
Tho' on the verge of the eternal deep)
Were found, to lure unguarded ſouls to drink
Pernicious poiſon, on the awful brink
Of that unfathom'd gulph of endleſs woe,
Where all unpardon'd rebel ſinners go.

URANIA, ſay, how anxiouſly he ſtrove,
(While all his bowels yearn'd with tender love)
To ſhield from danger, and impending harm,
Each precious ſoul, and ſound the juſt alarm,
When Satan's imp* in ſpecious guiſe appear'd,
With ſophiſtry, and guile, and fraud prepar'd,
To lead each weak, unwary ſoul away,
In error's maze to wander wide aſtray.
Oh ſay, my muſe, from all reſtraints be free,
With what induſtrious zeal and labour, he
Exerted ev'ry faculty and power
His ſoul poſſeſs'd, in ſafety to ſecure
The tranquil peace of his beloved charge,
His duty and his conſcience to diſcharge
With faithful vigilance and watchful care,
With warnings, admonitions, and with prayer,
Leſt rav'nous wolves the tender flock ſhould tear.

Thus having liv'd on earth, his faithful friend,
The lovely Jeſus, lov'd him to the end†,
Nor once forſook him in the dying hour,
A prey to doubts, and fears, and Satan's power;
But bore his head triumphantly above
The waves of Jordan, on the wings of love,
To meet his God! and hear the joyful ſound
Of that bleſt plaudit thro' all heaven round!
"Thou bleſſed of my Father! thou haſt been
Faithful to God, and haſt reſiſted ſin;
The talents he entruſted to thy care,
Thou haſt improv'd, as well thy works declare:
Then, Come, poſſeſs the kingdom, long prepar'd
For thine inheritance and thy reward;
Enter the promis'd joy of thy lov'd Lord
And by fruition prove my faithful word‡."

With radiant glory, infinitely bleſs'd,
No tender earthly tie his ſoul moleſt;
Each care for them (on earth a heavy load)
Without a doubt, he caſts upon his God;
Knows to perfection, that his Father will
Each character he bears to them fulfil;
His loſs make up to each component part,
And amply ev'ry need to them impart.
God is the widow's friend in each diſtreſs,
Nor leſs a father to the fatherleſs:
A ſhepherd's office—Oh, what hea'nly care
The kind Redeemer condeſcends to bear:
And tho' inferior ſhepherds here muſt die,
The Chief of Shepherds ever lives on high;
And hath declar'd the faithful firm decree,
That where he dwells, there all his friends muſt be,
To view his glory§, and to ſhare a part
In all the love and kindneſs of his heart.
And while they ſojourn in this vale of tears,
Encircled round with dangers, doubts and fears,
His promiſe ſtands irrevocably faſt,
While time, and thought, and conſcious being laſt;
The preſence of their faithful, loving friend,
Shall with them be till this vain world ſhall end.
Oh thought, tranſporting, doubtleſs, to the heart,
Of the dear friend, now ſever'd wide apart
From thoſe he lov'd on earth, to ſhare the bliſs
Of paradiſe, where perfect pleaſure is.

Then boaſt not, Satan, though his mortal part
Is laid in duſt, ſubmiſſive to thy dart;
His ſoul exults in realms of joy above,
In full ſalvation, and in JESU's love.
His name on earth is loaded with renown,
And on his head his God has fix'd a crown;
A crown which ne'er decays nor fades away,
But ſhines reſplendent to eternal day!

H. HOWELL.

Hammerſmith.

* *A well-known bitter enemy to the divinity of Jeſus Chriſt.*

† *John* xiii. 1.

‡ *Mat.* xxv. 34.

§ *John* xvii. 24.

ELIZA

ELIZA TO HER PARENTS.

Written under the picture of an Angel carrying the ſpirit of a child to Paradiſe.

1.

FROM ſcenes of pure unbounded joy,
Amidſt ten thouſand friends,
On thrones of glory ſeated high,
Your lov'd Eliza ſends.

2.

No tongue can tell, no fancy paint
The glories of the place;
Creating love knows no reſtraint,
Nor rich redeeming grace.

3.

Here every joy we feel complete,
While Jeſu's face we view,
His ſmiles beyond conception ſweet
Give pleaſures ever new.

4.

Welcom'd to Heav'n, I join'd the choir,
And notes immortal ſung;
For Jeſus touch'd with hallow'd fire
My infant liſping tongue.

5.

Then wipe with pleaſure, wipe your eyes,
No longer me deplore;
For Hallelujahs change your ſighs,
And love me more and more.

6.

Soon may the ſwift revolving year
Preſent the happy day,
When from your low ſublunar ſphere
You'll hither wing your way.

7.

The promiſed land ſhall bleſs your eyes,
Your wiſhed for native home:
Then haſte away, to glory riſe,
Come, deareſt Parents, come!

ON THE INTERMENT *of Miſs* SARAH NEALE.

'IN ſure and certain hope' of life to come,
We lay theſe precious relics in the tomb,
Nor doubt th' immortal ſeed, thus ſown, ſhall riſe
To bloom for ever in yon upper ſkies;
Where every grace, imperfect here below,
In bliſs to full maturity ſhall grow.
This beauteous form, ſo late her parents joy,
Thy victim, Death, muſt here a ſeaſon lie.
But boaſt not long thy victory, O Grave,
For Jeſus lives, beyond thy power, to ſave;
And ſoon thy portals he ſhall wide diſplay,
And lead HIS captives to the realms of day.
Then from this hallowed ſpot a group ſhall riſe,
An infant band to hail their native ſkies,
And join the triumph of his victories.
May the bleſt parents of ſo lov'd a race,
Favour'd by Providence, but more by grace,
Long ſpared, their lateſt date for God employ,
Then join their infant train above the ſky!

HYMN *from* JEREMIAH iii. 14.

"*I am married unto you.*"

JESUS, friend of ſinners, come,
Take me to thy houſe and home;
If a guilty ſoul like me,
Can be married unto thee.

Speak, O ſpeak the chearing word
To a worthleſs ſinner, Lord!
Say, dear Jeſus! ſay to me,
I am married unto thee.

Hear, my ſoul, the joyful news!
He does not thy ſuit refuſe;
Jeſus ſpeaks, and ſpeaks to thee,
"Thou art married unto me."

Fly then to thy Saviour's arms,
View, and feaſt upon his charms;
Happy now my ſoul muſt be,
Jeſu's married unto me.

Chaſte and virtuous may I prove,
Grateful for ſuch matchleſs love,
That the world around may ſee
Jeſu's married unto me.

When

When this tranſient life is o'er,
I ſhall reach the heavenly ſhore,
And for ever with him be
Who is married unto me.

Coventry. I. E.

AN ACROSTIC.

COME, ye weary ſinners, come!
H ark, the Goſpel ſays there's room!
R ich redemption is enjoy'd
I n the Saviour crucified.
S treams of mercy from him flow,
T o relieve your ſouls from woe.

C ome polluted as you are,
R obb'd by Satan, ſtript, and bare;
U ſe no merit of your own,
C hriſt the Lord, and Chriſt alone,
I s ſufficient to atone.
F lee from Pharaſaic pride,
I n his righteouſneſs confide;
E ngag'd he ſtands to give you reſt,
D eath ſhall place you with the bleſt.

Thornbury. J. E.

VERSES.

1.

KINDRED ſouls with hearts relenting,
Let us now to Jeſus turn;
Come, he ſeeks each ſoul repenting,
We no more in vain ſhall mourn:
He can hear us,
He will hear us,
Though with grief our boſoms burn.

2.

Lord of life, remove our anguiſh,
Bid contending paſſions ceaſe;
While with ſorrow here we languiſh,
Speak the troubled mind to peace!
Love capacious!
Ever gracious
Weary ſinners to releaſe.

3.

Free us now from ſin's dominion;
Then our ſouls ſhall upward ſoar,
Borne on Faith's celeſtial pinion,
Till we reach that bliſsful ſhore;
Where, poſſeſſing
Every bleſſing,
Sin ſhall ne'er controul us more.

4.

There, ſtrong hopes, eternal treaſures,
Far above yon ſpangled ſkies,
Bathing in immortal pleaſures,
We ſhall taſte in endleſs joys.
Bleſt condition!
Full fruition
Of that love which never dies!

I. W.

CHRIST IS ALL, AND IN ALL.

1.

THO' Abra'm my father had been,
Or Daniel, or Peter, or Paul;
To build upon this would be vain,
For Jeſus is All, and in All.

2.

Not rivers of tears ſhed for ſin,
Nor horrors that conſcience appal,
Can pardon or cleanſing obtain,
For Jeſus is All, and in All.

3.

Chriſt's blood is the fountain alone
That cleanſes from ſins, great or ſmall;
This only my guilt can atone,
For Jeſus is All, and in All.

4.

Tho' privileg'd more than be moſt,
If duties I righteouſneſs call,
Yet truſting in theſe I am loſt,
For Jeſus is All, and in All.

5.

In Chriſt and his righteouſneſs found,
Tho' worlds be deſtroyed and fall,
I ſtand on immoveable ground,
For Jeſus is All, and in All.

6.

When rais'd to the Zion above,
Completely deliver'd from thrall,
Implung'd in the ocean of love—
Still Jeſus is All, and in All.

TABLE OF CONTENTS.

VOLUME I.

5 NO 50

	Page
DEDICATION —	3
Addreſs to the Reader —	5
Experimental Divinity —	9
A Remark of Biſhop Hall's—On Hearing the Word of God —	17
Legal and Evangelical Repentance conſidered — —	ib.
Remarks on Chriſt's Prieſthood	22
A Chriſtian Experience —	25
Mr. Love's Speech at the Scaffold on Tower Hill —	33
Remarks on John iv. 16. —	35
Character of the Hypocrite	37
Curious Anecdote —	39
Poetry — —	40
Monthly Chronology —	41
Life of Mr. John Calvin —	49
Experimental Divinity —	56
An Addreſs to Youth — —	60
Eſſay on Walking by Faith —	61
Anecdotes of Field Preaching	66
Field Preaching in Scotland	68
Thoughts on Legal and Evangelical Repentance, continued —	69
Further Remarks on Chriſt's Prieſthood	73
Queſtion reſpecting the Death of Infants	76
Miſcellaneous Pieces —	77
Remarks on Chriſt's Prayer	78
Poetry — —	8[illegible]
Monthly Chronology —	[illegible]
Life of Mr. George Wiſheart	91
Remarks on John viii. 56.	97
Select Sentences — —	102
The General Judgment —	103
The Gentoo-conjurer and his Rattle-ſnake, with Reflections —	107
Anecdotes — —	108
Further Remarks on Chriſt's Prayer	110
Thoughts on Legal and Evangelical Repentance, concluded —	113
Superior Excellency of the Service of God — —	118
Queſtion propoſed —	119
Remarks on Iſa. l. 10. —	120
Poetry — —	123
Monthly Chronology —	127
Narrative from New Brunſwick, in North America, to the Rt. Hon. the Counteſs of Huntingdon	131
Succeſs of the Miſſionaries among the Heathen — —	136
Chriſtian Warfare —	139
Jeſus Chriſt—the Judge —	141
An Addreſs to Youth —	144
A Fragment from Barberini Poemata	145
The Doctrine of Atonement maintained and defended by the Ordinance of the Lord's Supper —	146
Sure Method of Uſing the Pugiliſtic Art	147
Safety of Children dying in Infancy	150
Looking to Jeſus —	151
Experimental Divinity —	152
Letter from Mr. Whitefield	158
Criticiſm on Pſalm cvi. —	160
Reflections on Iſa. xl. 31.	162
Poetry — —	163
Monthly Chronology —	167
Memoirs of the Rev. Mr. Robert Bruce	171
Farther Reflections on Iſa. xl. 31.	174
Indubitable Marks of a Real Chriſtian	176
Remarkable Converſion of a Thief	180
The Believer's Union to Chriſt	181
Paraphraſe on Pſalm lxxvii. 3—7.	187
Chriſt—the Judge of all	193
Select Sentences — —	197
Letter from the Rt. Hon. the Counteſs of Huntingdon to the Editor	199
The Converſion and Experience of a Negroe — —	203
A Thought on Jer. xvii. 9.	206
An Addreſs to Youth —	207
A Soliloquy — —	208
Infidelity—Caution againſt	209
Poetry — —	211
A ſhort Account of the awful End of a few of the moſt eminent Perſecutors of the Church of Chriſt	215
A Meditation on Job xxv. 6.	220
Remarks on Epheſ. i. 3. —	221
Examples of Diligence in Reading the Scriptures — —	226
Select Sentences —	228

The

	Page
The Believer's Union to Chriſt, farther conſidered — —	230
Thoughts on Phil. ii. 12, 13.	237
Reflections on Iſa. xl. 31. —	240
An Eſſay on 2 Cor. xii. 9.	242
Reflections on 1 Tim. iii. 3—9.	248
Queſtion propoſed—reſpecting the Providence of God —	250
Thoughts on Pſalm l. 21.	*ib.*
Thoughts on Heb. x. 26.	252
Anecdote of Count Oxenſtiern, *Chancellor of* Sweedland	254
A Hint to Correſpondents	*ib.*
Poetry — —	255
Memoirs of the Life of Mr. John Livingſton — —	259
Difference between a Spiritual and a Worldly Man —	265
Select Sentences — —	*ib.*
An Eſſay on Private Prayer	267
Dealings of God towards an Indian *woman* — —	269
Thoughts on Titus ii. 13.	270
Particulars relative to the Body of the late Mr. Whitefield	273
A Chriſtian's Treaſure	275
Death Vanquiſhed —	276
Judgment and Mercy —	281
True and falſe Faith diſtinguiſhed	283
Wiſdom's Ways are Ways of Pleaſantneſs — —	287
The doubtful Nature of Sick-bed Profeſſions — —	288
A Letter from Marcus Aurelius Antonius — —	290
Letter to a Young Chriſtian	291
An Eſſay on Iſa. liv. 10.	296
Poetry — —	299
Againſt Talkativeneſs —	303
The Contraſt — —	306
The Strength of Faith, or its Victories over the World —	307
Conſcience, and its Operations	308
True and falſe Faith, farther conſidered	310
Death the End of all —	317
A Hint to deſponding Souls	318
Reflections on the Providence of God	320
The Treaſure of Chriſt —	323
An Eſſay on 2 Cor. xii. 9.	324
On the Pleaſures of Sin	327
Remarks on 1 Cor. iv. 7.	328
Extract of a Letter from the Rev. Mr. S—— *a Lutheran Miniſter in* B. *to the Conference in* H.	330
Select Remarks — —	331
The Uncertainty of Life ſtrikingly inſtanced in the Death of a young Lady	333
Thoughts on John xvii. 24.	334
Atheiſm proved on the Socinians—A Fragment of Dr. John Edwards	335
Stores for the Chriſtian's Armory	337
The Methods of Divine Providence, harmonizing with the Operations of Divine Grace —	340
God the Father, and God the Son, equal in Honour —	341
The All-ſufficiency of Jeſus Chriſt	342
Poetry — —	343
State of Religion in New England *during the Lives of the firſt Planters*	347
An Addreſs to Youth	351
A Morning's Meditation	352
God's Providence in ſupplying the Wants of his People —	354
Good News from Heaven	355
Reflections on Pſalm xxi. 14.	359
Obſervations, Maxims, and Meditations — —	360
Letter by Mr. Welch, *when a Priſoner in the Caſtle of* Blackneſs	362
On Plain Dealing —	364
Remarks on Epheſ. iii. 19.	365
Thoughts on Heb. iv. 3.	366
A Mirror for Hypocrites	370
Letter from Mr. Love *to his Wife*	371
Divine Grace manifeſted towards a dying Sinner — —	374
A Hint to Profeſſors	376
The Excellency and Uſefulneſs of the Scriptures —	377
Romaine *on Solomon's Song*	381
Queſtion propoſed —	386
Select Sentences — —	*ib.*
Poetry — —	387
Sufferings and Death of Mr. John Hooper — —	391
Divine Conſolation—why not more enjoyed — —	394
Account of the happy Death of Mr. W. Tollamy — —	396
Letter to a Chriſtian Friend	399
On Giving to the Poor —	402
Select Thoughts —	*iv.*
Remarks on the Particulars (given page 273) relative to the anteputreſcent State of Mr. Whitefield's *Body*	405
Aſtoniſhing Inſtances of Ignorance reſpecting Religion. —	406
An Hebrew Criticiſm	408
On affecting fine Words	410
Remarks on Deut. xxiii. 29.	411
Thoughts on Rom. v. 2.	415
Anſwer to Requeſt, page 386.	417
Abda—*to a Friend* —	418
Fragment of the late Mr. Hervey	*ib.*
Copy of a Letter from Mr. Williams *to the Rev.* Mr. Walker *of* Truro	419
Comfort for Mourners	421
Abraham's *offering of* Iſaac	423
The Real Chriſtian —	426

	Page
The Power of Faith —	429
Poetry — —	433
To Weak Believers —	435
Meditations on St. Vincent's Rocks, near Briſtol —	441
The Certainty of the Promiſe	443
Jehovah and the Meſſiah mutually glorified — —	445
To a Friend — —	448
Father La Chaiſe's *Project for the Extirpation of Heretics in* France	449
Evangelical Extracts —	454
Thoughts on Gen. iii. 21.	457
A Letter from Mrs. Love *to her Huſband* — —	460
Criticiſm on Joſeph's *Reply to his Miſtreſs* — —	462
Thoughts on Epheſ. ii. 3.	464
Anſwer to Obſervations of Veritatis Amicus, *in a Letter*	466
A ſhort Advice to Youth	468
Goſpel Intelligence —	469
Harmony of the Word of God	471
Poetry — —	475
Remarkable Paſſages in the Life of Mr. Studly, *particularly recommended to the peruſal of Young Perſons*	479
Dreadful Nature of Sin, with its Effects and Conſequences	486
Doctrine, Duty, and Experience united; —Select Thoughts, continued	490
Anecdote — —	493
Reflections on 1 Cor. x. 12.	495
On Little Sins — —	498
Scriptural Views of the Perſon of Chriſt	499
Remarks on Heb. viii. 1.	501
The Prayer of Faith —	504
Publius Lentulus's *Letter to the Senate of* Rome, *reſpecting the Perſon of Chriſt* — —	508
A ſhort Epitome of Grew *on Juſtification*	509
Abda—*to a Friend* —	512
Original Letter of Oliver Cromwell	513
Meditation on 1 Cor. ii. 8.	515
A ſerious Addreſs to Profeſſors of Chriſtianity of all Denominations	518
AND	
Poetry — —	520

5 NO 50

DIRECTIONS TO THE BINDER

FOR

PLACING THE PRINTS.

	Page
VIGNETTE, inſtead of the printed Title-Page — —	1
CALVIN's Print, facing —	49
PRIESTLEY's, facing —	91
LADY HUNTINGDON's, facing —	131
BERRIDGE's, facing —	171
OWEN's, facing —	215
ROMAINE's, facing —	261
SIMPSON's, facing —	303
WILLS's, facing —	347
GROVE's, facing —	391
RIPPON's, facing —	435
AND	
NEWTON's, facing —	479

END OF THE FIRST VOLUME.